

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 4

Sūrat l-Baqarah 2:249 – Sūrat āl 'Im'rān 3:73



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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In the name of Allah, the Most Beneficent, the Most Merciful.

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 4 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Baqarah*, and the first verses of *Sūrat āl 'Im'rān*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

Sincerely
Ben Abrahamson

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Surat al-Baqarah 2:249

So when Talut set out with the soldiers, he said, "Indeed, God will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, **We have no strength today against Goliath.** And his soldiers. Those who believe that they will meet God say, **How often has a small company overcome a large one by God's permission?** And God is with the patient.

Tafsir al-Jalalayn

So when he departed Talut went out **with the soldiers** from Jerusalem and the heat was intense and they asked him for water (he said: Verily, God will test you) test you **with a river** to show who among you is obedient and who is disobedient, and it is between the Jordan and Palestine **So whoever drinks from it** that is, from its water **is not of me** that is, of my followers **And whoever does not taste it** tastes it **is of me, except for he who takes a handful** with his hand) and is satisfied with it and does not add anything more, for he is of me **So they drank from it** and when they met him in large numbers **Except for a few of them** so they limited themselves to the handful, it was narrated that it was sufficient for their drinking and their animals and they were three hundred and some men **So when he and those who believed with him crossed it** and they were those who limited themselves to the handful **They said** that is, those who drank **We have no strength power today against Goliath and his soldiers** that is, to fight them and they were cowardly and did not cross it **Those who are certain said** are certain **They will meet God** at the resurrection, and they are those who passed it **how many** a piece of information meaning many of **a small group** a group **who overcame a large group by God's permission** by His will **and God is with the patient** with help and victory.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: In this report from God, the Most High, there is something omitted that is sufficient to mention due to the indication of what was mentioned. The meaning of the statement is: **Indeed in that is a sign for you, if you are believers.** So the Ark came to them, containing tranquility from their Lord and a remnant of what the family of Moses and the family of Aaron had left behind, carried by the angels. At that time, they believed their prophet and acknowledged that God had sent Saul as a king over them, and they submitted to him. This is indicated by his statement: **So when Saul set out with the soldiers.** And he would not have separated them except after their approval of him and their surrender of the kingdom to him, because he was not one of those who could force them to do so, so it is thought that he forced them to do so unwillingly. As for

his saying: **He preferred**, he means by it: he went out with the army and departed with it. The root of separation is cutting. It is said, from it: the man separated from such and such a place - meaning he cut it off and passed it, heading to another place. He separates the bone and the saying from another place, so he separates it if he cuts it and separates it. And he separated the child if he cuts him from the milk. A decisive saying separates and distinguishes between truth and falsehood, and it is not rejected. And it was said: Talut separated with the soldiers on that day from Jerusalem, and they were eighty thousand fighters. None of the Children of Israel stayed behind from the separation with him except one who was sick due to his sickness, or an old man due to his old age, or an excused one who did not have the strength to rise with him. Mention of those who said that: Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, some of the people of knowledge told me, on the authority of Wahb bin Munabbih, he said: Talut went out with them when they were at ease. For him, and none stayed behind except an old man with an illness, or a blind man with an excuse, or a man in a village who had no choice but to stay behind. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: When the Ark came to them, they believed in the prophethood of Simeon, and they submitted to the kingdom of Talut, so they went out with him and they were eighty thousand.

Abu Ja'far said: When Talut separated them as we have described, he said: **God will test you with a river**, meaning: God will test you with a river, to know how you obey Him. We have already demonstrated that the meaning of testing is examination, in what has passed, so there is no need to repeat it. And what we have said about that, Qatada used to say. Bishr bin Mu'adh told us, he said, Yazid told us, he said, Sa'id told us, on the authority of Qatada, regarding the statement of God the Most High: **God will test you with a river**, he said: God tests His creation with whatever He wills, to know who obeys Him and who disobeys Him. And it was said that Talut said: **God will test you with a river**, because they complained to Talut about the scarcity of water between them and their enemy, and they asked him to pray to God for them to make a river flow between them and their enemy, so Talut then said to them what he was told that he said of His statement: **God will test you with a river.** Mention of those who said that: Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, Some scholars told me, on the authority of Wahb ibn Munabbih, who said: When Talut set out with his soldiers, they said: The waters will not carry us, so pray to God for us to make a river flow for us. Talut said to them: **God will test you with a river** (al-Quran 2:17). The river that Talut told them that God will test them with, it was said: It is a river between Jordan and Palestine. Those who said that: Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: **God will test you with a river.** Al-Rabi' said: It was mentioned to us, and God knows best, that it is a river between Jordan and Palestine. Bishr told us, he said: Yazid told us, he said: Sa'id told us, on the authority of Qatada: **God will test you with a river.** He said: It was

Surat Al-Baqarah 2:249

So when Talut set out with the soldiers, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no strength today against Goliath." And his soldiers. Those who believe that they will meet God say, "How often has a small company overcome a large one by God's permission?" And God is with the patient.

mentioned to us that it is a river between Jordan and Palestine.

Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **God will test you with a river**, he said: It is a river between Jordan and Palestine. Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ibn Abbas: When Talut set out with the soldiers to fight Goliath, Talut said to the Children of Israel: **God will test you with a river**, he said: A river between Palestine and Jordan, a river with sweet, good water. Others said: Rather, it is the River of Palestine. Mention of those who said that: Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: **God will test you with a river**, so the river with which the Children of Israel were tested is the River of Palestine. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **God will test you with a river**, it is the River of Palestine.

As for his statement: "So whoever drinks from it is not of me, and whoever does not taste it is of me, except for he who takes a handful with his hand. So they drank from it, except for a few of them." This is a report from God, the Most High, about what Talut said to his soldiers when they complained to him about their thirst, so he informed them that God would test them with a river. Then he informed them that the test that he informed them about from God from that river is that whoever drinks from its water is not of him, meaning by that: that he is not of the people of his guardianship and obedience, nor of the believers in God and in meeting Him. And what indicates that this is the case is the statement of God, the Most High, the Most High: **So when he had crossed it, he and those who believed with him**, so He brought out those who had not crossed the river from among those who believed, then He concluded the mention of the believers in God and in meeting Him when they approached Goliath and his soldiers with His statement: **Those who thought that they would meet God said, 'How often has a small company overcome a large company by God's permission?'** And He informed them that whoever did not taste it—meaning: whoever did not taste the water from that river. The letter ha' in his statement: **and whoever drinks from it**, and in his statement: **and whoever does not taste it**, refers to the river, and the meaning is its water. The reason for leaving out the mention of the water is that the listener understands by mentioning the river that what is meant by it is the water in it. The meaning of his statement: **and did not taste it**, is: **and whoever does not taste the water of that river is from me**, meaning: **He is from the people of my authority and obedience, and the believers in**

God and in meeting Him. Then he made an exception from *whoever* in his statement: **and whoever does not taste it**, those who scoop up a handful with their hands, so he said: **And whoever does not taste the water of that river, except a handful that he scoops up with his hand, then he is from me**.

Then the reading differed in the reading of his saying: **Except for he who scoops up a handful with his hand**.

The majority of the people of Medina and Basra read it as: ghurfa, with the accusative of the ghain from ghurfa, meaning one room, from your saying, scooped a room, and the room is the verb itself from scooping. Others read it with the damma, meaning the water that goes into the hand of the scooper. So ghurfa is the noun, and ghurfa is the verbal noun. And the most pleasing of the two readings in that to me is the damma of the ghain in ghurfa, meaning: except for the one who scoops a handful of water, because of the difference between ghurfa if its ghain is open, and it is not a verbal noun for it. That is because the verbal noun of scooping is scooping, and ghurfa is the verbal noun: ghurfa. So since ghurfa is different from the verbal noun of scooping, the room that has the meaning of the noun, as we have described, is more similar to ghurfa that has the meaning of the verb. Abu Ja'far said: It was mentioned to us that most of them drank from that water, so whoever drank from it became thirsty, and whoever scooped a handful was quenched. Who said that: Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: "So whoever drinks from it is not of me, and whoever does not taste it, then he is of me, except for he who takes a handful with his hand. So they drank from it, except for a few of them." So the people drank according to their certainty. As for the disbelievers, they would drink but not be satisfied. As for the believers, a man would take a handful with his hand and it would suffice and satisfy him. Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada: **So whoever drinks from it is not of me, and whoever does not taste it, then he is of me, except for he who takes a handful with his hand**. He said: The disbelievers used to drink but they would not be satisfied, and the Muslims used to take a handful and that would suffice them. Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of his father, on al-Rabi': "So whoever drinks from it is not of me, and whoever does not taste it, then he is of me, except for he who takes a handful with his hand. So they drank from it, except for a few of them." He meant the believers among them. The people were many, so they drank from it except for a few of them, meaning the believers among them. One of them would take a handful and that would suffice him and satisfy his thirst. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: He said, when the Ark and what was in it were in the house of Talut in the morning, they believed in the

prophethood of Simeon and submitted to the kingdom of Talut, so they went out with him and they were eighty thousand. Goliath was one of the greatest and most powerful of people, so he went out walking in front of the army, and his companions did not gather to him until he defeated whoever he met. So when they went out, Talut said to them: **God will test you with a river, so whoever drinks from it is not of me, and whoever does not taste it is of me.** So they drank from it in awe of Goliath, so four thousand of them crossed, and seventy-six thousand returned, so whoever drank from it became thirsty, and whoever did not drink from it except a handful was quenched. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: God cast it on the tongue of Talut when

He separated with the soldiers and said: No one should accompany me except someone who has the intention of jihad. No believer stayed behind, and no hypocrite followed him. They returned as disbelievers, because of their lie in what they said when they said: They said: We will not touch this water, not a sip or anything else. That is because he said to them: **God will test you with a river**, the verse. They said: We will not touch this, not a sip or anything else. He said: And the rest took the sip and drank from it until it was enough for them, and some of them were left over. He said: And those who did not take the sip were stronger than those who took it. Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said regarding His statement: **So whoever drinks from it is not of me, and whoever does not taste it, then he is of me, except for he who takes a sip with his hand**, so each person drank according to the amount in his heart. So whoever took a sip and obeyed him, he was satisfied for his obedience. And whoever drank a lot, he disobeyed and was not satisfied for his disobedience. Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq in a hadith, which he mentioned on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, regarding His statement: **So whoever drinks from it is not of me, and whoever does not taste it is of me, except for one who takes a handful with his hand**, God Almighty says: **So they drank from it, except for a few of them**, and it was - as they claim - that those of them who continued to drink from what was forbidden did not see him, and whoever did not taste it except as he was commanded: a handful with his hand, it was sufficient for him and was enough for him. Abu Ja'far said: God Almighty meant by His statement: **So when he exceeded it**, so when Talut exceeded the prohibition. The letter ha' in *jawazah* refers to the river, and it is a metaphor for the name of Talut. His statement, **and those who believed with him**, means: and those who believed crossed the river with him, they said: We have no power today against Goliath and his soldiers. Then there was a difference of opinion regarding the number of those who crossed the river with him that day, and those of them who said: **We have no power today against Goliath and his soldiers**. Some of them said: Their number was the number of the people of Badr: three hundred and a few men. Those who said that mentioned: Harun bin Ishaq al-Hamadani told us, he said, Mus'ab bin al-Muqaddam told us - and Ahmad bin Ishaq told us,

he said, Abu Ahmad al-Zubayr told us - they both said, Isra'il told us, he said, Abu Ishaq told us, on the authority of al-Bara' bin Azib, he said: We used to say that the number of the companions of Badr was the same as the number of the companions of Talut who crossed the river with him, and none crossed with him except a believer: three hundred and a few men. Abu Kurayb told us, he said, Abu Bakr told us, he said, Abu Ishaq told us, on the authority of al-Bara' He said: We used to say that the number of the companions of Badr on the day of Badr was the same as the number of the companions of Talut, three hundred and thirteen men, who crossed the river. Muhammad ibn Bashir narrated to us, he said, Abu Amir narrated to us, he said, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Al-Baraa', he said: We used to say that the companions of the Prophet, may God bless him and grant him peace, were on the day of Badr three hundred and some men, the same number as the companions of Talut, whoever crossed with him, and none crossed with him except a believer. Ibn Wakee' narrated to us, he said, my father narrated to us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Baraa', similarly. Ibn Bashir narrated to us, he said, Mu'ammil narrated to us, he said, Sufyan narrated to us, on the authority of Abu Ishaq, on the authority of Al-Baraa', he said: We used to say that the companions of the Prophet, may God bless him and grant him peace, were on the day of Badr the same number as the companions of Talut, the day they crossed the river, and none crossed with him except a Muslim. Ahmad ibn Ishaq narrated to us, he said, Abu Ahmad narrated to us, he said, Mis'ar narrated to us, on the authority of Abu Ishaq, on the authority of Al-Baraa', similarly. Bishr narrated to us, he said, Yazid narrated to us, he said, Sa'id narrated to us, on the authority of Qatada, he said: "It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said to his companions on the day of Badr: You are the same number as the companions of Talut on the day they crossed the river, and none crossed with him except a Muslim." He met. The companions of the Messenger of God, may God bless him and grant him peace, on the day of Badr were three hundred and some men. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: God counted those who believed at the river, and they were three hundred, and more than ten and less than twenty, then David, may God bless him and grant him peace, came and completed the number with him.

Others said: Rather, four thousand crossed the river with him, and the people of faith were saved from the people of disbelief and hypocrisy when they met Goliath.

He who said that: Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: Four thousand of the Children of Israel crossed the river with Talut, and when he and those who believed with him crossed it and looked at Goliath, they also turned back and said: **We have no power today against Goliath and his soldiers**. So three thousand, six hundred and eighty-something turned back from him, and he was saved with three hundred and some-something, the number of the people of

So when Talut set out with the soldiers, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no strength today against Goliath." And his soldiers. Those who believe that they will meet God say, "How often has a small company overcome a large one by God's permission?" And God is with the patient.

Badr. Al-Qasim told us, he said, al-Husayn told us, he said, Hajaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: When he and those who believed with him crossed it, those who drank said: **We have no power today against Goliath and his soldiers.** Abu Ja'far said: The more correct of the two sayings in that regard is what was narrated on the authority of Ibn Abbas and said by al-Suddi: That he crossed the river with Talut, the believer who did not drink from the river except a handful, and the disbeliever who drank from it a lot. Then the distinction between them occurred after that by seeing Goliath and meeting him, and the people of polytheism and hypocrisy withdrew from him, and they are the ones who said: **We have no power today against Goliath and his soldiers,** and the people of insight followed the command of God according to their insight, and they are the people of steadfastness in faith, and they said: **How often has a small company overcome a large company by God's permission? And God is with the patient.** If someone who is heedless thinks that it is not permissible for anyone to have crossed the river with Talut except the people of faith who remained steadfast with him in their faith, and those who did not drink from the river except a mouthful, because God, the Most High, said: **So when he had crossed it, he and those who believed with him,** then it was known that only the people of faith crossed with him, according to what was narrated in the report from Al-Bara' bin Azib, and because if the people of disbelief had crossed the river as the people of faith crossed it, God would not have specifically mentioned the people of faith in that, because the matter in that is contrary to what he thought. That is because it is not strange that the two groups - I mean the group of faith and the group of disbelief - crossed the river. God informed His Prophet Muhammad, peace and blessings be upon him, about the believers crossing, because they were among those who crossed it with their king, and He left out mentioning the people of disbelief, even though they crossed the river with the believers. What indicates the correctness of what we said about that is the statement of God, the Most High: "So when he and those who believed with him crossed it, they said, 'We have no power today against Goliath and his soldiers.' Those who thought that they would meet God said, 'How often has a small company overcome a large company by God's permission?'" So God, the Most High, made it obligatory that those who thought that they would meet God are those who said when crossing the river: **How often has a small company overcome a large company by God's permission,** not others who do not think that they will meet God - and that those who do not think that they will meet God are those who said: **We have no power today against Goliath and his soldiers.** It is not permissible to attribute faith to someone who denies that he will meet God, or has doubts about it. Abu Ja'far said: The people of interpretation differed

regarding the matter of these two groups, I mean those who said: **We have no power today against Goliath and his soldiers,** and those who said: **How often has a small group overcome a large group by God's permission,** who they are. Some of them said: The group who said: **We have no power today against Goliath and his soldiers,** are people of disbelief in God and hypocrisy, and they are not among those who witnessed the battle of Goliath and his soldiers, because they turned away from Talut and those who remained with him to fight the enemy of God, Goliath and those with him, and they are the ones who disobeyed God's command by drinking from the river. Mention of those who said that: Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, on that. And it is the saying of Ibn 'Abbas, and we have mentioned the narration on that authority from him earlier. Al-Qasim told us, Al-Husayn told us, Hajaj told me, on the authority of Ibn Jurayj, who said: **Those who think that they will meet God,** are those who scooped up and obeyed, those who went with Talut were the believers, and those who doubted sat back. Others said: Both groups were people of faith, and none of them drank from the water except a handful, rather they were all people of obedience, but some of them had more certainty than others. They are the ones about whom God said: **How often has a small company overcome a large company by God's permission.** The others were weaker in certainty, and they were the ones who said: **We have no power today against Goliath and his soldiers.** Mention of those who said that: Bishr bin Muadh told us, Yazid told us, Saeed told us on the authority of Qatada: "So when he and those who believed with him had passed it, they said: "We have no power today against Goliath and his soldiers." Those who thought that they would meet God said: **How often has a small company overcome a large company by God's permission? And God is with the patient.** And by God, some of the believers are better in strength and determination than others, they are all believers. Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, regarding His statement: **How often has a small company overcome a large company by God's permission,** that the Prophet, may God bless him and grant him peace, said to his companions on the day of Badr: "You are equal in number to the companions of Saul: three hundred." Qatada said: And with the Prophet, may God bless him and grant him peace, on the day of Badr were three hundred and a few. Yunus told me. He said, Ibn Wahb told us, Ibn Zayd said: Those who did not take the room were stronger than those who took it, and they are the ones who said: **How often has a small company overcome a large one by God's permission? And God is with the patient.** And it is necessary according to the statement narrated from Al-Bara' bin Azib: that no one crossed the river with Talut except a number of the companions of Badr

- that both groups that God described with what He described them with, their matter is on the throat of what Qatada and Ibn Zayd said about them. Abu Ja'far said: The first of the two statements in the interpretation of the verse is what Ibn 'Abbas, Al-Suddi and Ibn Jurayj said, and we have mentioned the evidence for that previously. As for the interpretation of His statement: **Those who think that they will meet God said**, it means: Those who know and are certain that they will meet God said. Musa told me, he said, 'Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Those who think that they will meet God said**, those who are certain. The interpretation of the statement: Those who are certain of the Resurrection and believe in the return to God said to those who said: **We have no power today against Goliath and his soldiers: How many a small company means by how many many**, a small company has been defeated, **a large company by God's permission** means by God's decree and destiny, **and God is with the patient** means: with those who confine themselves to His pleasure and obedience. We have already explained the aspects of conjecture, and that one of its meanings is: certain knowledge, which indicates the correctness of that in the past, so we disliked repeating it. As for the group, they are a group of people, it does not have a singular form from its word, and it is like the group and the individuals.

It is plural for categories, and categories in the nominative, and categories in the accusative and genitive, with the opening of its nun in all cases. And categories in the nominative by declension of its nun in the nominative and leaving the ya in it, and in the accusative, category, and category in the genitive, so the declension in its nun in the genitive and accusative is in it. And in all of that, the ya is maintained in it as it is. If it is added, it is said: these are your categories, by confirming the nun and deleting the tanween, as those whose language is: these are years said, in the whole year: these are your years, by confirming the nun and declension and deleting the tanween from it for the addition. And the same applies to every defective word such as hundred and leap, few and glory. As for what was defective from the beginning, its plural is with the taa, such as number and numbers, and connection and connections. As for his saying: **And God is with the patient**, it means: God is the helper of the patient in striving in His cause and other than that of His obedience, and their victory and their victory over His enemies who turn people away from His path, and those who oppose the path of His religion. Likewise, it is said to every person who helps a man against another: he is with him, meaning he is with him in helping him and supporting him.

Tafsir al-Qurtubi

It contains eleven issues:

The first: The Almighty's saying: **So when Talut set out with the soldiers** *fasl* means he went out with them. I set out something and it was separated, i.e. he cut it off and it was cut off. Wahb ibn Munabbih said: When Talut set out, they said to him: The waters will not carry us, so ask God to make a river flow for us. So Talut

said to them: God will test you with a river. The number of soldiers was, according to al-Suddi, eighty thousand. Wahb said: No one stayed behind except someone with an excuse, such as young or old or sick. Testing is a trial. River and an-Nahr are two languages, and its derivation is from spaciousness, from which comes the word nahar, which has been mentioned previously. Qatada said: The river with which God tested them is a river between Jordan and Palestine. The majority read *bi-Nahr* with the ha' open, and Mujahid and Hamid al-A'raj read *bi-Nahr* with the ha' closed. The meaning of this trial is that it is a test for them. Whoever's obedience is apparent in leaving the water, it is known that he is obedient in everything other than that. Whoever's desire for water overcomes him and he disobeys the command, then he is more likely to disobey in hardships. It was narrated: They came to the river and were overcome by thirst, and it was extremely sweet and beautiful. Therefore, He permitted the obedient to drink in the room, so that the harm of thirst would be lifted from them somewhat, and so that they would break the conflict of the soul in this situation. He explained that the room is the entire harm of thirst for the patient, patient people in the hardship of life, whose concern is not luxury, as Urwah said:

Feel the coolness of the water and the coldness of the water

I said: And from this meaning is his saying, peace be upon him: **A few mouthfuls are enough for a man to straighten his back**. And some of those who deal with the mysteries of meanings said, this verse is a parable that God gave for the world, so God likened it to a river and the one who drinks from it and the one who inclines toward it and the one who takes a lot of it, and the one who abandons drinking it to the one who deviates from it and is indifferent to it, and the one who scoops up a handful with his hand to the one who takes from it as much as he needs, and the states of the three are different with God.

I said: How good this is, were it not for the distortion in interpretation and the departure from the apparent meaning, but its meaning is correct without this.

Second: Those who said that Talut was a prophet used as evidence his saying: **Indeed, God is testing you**, and that God revealed this to him and inspired him, and made the inspiration a test from God for them. And those who said that he was not a prophet said: Their prophet Samuel the Wise informed him when Talut informed his people of this, and this test only occurred to distinguish the truthful from the liar.

Some people have said that Abdullah bin Hudhafah Al-Sahmi, the companion of the Messenger of God, may God bless him and grant him peace, only ordered his companions to light a fire and enter it as a test of their obedience, but he interpreted his joke as a sign of fearing the harshness of the matter that he had imposed on them, and this will be explained in *An-Nisa'*, God willing.

Third: The Almighty's saying: **So whoever drinks from it is not of me**. It was said that drinking means guzzling, and the meaning of **is not of me** is that he is not one of my companions in this war, and that did not remove them from the faith. Al-Suddi said: They were eighty

So when Talut set out with the soldiers, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no strength today against Goliath." And his soldiers. Those who believe that they will meet God say, "How often has a small company overcome a large one by God's permission?" And God is with the patient.

thousand, and there is no doubt that among them were the believer, the hypocrite, the diligent, and the lazy. And in the hadith: **Whoever deceives us is not one of us**, meaning he is not one of our companions nor on our path or guidance. He said:

If you try to commit adultery with a lion, then I am not from you and you are not from me

This is common in Arabic speech. A man says to his son if he does not behave in a manner similar to his: You are not one of me.

Fourth: The Almighty's saying: **And whoever does not taste it, then indeed he is of Me**. It is said: **I tasted the thing**, meaning I tasted it, and **I fed him the water**, meaning I made him taste it. He did not say **and whoever does not drink it**, because it is the custom of the Arabs, when they repeat something, to repeat it with another word, and the language of the Qur'an is the most eloquent of languages, so no attention should be paid to the criticism of someone who says: **It is not said 'I tasted the water.'**

Fifth: Our scholars have used this as evidence for the statement of blocking the means, because the slightest taste is included in the word *taste*. So if the prohibition of taste occurs, then there is no way for someone who avoids food to drink. And because of this exaggeration, the words **and whoever does not drink from it** did not come.

Sixth: When God Almighty said: **And whoever does not feed it**, it indicates that water is food, and if it is food, it is sustenance for its survival and the sustenance of the body, so it is necessary that usury be applied to it. Ibn al-Arabi said: This is the correct view of the school. Abu Umar said: Malik said: There is nothing wrong with selling water on the shore for water with a difference and on credit, and this is the view of Abu Hanifa and Abu Yusuf. Muhammad ibn al-Hasan said: It is both measured and weighed, so according to this view, it is not permissible for him to have a difference, and in his view it is usury, because its cause in usury is the measure and weight. Al-Shafi'i said: It is not permissible to sell water with a difference and it is not permissible to have a credit, and its cause in usury is that it is an edible species.

Seventh: Ibn al-Arabi said: Abu Hanifa said: Whoever says, **My slave so-and-so drinks from the Euphrates, he is free**, then he is not freed unless he sips from it. Sip is when a man drinks from the river with his mouth. If he drinks with his hand or scoops from it with a vessel, he is not freed, because God Almighty differentiates between sips from the river and drinking with the hand. He said: This is invalid, because drinking water is applied to every form and description in the Arabic language, from scooping with the hand or sipping with the mouth, all in one go. So if he finds the

drinking that he swore upon linguistically and in reality, he has broken his oath, so know that.

I said: The statement of Abu Hanifa is more correct, because the linguists distinguished between them as they did in the Qur'an and the Sunnah. Al-Jawhari and others said: **And he drank from the water karo'o'an if he took it with his mouth from its place without drinking with his hands or from a vessel**. And there is another language for it (*karo'o'*) with a kasra on the ra', yakru' kar'an, and karo'o' is the rain water from which one drank. As for the Sunnah, Ibn Majah mentioned in his Sunan: Wasil ibn Abd al-A'la told us, Ibn Fadil told us, on the authority of Laith, on the authority of Sa'id ibn Amir, "on the authority of Ibn Umar, who said: We passed by a pond and we began to drink from it, so the Messenger of God, may God bless him and grant him peace, said: Do not drink from it, but wash your hands and then drink from it, for there is no vessel purer than the hand." And this is the text, and Muslim narrated from Laith ibn Abi Sulaym, and he is weak.

Eighth: The Almighty's saying: **Except for he who scoops up a handful with his hand**. Scooping up means taking from something with the hand and with a tool, and from it the ladle, and scooping up is like scooping up, and it was read (*ghurfa*) with the opening of the ghain and it is a source, and he did not say scooping up, because the meaning of scooping up and scooping up is one, and ghurfa is one time, and it was read (*ghurfa*) with the damma of the ghain and it is the thing scooped up, and some of the commentators said: ghurfa is with one hand and ghurfa is with both hands, and some of them said: both of them are two languages with one meaning, and Ali, may God be pleased with him, said: The palms are the cleanest vessels, and this is what Al-Hasan said:

They do not enter water with a vessel except to scoop from the pools with wine.

Al-Daleef: walking slowly.

I said: Whoever wants pure, lawful money in these times without doubt, uncertainty or suspicion, let him drink with both hands water from the enchanted springs and rivers running during the night and during the day, seeking thereby from God to earn good deeds, put away sins and join the righteous Imams. The Messenger of God, may God bless him and grant him peace, said: "Whoever drinks with his hand while he is able to hold a vessel, intending thereby to be humble, God will write for him the number of good deeds as many as his fingers. This is the vessel of Jesus, son of Mary, peace be upon them, when he threw down the cup and said: 'Uff is this with this world.'" It was narrated by Ibn Majah from the hadith of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, forbade us from drinking on our stomachs, which is the dregs, and he forbade us from

scooping up with one hand. He said: 'Let none of you lap as a dog laps, nor drink with one hand as the people with whom God is angry drink, nor drink at night from a vessel until he stirs it, unless it is a fermented vessel. Whoever drinks with his hand while he is able to hold a vessel...' The hadith is as mentioned above, and in its chain of transmission is Baqiyya ibn al-Waleed. Abu Hatim said: His hadith is to be written down but it is not to be used as evidence. Abu Zar'ah: If the rest of the narrations are narrated by trustworthy people, then he is trustworthy.

Ninth: The Almighty's saying: **So they drank from it, except for a few of them.** Ibn Abbas said: They drank according to their certainty. The infidels drank like wild animals, and the sinners drank less than that. Seventy-six thousand of the people departed, and some of the believers remained without drinking anything, and some of them took a handful. As for those who drank, they were not quenched, but rather thirst overcame them. As for those who left the water, their solution was good and they were more steadfast than those who took a handful.

Tenth: The Almighty's saying: **And when he crossed it** The ha' refers to the river, and *he* is an emphasis. **And those** is in the nominative case in apposition to the pronoun in **he crossed it**. It is said: I crossed the place by crossing and passing, and metaphor in speech is what is permissible in usage and is implemented and continues in its proper form. Ibn Abbas and Al-Suddi said: Four thousand men crossed the river with him, among them were those who drank, and when they looked at Goliath and his soldiers, and they were one hundred thousand, all of them doubting their weapons, three thousand, six hundred and eighty-some returned from them. So based on this statement, the believers who were certain of the resurrection and the return to God Almighty said at that time, and they were the number of the people of Badr: **How many a small company has overcome a large company by permission of God.** Most of the commentators said: Only those who did not drink crossed the river with him at all, so some of them said: How can we bear the enemy with their large number! The resolute ones among them said: **How often has a small group overcome a large group by God's permission?** Al-Bara' bin Azib said: We used to say that the number of the people of Badr was like the number of the companions of Talut who crossed the river with him, three hundred and some men, and in another narration, thirteen men, and none crossed with him except a believer.

Eleventh: The Almighty said: **Those who think said.** Here, thinking means certainty, and it is possible that it is doubt, not knowledge. That is, those who think that they will be killed with Talut and meet God as martyrs said, so doubt arose about the killing.

The Almighty says: **How often has a small company overcome a large company.** The group: a group of people or a group of them. Whoever cuts off his head with the sword and cuts it off, their saying, may God be pleased with them: **How often has a small company overcome a large company** *verse*, is an incitement to fight and a sense of patience and following the example of those who are true to their Lord.

I said: Is this how we should act? But the ugly deeds

and corrupt intentions prevented that until the large number of us was broken in front of the small number of the enemy as we witnessed more than once, and that is because of what our hands have earned! And in Bukhari: Abu Darda said: You fight with your deeds, and in it is a chain of transmission "that the Prophet, may God bless him and grant him peace, said: Do you receive provision and victory except through your weak ones?" So the deeds are corrupt, the weak are neglected, patience is little, reliance is weak, and piety is fleeting! God the Almighty said: **Be patient and endure and remain steadfast and fear God** (Al Imran 3:200), and He said: **And upon God rely** (Al Ma'idah: 23), and He said: **Indeed, God is with those who fear Him and those who are doers of good** (An Nahl: 128), and He said: **And God will surely support those who support Him** (Al Hajj: 40), and He said: **When you meet a company, stand firm and remember God much that you may be successful** (Al Anfal: 45). These are the reasons for victory and its conditions, which are non-existent with us and do not exist in us. Indeed, to God we belong and to Him we shall return, despite what has befallen us and has befallen us! Rather, nothing remains of Islam except its mention, and nothing remains of the religion except its form, due to the emergence of corruption, the increase in tyranny, and the lack of guidance, until the enemy has taken control of the east and the west, on land and sea, and tribulations have become widespread and trials have become great, and there is no protector except for those whom He has mercy upon!

Tafsir Ibn Kathir

The Almighty says, informing about Talut, the king of the Children of Israel, when he went out with his soldiers, and those who obeyed him from the leaders of the Children of Israel, and his army at that time, according to what Al-Suddi mentioned, was eighty thousand, and God knows best, that he said, **God will test you**, meaning He will test you with a river, Ibn Abbas and others said: It is a river between Jordan and Palestine, meaning the famous Sharia River, **So whoever drinks from it is not of me**, meaning he will not accompany me today in this regard, **And whoever does not taste it is of me, except for whoever scoops a handful with his hand**, meaning there is no harm on him, God the Almighty said: **So they drank from it, except for a few of them**, Ibn Jurayj said: Ibn Abbas said: Whoever scoops from it with his hand is satisfied, and whoever drinks from it is not satisfied. And this is how Al-Suddi narrated it from Abu Malik, from Ibn Abbas, and this is how Qatada and Ibn Shawdhab said, and Al-Suddi said: The army was eighty thousand, and seventy-six thousand drank from it, and four thousand remained with it, this is what he said. Ibn Jarir narrated on the authority of Isra'il, Sufyan Ath-Thawri and Mis'ar bin Kadam on the authority of Abu Ishaq As-Sabi'i on the authority of Al-Bara' bin Azib, who said: We used to say that the companions of Muhammad, may God bless him and grant him peace, who were three hundred and a few on the day of Badr were the same number as the companions of Saul who crossed the river with him, and none crossed with him except believers. Al-Bukhari narrated it on the authority of

Surat Al-Baqarah 2:249

So when Talut set out with the soldiers, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no strength today against Goliath." And his soldiers. Those who believe that they will meet God say, "How often has a small company overcome a large one by God's permission?" And God is with the patient.

Abdullah bin Raja', on the authority of Isra'il bin Yunus, on the authority of Abu Ishaq, on the authority of his grandfather, on the authority of Al-Bara', in a similar manner. For this reason, God Almighty said: **But when he and those who believed with him crossed it, they said, 'We have no strength today against Goliath and his soldiers.'** That is, they were too numerous to face their enemy because of their great number, so their scholars, who knew that God's promise was true, encouraged them, for victory from God is not due to great numbers or numbers. For this reason, they said, **How often has a small company overcome a large one by God's permission? And God is with the patient.**

Fath al-Qadir

And the meaning of the verb *fasl* is: he went out with them. I separated the thing and it was separated, meaning I cut it off and it was cut off. Its origin is transitive. It is said: he separated himself, then it was used as an intransitive verb like *fasl*. It is said that *fasl* is used as an intransitive and transitive verb. It is said: he separated from the country several chapters, and he separated himself as a chapter. And the trial: the test. And the river: it is said: it is between Jordan and Palestine, and the majority read it as *Nahr* with the *ha* open. Hamid, Mujahid and Al-A'raj read it with the *ha* closed. What is meant by this trial is to test their obedience, so whoever obeys in that water obeys in everything else, and whoever disobeys in this and his soul overcomes him, then he is more likely to disobey in all other hardships. And he gave them permission to drink from the water in order to lift the harm of thirst from those who are patient in the hardship of life and push themselves away from luxury. So what is meant by his saying: 249- **So whoever drinks from it** means he drank from it and did not limit himself to drinking from the water, and *min* is an introductory word. The meaning of his saying: **He is not from me** is that he is not from my companions, from his saying: So-and-so is from so-and-so, as if he is part of him, due to their mixing and long companionship. This is a well-known distinction in the speech of the Arabs, and from it is the saying of the poet:

If you try to commit adultery with a lion, then I am not from you and you are not from me

And his saying: **And whoever does not taste it** it is said: I tasted something: meaning I tasted it, and I fed him the water: meaning I made him taste it, and in it is evidence that water is called food, and scooping: taking from something with the hand or with a tool, and scooping is like scooping, and scooping is a single time. It has been read with the opening of the ghain and its closing, so the opening is for the time, and the closing is the name of the thing scooped, and it was said: with the opening is the room with a single hand, and with the closing is the room with the two hands,

and it was said: they are two languages with one meaning, and from it the saying of the poet:

They do not enter water with a vessel except to scoop from the pools with wine.

His saying: **Except a few** will be explained, and it was read: **Except a few** and there is no basis for it except what was said that it is from abandoning the wording to the side of the meaning: i.e. he did not give him except a few, and this is arbitrary. His saying: **So when he crossed it** i.e. Talut crossed the river **and those who believed with him** and they are the few who obeyed him, but they differed about the strength of certainty, so some of them said: **We have no strength** and **those who think** i.e. are certain **that they will meet God** said the group: the community, and the piece of them is the one whose head was cut off with the sword: i.e. cut it off.

Tafsir al-Baghawi

249. **So when Talut set out with the soldiers** meaning he went out with them. The root of separation is to cut off, meaning to cut off his place of residence and head to another. So Talut set out from Jerusalem with the soldiers, and they were that day seventy thousand fighters, and it was said: eighty thousand. No one stayed behind except an old man due to his old age, or a sick person due to his illness, or an excused person due to his excuse. This is because when they saw the Ark, they did not complain about the victory, so they hastened to jihad. So Talut said: I have no need for everything I see. No man who has built a building that he has not finished should go out with me, nor a businessman who works in it, nor a man who has married a woman and has not built with her, nor do I seek except the active, free youth. So eighty thousand of those he had appointed gathered for him, and it was in intense heat. They complained about the lack of water between them and their enemy, so they said: The water is scarce and cannot carry us, so pray to God to make a river flow for us.

He said Talut God will test you your test to see your obedience - and He knows best - **with a river** Ibn Abbas and Al-Suddi said: It is the river of Palestine, and Qatada said: A fresh river between the Jordan and Palestine **So whoever drinks from it is not of me** meaning he is not of the people of my religion and obedience **And whoever does not taste it** does not drink it **then he is of me except for he who scoops a handful with his hand** The people of Hijaz and Abu Amr read (*ghurfa*) with the fatha on the ghain and the others read it with the damma on the ghain and they are two dialects, Al-Kisa'i said: The *ghurfa* with the damma is what is obtained in the hand from water

when scooped, and the ghurfa: with the fatha is scooping so the damma is a noun and the fatha is a source **So they drank from it except a few of them** accusative of exception and they differed about the few who did not drink, so Al-Suddi said: They were four thousand and others said: Three hundred and a few and this is correct.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Muhammad bin Ismail, I told Abdullah bin Raja, I told Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa, who said: We, the companions of Muhammad, may God bless him and grant him peace, used to say that the number of the companions of Badr was the same as the number of the companions of Talut, who crossed the river with him, and none crossed with him except a few hundred and three hundred believers.

It is narrated that three hundred and thirteen of them came and when they reached the river, thirst had overwhelmed them, and everyone drank from it except for this small number. Whoever took a handful as God commanded, his heart was strengthened, his faith was sound, and he crossed the river safely, and that one handful was enough for him to drink, carry, and mount. As for those who drank and disobeyed God's command, their lips turned black and thirst overcame them, so they were not quenched. They remained on the bank of the river and avoided meeting the enemy, so they did not cross and did not witness the conquest.

It was said that they all crossed it, but only those who did not drink attended the battle. **So when he crossed it** meaning the river, *he* meaning Talut **and those who believed with him** meaning the few said, meaning those who drank and disobeyed the command of God and were people of doubt and hypocrisy, **We have no power today against Goliath and his soldiers.** Ibn Abbas, may God be pleased with them both, and Al-Suddi said, **So they deviated and did not cross it.** Those who thought were certain that they would meet God said, and they are those who remained steadfast with Talut. **How many a company** is a group, which is a plural that has no singular in its wording and plural, and *groups* and *groups* in the nominative and *groups* in the accusative and genitive **few have overcome a large company by God's permission** by His judgment and will **and God is with the patient** with victory and assistance.

Tafsir al-Baidawi

249- **When Talut departed with the soldiers** he separated with them from his country to fight the giants, and its origin is to separate himself from it, but when it was used frequently, its object was deleted and it became like an intransitive verb. It was narrated that he said to them, **None shall go out with me except the active, free young man.** Eighty thousand of those he had chosen gathered around him, and it was summer, so they took the desert and asked him to make a river flow for them. "He said, 'Indeed, God is testing you with a river.' He will treat you as one who is tested by what you have suggested. 'Whoever drinks from it is

not of me.' He is not one of my followers, or he is not united with me. 'And whoever does not taste it is of me.' That is, whoever does not taste it from the taste of something if he tastes it as food or drink. The poet said: If you wish, I have not tasted a drop of water or a cold.' And he only knew that by revelation if he was a prophet as it was said, or by the Prophet's information, peace and blessings be upon him. "Except for he who takes a handful with his hand **is an exception to his statement**, So whoever drinks from it. **The second clause was presented to emphasize it, as the Saabiyyun presented it to the report of his statement**, Indeed, those who believed and those who were Jews", and the meaning is the permission for a little but not a lot. Ibn Amir and the Kufians read "a handful" with a damma on the ghain. "So they drank from it except a few of them" meaning they drank from it, since the origin of drinking from it is to be in the middle, and the generalization of the first is to connect the exception, or they drank from it excessively except a few of them. It was read with the nominative case based on the meaning, since his statement, "So they drank from it" is in the meaning of they did not obey him, and the few were three hundred and thirteen men. It was said three thousand. It was said: a thousand. It was narrated that whoever limited himself to a handful was given a cup for his drinking and his water container, and whoever did not limit himself to it, his lips became black and he was not able to continue. And so is the world for the one intending the Hereafter. "So when he and those who believed with him had passed it" meaning the few who did not disobey him. "They said" meaning some of them to each other. **We have no power today against Goliath and his soldiers**, because of their great number and strength. **Those who think they will meet God said**, meaning the sincere ones among them who were certain of meeting God and expected His reward, or knew that they would be martyred soon and meet God the Most High, said. It was said: They are the few who stood firm with him, and the pronoun in **they said** refers to the many who abandoned him, as an apology for staying behind and discouraging the few, as if they were talking to him and the river was between them. **How often has a small company overcome a large one by God's permission**, by His wisdom and facilitation. **How many** can be a statement or a question, and *who* is a clarifier or an addition. A group is a division of people from *fa'wa* meaning to split its head, or from *fa'a* meaning to return, so its weight is fa'ah or fulah. **And God is with the patient**, with victory and reward.

Surat Al-Baqarah 2:250

And when they came forward to Goliath and his soldiers, they said, "Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people."

Surat al-Baqarah 2:250

And when they came forward to Goliath and his soldiers, they said, **Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people.**

Tafsir al-Jalalayn

And when they came forward to face Goliath and his soldiers that is, they appeared to fight them and lined up **they said, Our Lord, pour out upon us patience and plant firmly our feet by strengthening our hearts for jihad (and give us victory over the disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And when they came forth to face Goliath and his soldiers**, and when Talut and his soldiers came forth to face Goliath and his soldiers. The meaning of His statement: **came forth** is that they went to the open space of the earth, which is what is exposed and level. That is why it is said of a man who relieves himself that he relieves himself, because people in ancient times in the pre-Islamic era used to relieve themselves in the open space of the earth, so it was said: So-and-so has come forth to the open space of the earth. And that is as it was said: **He defecated**, because they used to relieve themselves in the excrement of the earth, which is the calm part of it, so it was said to the man: **He defecated**, meaning he went to the excrement of the earth. As for his saying: **Our Lord, pour out upon us patience**, it means that Talut and his companions said: **Our Lord, pour out upon us patience**, meaning: send down patience upon us. And his saying: **And make firm our feet**, meaning: strengthen our hearts to fight them, so that our feet are firm and do not flee from them, **and give us victory over the disbelieving people**, who disbelieved in you and denied you as a god and worshipped other than you, and took idols as lords.

Tafsir al-Qurtubi

God Almighty said: **And when they came forward to face Goliath and his soldiers, they said, 'Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people.'**

They came out they went out into the open, which is the widest part of the land, and Goliath was the prince of the giants and their king, his shadow was a mile long, and it is said that the Berbers were from his descendants, and he was, according to what was narrated, three hundred thousand horsemen, and Ikrimah said: ninety thousand, and when the believers saw the great number of their enemy they supplicated

to their Lord, and this is like His saying: **And how many a prophet fought with him many pious men** until His saying: **And their only saying was that they said, 'Our Lord, forgive us our sins'** (Al Imran 3:146-147) the verse, and "When the Messenger of God, may God bless him and grant him peace, met the enemy he would say in battle: O God, I seek refuge in You from their evils and I will make You in their throats," and he supplicated on the day of Badr until his cloak fell from his shoulders, seeking God's fulfillment of His promise as will be explained in (Al Imran) God willing.

Tafsir Ibn Kathir

That is, when the party of faith, who were few of the companions of Talut, faced their enemy, the companions of Goliath, who were many in number, **they said, 'Our Lord, pour out upon us patience'** that is, send down patience upon us from You **and plant firmly our feet** that is, in meeting the enemies, and spare us flight and helplessness **and give us victory over the disbelieving people.**

God the Almighty said: **And they defeated them by God's permission** meaning they overcame them and subdued them with God's victory for them **and David killed Goliath** It was mentioned in the Israelite narrations that he killed him with a slingshot that was in his hand, he threw it at him and hit him and killed him, and Talut had promised him that if he killed Goliath he would marry him to his daughter, share his blessings with him, and make him a partner in his affairs, so he fulfilled his promise to him and then the kingdom passed to David, peace be upon him, along with what God had granted him of great prophecy. For this reason God the Almighty said: **And God gave him the kingdom** which was in Talut's hand **and wisdom** meaning prophecy after Samuel **and taught him whatever He willed** meaning whatever God willed of the knowledge that was unique to him, may God bless him and grant him peace. Then God the Almighty said: **And had God not repelled some people by means of others, the earth would have been corrupted** meaning had God not repelled some people by means of others as He repelled the Children of Israel by fighting Talut and the bravery of David, they would have perished as God the Almighty said: **And had God not repelled some people by means of others, monasteries, churches, synagogues, and mosques in which the name of God is much mentioned would have been pulled down** the verse, and Ibn Jarir said: He told me Abu Hamid al-Himsi Ahmad ibn al-Mughira narrated to us, Yahya ibn Saeed narrated to us, Hafs ibn Sulayman narrated to us, on the authority of Muhammad ibn Suqah, on the authority of Wabra ibn Abd al-Rahman, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **God will repel calamity from a hundred of his neighbors through the righteous Muslim.** Then Ibn Umar recited: **And were it not that God checks some people by means of others, the earth would indeed be corrupted.** This is a weak chain of

transmission, for this Yahya ibn Saeed is Ibn al-Attar al-Himsi, and he is very weak. Then Ibn Jarir said: Abu Hamid al-Himsi narrated to us, Yahya ibn Saeed narrated to us, Uthman ibn Abd al-Rahman narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will reform through the righteousness of the Muslim man his children, his children's children, the people of his household, and the households around him, and they will continue to be in the protection of God, the Almighty, as long as he is among them." This is also strange and weak, based on what was mentioned above. Abu Bakr ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim narrated to us, Ali ibn Ismail ibn Hammad narrated to us. Ahmad ibn Muhammad ibn Yahya ibn Saeed told us, Zaid ibn al-Habbab told us, Hammad ibn Zaid told me, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, who traced the hadith back to the Prophet, may God bless him and grant him peace, who said: **There will remain among you seven, through whom you will be victorious, through whom you will receive rain, and through whom you will be provided for, until the command of God comes.** Ibn Mardawayh also said: Muhammad ibn Ahmad told us, Muhammad ibn Jarir ibn Yazid told us, Abu Muadh Nahar ibn Muadh ibn Uthman al-Laythi told us, on the authority of Abu Qilabah, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The substitutes in my nation are thirty, through whom you will receive rain, and through whom you will be victorious.** Qatada said: I hope that al-Hasan will be among them.

His saying, **But God is full of bounty to the worlds**, meaning He is full of grace and mercy towards them, and He protects them from one another, and He has the judgment, wisdom, and proof against His creation in all His actions and words.

Then the Almighty said: **These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.** That is, these are the verses of God which We have related to you regarding the matter of those whom We have mentioned in truth, that is, the reality of the matter that was in accordance with what is in the hands of the People of the Book of the truth that the scholars of the Children of Israel know. **And indeed, you, O Muhammad, are among the messengers.** This is an emphasis and introduction to the oath.

Fath al-Qadir

And his saying: 250- **They came out** means they were in the open space, which is the wide area of land. And Goliath was the prince of the giants. They said: meaning all the believers with him, and emptying conveys the meaning of abundance. And his saying: **And made our feet firm** this is an expression of strength and not failing, it is said: So-and-so's feet were firm on such-and-such if it was established for him and did not move from it, and his feet were firm in war if he was victorious and the victory was with him.

His saying: **And gave us victory over the disbelieving people** they are Goliath and his soldiers. And the apparent was placed in place of the implicit to show what is the reason for the victory over them, which is their disbelief, and the victory was mentioned after the question of making the feet firm, because the second is the goal of the first.

Tafsir al-Baghawi

250. **And when they came forth** meaning Talut and his soldiers, meaning the believers **for Goliath and his soldiers** the Muslims. The meaning of came forth is that they became in the open ground, which is what appeared and was level. **They said, 'Our Lord, pour upon us' send down and pour down patience and plant firmly our feet** strengthen our hearts and give us victory over the disbelieving people.

Tafsir al-Baidawi

250- And when they came forward to face Goliath and his soldiers," meaning they appeared to them and approached them. "They said, 'Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people.'" They turned to God Almighty with supplication, and in it is a powerful arrangement, as they first asked for patience to be poured into their hearts, which is the essence of the matter, then for steadfastness in the pitfalls of war caused by it, then for victory over the enemy, which usually results from both.

Surat Al-Baqarah 2:251

So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

Surat al-Baqarah 2:251

So they defeated them by permission of God, and David killed Goliath. God gave him the kingdom and wisdom and taught him whatever He willed. And had God not repelled some people by means of others, the earth would have been corrupted. But God is full of bounty to the worlds.

Tafsir al-Jalalayn

So they defeated them they broke them **by God's permission** by His will **and killed David** who was in the army of Talut **Goliath and God gave him** that is, David **the kingdom** over the Children of Israel **and wisdom** the prophecy after the death of Samuel and Talut and they had not been combined for anyone before him **and taught him of whatever He willed** such as the making of armor and the language of birds **and had God not repelled some people** He replaced some people **by others, the earth would have been corrupted** by the dominance of the polytheists and the killing of the Muslims and the destruction of the mosques **but God is full of bounty to the worlds** so He repelled some of them by others

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty meant by His saying: **And they defeated them**, that Talut and his soldiers defeated Goliath's companions, and David killed Goliath.

This statement is inherited, but he left it out because it was sufficient to indicate what appeared of it. That is because the meaning of the statement is: **And when they came forward to face Goliath and his soldiers, they said, 'Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people.'** So their Lord responded to them, poured out His patience upon them, made their feet firm, and gave them victory over the disbelieving people. **So they defeated them by God's permission.** But he left it out because it was sufficient to indicate in his statement: **So they defeated them by God's permission**, that God had answered their supplication to Him, and the meaning of his statement: **So they defeated them by God's permission** is that they were defeated by God's decree and predestination. It is said: The people defeated the army with a complete defeat and my defeat.

And David killed Goliath. This David is David bin Ishi, the Prophet of God, may God bless him and grant him peace, and the reason for his killing him was as follows: Al-Hasan bin Yahya told us, Abdul-Razzaq told us, Bakr bin Abdullah told us, I heard Wahb bin Munabbih

narrating, he said: When Talus went out - or he said: when he appeared - to Goliath, Goliath said: Bring me someone who will fight me, if he kills me, then my kingdom is yours, and if I kill him, then your kingdom is mine! So David was brought to Talus, and he ruled that if he killed him, he would marry his daughter to him, and that he would rule over his wealth. So Talus dressed him in weapons, but David was reluctant to fight him with weapons, and he said: God did not grant me victory over him, weapons are of no use! So he went out to him with a slingshot and a bag full of stones, then he went out to him. Goliath said to him: Are you fighting me? David said: Yes! He said: Woe to you! You only went out as you go out to a dog with a slingshot and stones! I will surely squander your flesh and feed it today to birds and wild beasts! David said to him: You are an enemy of God, worse than a dog! David took a stone and slung it, and it hit between his eyes until it penetrated his brain, and he killed Goliath and those with him fled, and David's head was shaken. When they returned to Saul, the people claimed to have killed Goliath. Some of them brought swords, something from his weapon or his body, and David hid his head. Saul said: Whoever brings his head is the one who killed him! So David brought it, then he said to Saul: Give me what you promised me! Saul regretted what he had stipulated and said: The daughters of kings must have a dowry, and you are a bold and brave man, so he accepted her dowry of three hundred foreskins from our enemies. He hoped to kill David by doing so. So David raided and captured three hundred of them, cut off their foreskins, and brought her. Saul had no choice but to marry her to him. Then he felt remorse, so he wanted to kill David until he fled from him to the mountain, so Talut rose up to him and besieged him. One night, sleep overcame Talut and his guards, so David went down to them and took Talut's pitcher from which he used to drink and perform ablution, and cut off hairs from his beard and some of the edges of his clothes. Then David returned to his place and called out to him: You have slept and your guard slept, for if I wanted to kill you last night I would have done so, for this is your pitcher, and some of the hair from your beard and the edges of your clothes! And he sent it to him, so Talut knew that if he wanted to he would kill him, so that made him feel sympathetic towards him and he reassured him, and he made a covenant with him by God that he would not see any harm in him. Then he left. Then at the end of Talut's affair, he was plotting to kill him. Talut would not fight an enemy except that he was defeated, until he died. Bakkar said: Wahb was asked while I was listening: Was Talut a prophet to whom revelation was sent? He said: No revelation came to him, but there was with him a prophet called Samuel who was receiving revelation, and he was the one who made Talut king. Ibn Hamid told us, Salamah told us, on the authority of Ibn Ishaq, who said: There was the prophet David and four brothers, and their father was with them, an old man. Their father stayed behind, and David stayed behind with him from among his brothers to tend his father's sheep for him, and he was one of

the youngest of them. His four brothers went out with Talut, and his father called him and the people had drawn close together and were getting close to each other. Ibn Ishaq said: David, according to what some of the people of knowledge told me on the authority of Wahb ibn Munabbih, was a short, blue-eyed man.

He had little hair on his head, and his heart was pure and clean. His father said to him: O my son, we have prepared for your brothers provisions that will strengthen them against their enemy, so go out with it to them, and when I give it to them, come to me quickly. He said: I will do so. So he went out and took with him what he had carried for his brothers, and with him his saddlebags in which he carried stones, and his sling with which he used to shoot his sheep. When he was separated from his father, he passed by a stone and said: O David, take me and put me in your saddlebags to kill Goliath with me, for I am the stone of Jacob! So he took it and put it in his saddlebags, and walked. While he was walking, he passed by another stone and said: O David, take me and put me in your saddlebags to kill Goliath with me, for I am the stone of Isaac! So he took it and put it in his saddlebags, and then he went. While he was walking, he passed by a stone and said: O David, take me and put me in your saddlebags to kill Goliath with me, for I am the stone of Abraham! So he took it and put it in his saddlebags, and then he went. He went to the people and gave his brothers what he had sent to them with him. He heard in the army the people talking about Goliath and his great status among them, and the people's awe of him, and what they magnify of his status, so he said to them: By God, you are magnifying something about this enemy that I do not know what it is!! By God, if I saw him, I would kill him! So bring me to the king. So he was brought to King Talut, and he said: O king, I see you magnifying the status of this enemy! By God, if I saw him, I would kill him! He said: O my son, do you not have the strength to do that? And have you not tried it yourself? He said: A lion was attacking a sheep from my flock and caught up with it, so I took hold of its head, and loosened its jaws from it, and took it from its mouth, so call for me a shield so that I may throw it at me. So a shield was brought and he threw it around his neck, and it represented a scene that filled Talut's eyes and himself and those of the Children of Israel who were present with him, so Talut said: By God, perhaps God will destroy him with it! So when morning came, they returned to Goliath, When the people met, David said: Show me Goliath! So they showed him to him on a horse for his nation. When he saw him, the three stones began to leap from his saddlebags, and this one said: Take me! and this one said: Take me! and this one said: Take me! So he took one of them and put it in his sling, then he twisted it with it, then he sent it, and he struck it between the eyes of Goliath and crushed him, and he turned from his mount, and killed him. Then his army fled, and the people said: David killed Goliath! And Talut was deposed and the people turned to David in his place, until no mention of Talut was heard, except that the People of the Book claim that when he saw the Children of Israel turning away from him to David, he intended to assassinate David and wanted to kill him, but God turned that away from him and from David, and he recognized his sin, and sought repentance from it to God. It has been

narrated from Wahb ibn Munabbih regarding the matter of Talut and David, a statement contrary to the two narrations that we mentioned before, which is what: - Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim said, Abdul Samad bin Maqal told me: He heard Wahb bin Munabbih say: When the Children of Israel surrendered the kingdom to Saul, God revealed to the prophet of the Children of Israel: Tell Saul to attack the people of Midian, and leave no one alive in it without killing him, for I will make him victorious over them. So he went out with the people until he reached Midian, and killed everyone in it except their king, whom he captured and drove away their livestock. Then God revealed to Samuel: Do you not marvel at Saul, when I commanded him with my command and he disobeyed it, and brought their king as a captive, and drove away their livestock! So tell him: I will remove the kingdom from his house, and he will not return to it until the Day of Resurrection, for I only honor those who obey me, and I humiliate those who disdain my command! So he met him and said to him: What did you do!! Why did you bring their king as a captive, and why did you drive away their livestock? He said: I only drove away the livestock to bring them near. Samuel said to him: God has removed the kingdom from your house, and he will not return to it until the Day of Resurrection. The Resurrection! So God inspired Samuel: Go to Ishi, so that he may direct his sons to you, and anoint the one who commanded you with the holy oil, so that he may be king over the children of Israel. So he went until he came to Ishi and said: Show me your sons. So Ishi called his eldest son, and a large, handsome man came. When Samuel looked at him, he was pleased and said: Praise be to God, God is All-Seeing of His servants! So God inspired him: Your eyes see what is apparent, and I know what is in the hearts, not like this! So he said: Not like this, show me another. So he showed him six, each of which said: Not like this. So he said: Do you have any other children? He said: Yes! I have a ruddy boy, and he is a shepherd among the sheep. So he said: Send for him. So when David came, a ruddy boy came, so he anointed him with the holy oil and said to his father: Keep this secret, for if Talut finds out about it, he will kill him. So Goliath went with his people to the children of Israel, and they camped, and Talut went with the children of Israel And he camped, and prepared for battle. So Goliath sent you to Talut: Why did he kill my people and your people? Come forward to me, or bring forward to me whomever you wish, for if I kill you, the kingdom will be mine, and if you kill me, the kingdom will be yours. So Talut sent a shouter in his camp: Who will come forward to fight Goliath? If he kills him, the king will marry him to his daughter, and share in his kingdom. So Ishi sent David to his brothers - Al-Tabari said: He is Ishi, but the narrator said: Ishi - and they were in the camp, and he said: Go and provide your brothers with provisions, and tell me report of the people, what they have done! So he came to his brothers and heard a voice: The king says: Who will come forward to fight Goliath? If he kills him, the king will marry him to his daughter. So David said to his brothers: Is there a man among you who will come forward to fight Goliath, kill him, and marry the king's daughter? They said: You are a foolish boy! And who can stand Goliath, and he is one of the remaining tyrants!! When he did not see them

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So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

wanting to do that, he said: I will go and kill him! So they rebuked him. They became angry with him, and when they forgot about him, he went until the caller came and said: I will go forth to fight Goliath! So he took him to the king, and said to him: No one answered me except a young man from the children of Israel, this is he! He said: O my son, are you going forth to fight Goliath? He said: Yes. He said: Have you noticed anything in yourself? He said: Yes, I was a shepherd among the sheep and a lion attacked me, so I took hold of his jaws and ripped them apart. So he called for a bow and a complete tool, so he put them on and mounted the horse, then he walked close to them, then he turned his horse away, and returned to the king, and the king and those around him said: The young man is a coward! So he came and stood before the king, and he said: What is the matter with you? David said: If God does not kill him for me, this horse and this weapon will not kill him! So let me fight as I wish. He said: Yes, my son. So David took his saddlebags and girded them, and threw stones into them, and took his sling with which he used to herd, then he went towards Goliath. When he approached his army, he said: Where is Goliath going forth? To me? So he came out to him on a horse, fully armed. When Goliath saw him, he said: Come to me?! He said: Yes. So he brought me a sling and a stone as a dog is brought! He said: That is it. He said: I will surely divide your flesh between the birds of the sky and the beasts of the earth! David said: Or will God divide your flesh! So David put a stone in his sling and turned it and sent it towards Goliath, and it hit the nose of the egg that was on Goliath until it mixed with his brain, so he fell from his horse. So David went to him and cut off his head with his sword, and he brought it in his saddlebags, and cut off his turban until he threw it in front of Talut, so they rejoiced greatly. And Talut left, and when he was inside the city he heard the people mentioning David, so he felt bad. So David came to him and said: Give me my wife! He said: Do you want the king's daughter without a dowry? David said: You did not stipulate a dowry from me, and I have nothing!! He said: I will not charge you more than you can bear, you are a bold man, and in our mountains there are thugs who fight people, and they are uncircumcised, so if you kill one of them Two hundred men, so bring me their foreskins. So whenever he killed a man, he would string his foreskins on a thread, until he had stringed two hundred foreskins. Then he brought them to Talut and threw them to him, and said: Give me my wife, I have done what you stipulated. So he married him to his daughter, and most of the people mentioned David, and this increased his amazement among the people. Talut said to his son: You will kill David! He said: Glory be to God, you do not deserve that! He said: You are a foolish boy! I do not think that he will expel you and your family from the kingdom! When he heard that from his father, he went to his sister and said to her: I fear that your father will kill your husband David, so tell him to be careful and hide from him. His wife said that to him, so he disappeared. When morning came, Talut sent someone to call David for him, and his wife had

made himself asleep on his bed and covered him. When Talut's messenger came, he said: Where is David? Let him answer the king! She said to him: He spent the night complaining and is now asleep, you see him on The bed. So they returned to Talut and told him that. He stayed for an hour, then sent for him. She said: He is asleep and has not woken up yet. So they returned to the king, and he said: Bring him to me, even if he is asleep. So they went to the bed and did not find anyone on it. So they went to the king and told him. So he sent for his daughter and said: What made you lie? She said: He ordered me to do that, and I feared that if I did not do it, he would kill me! And David was fleeing in the mountain until Talut was killed and David became king after him. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Talut was the commander of the army, so Abu Dawud sent with David something to his brothers, and David said to Talut: What is it for me to kill Goliath? He said: You have a third of my kingdom, and I will marry you to my daughter. So he took his saddlebags and put three marwa in them, then he named those stones of his: Abraham, Isaac, and Jacob, then he put his hand in and said: In the name of my God and the God of my fathers, Abraham, Isaac, and Jacob! So he went out. On Abraham, he put it in his spear, and it pierced thirty-three eggs from his head, and killed thirty thousand behind him. Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: On that day, Talut Abu Dawud crossed the river with those who crossed, with thirteen of his sons, and Dawud was the youngest of his sons. So he came to him one day and said: O my father, I do not throw anything with my spear except that I kill it! So he said: Be happy, my son! For God has placed your provision in your spear. Then he came to him another time and said: O my father, I entered among the mountains and found a lion lying down, so I mounted it and took hold of its ears, but it did not frighten me! He said: Be happy, my son! For this is good that God will give you. Then he came to him another day and said: O my father, I walk among the mountains and glorify God, and there is not a mountain that does not glorify God with me! So he said: Be happy, my son! For this is good that God has given you. And Dawud was a shepherd, and his father's shepherd came behind him to him and to His brothers brought food. So the Prophet, peace be upon him, brought a horn with oil in it, and an iron cat ¹, and he sent it to Talut and said: Your companion who kills Goliath will have this horn placed on his head and it will boil until it is oiled with it, and it will not run down his face. It will be on his head like a crown, and he will enter this cat and fill it. So Talut called the Children of Israel and tested it with them, but none of them agreed with him. When they finished, Talut said to Abu Dawud: Do you have any children left who did not witness us? He said: Yes! My son Dawud remains, and he brings us food. When Dawud came to him, he passed by three stones on the road, so they spoke to him and said to him: Take us, O Dawud, and you will kill Goliath

with us! He said: So he took them and put them in his bag. Talut had said: Whoever kills Goliath, I will marry him to my daughter, and I will make his ring part of my kingdom. So when Dawud came, they placed the horn on his head and it boiled until it was oiled with it, and he put the cat on it and filled it. He was a sick, yellow man, and no one else had worn it. But when David put it on, the garment tightened on him until it fell apart. Then he walked to Goliath, and Goliath was one of the strongest and most powerful people, and when he looked at David, he cast fear of him into his heart, so he said to him: O young man! Go back, for I will have mercy on you by killing you! David said: No, I will kill you! So he took out the stones and put them in the slingshot, and every time he lifted one he named it, and said: This is in the name of my father Abraham, and the second: in the name of my father Isaac, and the third: in the name of my father Israel. Then he turned the slingshot and the stones returned to one stone, then he sent it and struck it between Goliath's eyes, and it pierced his head and killed him, and it continued to kill every person it hit, penetrating him until no one was able to live. So they defeated them, and David killed Goliath, and Talut returned, and David married his daughter to him, and he put his ring in his kingdom. The people turned to David and loved him. When Talut saw that, he felt angry and envied him, so he wanted to kill him. David knew that he wanted to kill him. Then he laid out a wineskin for him in his bed. Then Talut entered David's sleep while David had fled, so he struck the wineskin and tore it, and the wine flowed out of it, and a drop of wine fell into his mouth. He said: May God have mercy on David! How much wine he drank!! Then David came to him from the midwife in his house while he was sleeping, and he placed two arrows at his head, and at his feet, and two arrows on his right and two arrows on his left, then he came down. When Talut woke up, he was struck by arrows and recognized them, so he said: May God have mercy on David! He is better than me. I defeated him and killed him, and he defeated me and stopped me! Then one day he rode and found him walking in the wilderness and Talut was on a horse, so Talut said: Today I will kill David! - and David was not overtaken when he was frightened - so Talut ran after him, so David was frightened and became intense and entered a cave, and God inspired the spider to build a house around him. When Talut reached the cave, he looked at the spider's construction and said: If he had entered here, he would have torn through the spider's house! So he imagined it, so he left it. I narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', who said: It was mentioned to us that when David came to them, he had placed with him a bag containing three stones, and that Goliath came out to them and called: Is there no man for a man? So Talut said: Who will come out to him? Otherwise, I will come out to him. So David stood up and said: I will! So Talut stood up to him. So he tightened his armor on him, and he began to see him staring at it and rising, and Talut was amazed by that, so he tightened all his tools on him. And that David threw one of those stones at them, and hit the people, then he threw a second stone, and hit them, then he threw a third and killed Goliath. So God gave him the kingdom and wisdom and taught him whatever He

wanted, and he became the leader over them, and they gave him obedience. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told me regarding the statement of God Almighty: **Have you not seen the assembly of the Children of Israel?** So he read until he reached his money, "But when fighting was prescribed for them, they turned away, except for a few of them. And God is Knowing of the wrongdoers," he said: God revealed to their prophet: Among the sons of so-and-so is a man through whom God will kill Goliath, and among his signs is this horn that you will place on his head and water will gush forth. So he came to him and said: God revealed to me that among your sons is a man through whom God will kill Goliath! He said: Yes, O Prophet of God! He said: So he brought out for him twelve men like the pillars, And among them was a man who was skilled in them, so he began to show them to the horn, but he did not see anything, so the big one would say: Go back! So he would return it to him. So God revealed to him: We do not take men for their appearance, but we take them for the righteousness of their hearts. He said: O Lord, he claimed that he had no other son! He said: He lied! So he said: My Lord has lied to you and said: You have a son other than him! He said: He has told the truth, O Prophet of God, I have a short son and I was ashamed for people to see him, so I put him among the sheep! He said: Where is he? He said: In such and such a valley, on such and such a mountain. So he went out to him, and found the valley flowing between him and the spot where he used to rest. He said: And he found him carrying two sheep, two sheep, crossing the torrent with them and not wading through the torrent with them. When he saw him, he said: This is him, no doubt! This one is merciful to animals, so he is more merciful to people! He said: So he placed the horn on his head and it flowed. So he said to him: My nephew, have you seen anything here that pleases you? He said: Yes. If I swim, the mountains swim with me, and if a tiger, wolf or beast comes and takes a sheep, I go to it and open its jaws to release it, but it does not provoke me! He said: And I found his row with him 7. He said: So he passed by three stones, one of which was climbing on top of the other, each one of them saying: I am the one who takes! And this one said: No! Rather, he takes me! And the other said the same. He said: So he took them all and threw them in his row. So when he came with the Prophet, may God bless him and grant him peace, and they went out, their prophet said to them: **Indeed, God has sent you Talut as a king.** So there was from the story of their prophet and their story what God mentioned in His book, and he recited until he reached: **And God is with the patient.** He said: Their matter came together and they were all together, and he recited: **And give us victory over the disbelieving people.** And Goliath came out on his piebald mule, with a bow in his hand, and he said: Who will come out? Show me your heads! He said: So Talut was terrified by him, he said: So he turned to his companions and said: Who is a man who will suffice me today? Goliath? David said: As for him. He said: Come! He said: So he took off his armor and put it on him. He said: And God breathed into him from His spirit until it filled him. He said: So he threw an arrow and put it in the armor. He said: So David broke it and it did not harm him at all, three times, then he said to him: Take it now! David said: O God, make it one

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So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

stone. He said: And he named one Abraham, another Isaac, and another Jacob. He said: So he gathered them all together and they were - one stone. He said: So he took them and took a sling, and turned it to shoot with it and said: Shoot me as a lion and a wolf shoot, shoot me with a bow! He said: I will not shoot you today except with it! He said to him the same thing also, and he said: Yes! And you are more insignificant to me than a wolf! So he turned it and in it was the command of God and the authority of God. He said: So its path was hidden as it was ordered. He said: Then a canopy came and struck him between the eyes until it came out from the back of his neck, then it killed so-and-so of his companions behind him. And God defeated them. Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: When they crossed - meaning the river about which God said, informing about what Talut said to his soldiers: **God will test you with a river** - and Goliath came, and fighting him was difficult for Talut, so Talut said to the al-Nas 114: If Goliath is killed, I will give the one who kills him half of my kingdom, and I will share everything I own with him! So God sent David, and David was on that day in the mountain as a shepherd, and nine of David's brothers had fought with Talut, and they were more loyal to him, richer than him, more known among the people than him, and more respected by Talut than him, so they fought and left him with their sheep, so David said when God cast into his soul what he cast and honored him: I will entrust my sheep to my Lord today, and I will go to the people, and I will see what I have heard of the king's saying to the one who killed Goliath! So David went to his brothers, and they blamed him when he came to them, and they said: Why did you come? He said: To kill Goliath, for God "I am able to kill him. So they mocked him." Ibn Jurayj said, Mujahid said: Abu Dawud had sent something with Dawud to his brothers, so he took a bag and put three stones in it, then he named them Abraham, Isaac, and Jacob. Ibn Jurayj said, they said: He was weak and in poor condition, so he passed by three stones and they said to him: Take us, O David, and fight Goliath with us! So David took them and threw them in his bag. When he threw them, he heard one of them say to its companion: I am the stone of Aaron, with whom he killed such-and-such a king. The second said: I am the stone of Moses, with whom he killed such-and-such a king. The third said: I am the stone of David, who will kill Goliath! The two stones said: O stone of Dawud, we are your helpers! So they became one stone. The stone said: O Dawud, throw me, for I will seek help from the wind—and the sniffer of his egg, according to what they say, and God knows best, in it are six hundred pounds—and I will strike Goliath's head and kill him! Ibn Jurayj said, and Mujahid said: He named one of them Abraham, the other Isaac, and the other Jacob. And he said: In the name of my God and the God of my fathers, Abraham, Isaac, and Jacob! And he put them in his turban. Ibn Jurayj said: So he set out until he reached Talut and said: You have given to whoever killed Goliath half of your kingdom and half of everything you own! Will that

be enough for me if I kill him? He said: Yes! And the people were mocking David, and David's brothers were even more severe than him. And Talut would not send anyone who claimed to kill Goliath to him except that he would dress him in a coat of mail that he had, and if it was not worthy of him, he would take it off him. And it was a complete coat of mail from Talut's coat of mail, so David dressed him in it, and when he saw its worth to him, he ordered him to advance. So David advanced and stood in a place where no one else could stand, and he was wearing the coat of mail. So Goliath said to him: Woe to you! Who are you? I have mercy on you! Let someone other than you from these kings advance to me! You are a weak, poor man, so go back! David said: I am the one who will kill you by God's permission, and I will not go back until I kill you! So when David refused to do anything but fight him, Goliath advanced to him to take him by the hand. He had power over him, so he took the stone out of the bag, called upon his Lord and threw the stone at him, and the wind blew his egg off his head, and the stone hit Goliath's head until it entered his stomach and killed him. Ibn Jurayj said, and Mujahid said: When he threw the stone at Goliath, it blew thirty-three eggs off his head, and thirty thousand people were killed behind him. God the Almighty said: **And David killed Goliath**. So David said to Saul: **Give me what you have given me**. But Saul refused to give him that. So David went and lived in one of the cities of the Children of Israel until Saul died. When he died, the Children of Israel went to David and brought him and made him king, and gave him the treasures of Saul, and said: Goliath was not killed except by a prophet! God the Almighty said: **And David killed Goliath, and God gave him the kingdom and wisdom and taught him what He willed**. Abu Ja'far said: By that, God the Almighty meant: And God gave David the kingdom and wisdom and taught him what He willed. The ha' in His statement: **And God gave him** refers to David. **And the kingdom** means authority, and **wisdom** means prophecy. And His statement: **And taught him of what He willed** means: He taught him the making of armor and the estimation of the chain, as God Almighty said: **And We taught him the making of coats of mail for you to protect you from your violence** (al-Anbiya 21:80). It has been said that the meaning of His statement: **And God gave him the kingdom and wisdom** is that God gave David the kingdom of Saul and the prophethood of Samuel. Those who said that mentioned: Moses told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: David became king after he killed Saul, and God made him a prophet, and that is His statement: **And God gave him the kingdom and wisdom**, he said: Wisdom is the prophecy, He gave him the prophecy of Simeon and the kingdom of Saul.

Abu Ja'far said: By this, the Most High means: And if it were not that God repels some people, who are the people of obedience to Him and faith in Him, from others, who are the people of disobedience to God and polytheism with Him - just as He repelled those who stayed behind from Talut on the day of Goliath from

the people of disbelief in God and disobedience to Him, and He gave them what they asked of their Lord in the beginning: of sending a king over them to fight with him in His cause, with those who fought with him from the people of faith in God, certainty and patience, Goliath and his soldiers - **the earth would have been corrupted**, meaning: its people would have perished by God's punishment of them, so the earth was corrupted by that. But God is gracious to His creation and is merciful to them, by repelling the righteous among His creation from the wicked, the obedient from the disobedient among them, and the believer from the disbeliever. This verse is an announcement from God, the Most High, about the hypocrites who were at the time of the Messenger of God, may God bless him and grant him peace, who stayed behind from his battles and fighting with him because of the doubt in their souls and the sickness of their hearts, and the polytheists and disbelievers among them, and that He only repels from them the punishment for their disbelief by hastening them. And their hypocrisy is in the belief of the believers in Him and His Messenger, who are the people of insight and seriousness in the matter of God, and those who have certainty in the fulfillment of God's promise to them for fighting His enemies and the enemies of His Messenger, of victory in this life and winning His Paradise in the hereafter. And the people of interpretation said something similar to what we said about that. Mention of those who said that: Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Najih, on the authority of Mujahid, regarding the statement of God: **And were it not that God repels some people by means of others, the earth would have been corrupted**, he says: And were it not that God repels the wicked by righteousness, and repels him by the rest of the people's descendants from one another, **the earth would have been corrupted**, with the destruction of its people. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Najih, on the authority of Mujahid: **And were it not that God repels some people by means of others, the earth would have been corrupted**, he says: And were it not that God defends the wicked by righteousness, and by the rest of the people's descendants from one another, its people would have been destroyed. Ibn Wakee' told us, he said, my father told us, on the authority of Hanzala, on the authority of Abu Muslim, he said: I heard Ali say: If there were no remnants of Muslims among you, you would have perished.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And if God had not repelled some people by means of others, the earth would have been corrupted**, he said: All those on earth would have been destroyed. Abu Hamid Al-Himsi Ahmad Ibn Al-Mughira told us, he said, Yahya Ibn Sa'id told us, he said, Hafs Ibn Sulayman told us, on the authority of Muhammad Ibn Suqah, on the authority of Wabra Ibn 'Abd Al-Rahman, on the authority of Ibn 'Umar, he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, God repels calamity from a hundred households of his neighbors through the righteous believer**. Then Ibn 'Umar recited: **And if God had not repelled some**

people by means of others, the earth would have been corrupted. Ahmad Abu Hamid Al-Himsi told me, he said, Yahya Ibn Sa'id told us, he said, Uthman Ibn 'Abd Al-Rahman told us, on the authority of Muhammad Ibn Al-Munkadir, on the authority of Jabir Ibn 'Abdullah, he said: The Messenger of God, may God bless him and grant him peace, said: "Indeed, God reforms, through the righteousness of the Muslim man, his children and his children's children, the people of his household and the households around him, and they will remain in God's protection as long as he is among them." Abu Ja'far said: And We have demonstrated his saying: **the worlds**, and we have mentioned the narration about it. As for the readings, they differed in the reading of his saying: **And had God not repelled some people by means of others**. A group of the readings read it: **And had God not repelled** as a source, from the saying of the one who says: God repelled His creation, so He repels a repelling. They based their choice of that on the fact that God, the Most High, is the only One who repels His creation, and no one defends Him and overcomes Him. Another group of the readings read it: And had God not defended the people as a source, from the saying of the one who says: God defended His creation, so He defends a repelling and a defense. They based their choice of that on the fact that many of His creation are hostile to the people of God's religion and His guardianship and the believers in Him, so they are, by their war against them and their hostility towards them, defending God with their suspicions, and overcoming them with their ignorance, and God is their defender from His friends and the people of His obedience and belief in Him. Abu Ja'far said: The statement in that, in my opinion, is that they are two readings that the readings have read, and the group of the nation has come with them, and there is no change in the meaning of the other in the reading with one of the two letters. This is because whoever defends another from something, then he defends him from it with something that he defends. And whenever the one who is defended refrains from defending himself, then he defends the one who defends him. There is no doubt that Goliath and his soldiers were, by fighting Talut and his soldiers, trying to overcome the party of God and his soldiers, and in their attempt to do so, they were trying to overcome God and defend what He had guaranteed them of victory. This is the meaning of God defending those whom He defended with those who fought Goliath and his soldiers from among His friends. So it is clear that the reading of those who read: **And had God not repelled some people by means of others**, and the reading of those who read: **And had God not defended some people by means of others**, are the same in interpretation and meaning.

Tafsir al-Qurtubi

The Almighty's saying: **So they defeated them by God's permission** meaning God sent down victory upon them, **(So they defeated them)**, so they broke them. Defeat is breaking, and from this comes the word *Mutazammu* a water skin meaning that some of it folded over some of it due to dryness. From this comes what was said about Zamzam: It is Gabriel's defeat,

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So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

meaning Gabriel defeated it with his foot and the water came out. Defeat is what is broken from dry wood.

God Almighty said: **And David killed Goliath.** This is because King Talut chose him from among his people to fight Goliath. He was a short, sick, yellow, blue-eyed man. Goliath was one of the strongest and most powerful people, and he defeated armies by himself. He killed Goliath, the leader of the giants, with his hand. He is David bin Ishi, with a broken hamza. It is also said: David bin Zakariya bin Rashwa. He was from the tribe of Judah bin Jacob bin Isaac bin Abraham, peace be upon them. He was from the people of Jerusalem. He combined prophethood and kingship for him after he had been a shepherd and was the youngest of his brothers. He used to tend sheep and had seven brothers among the companions of Talut. When the war came, he said to himself: I will go and see this war. When he got up on his way from a stone, he called out to it: O David, take me, for with me you will kill Goliath. Then another stone called out to him, then another, so he took it and put it in his saddlebags and walked. Goliath went out looking for a duel, but the people held back from him until Talut said: Whoever comes out to him and kills him, I will marry him to him. My daughter and I rule over my money, so David, peace be upon him, came and said: I will go out to him and kill him, but Talut despised him when he saw him because of his young age and short stature, so he sent him back, and David was blue-eyed and short, then he called a second and third time and David came out, and Talut said to him: Have you tried yourself with anything? He said yes, he said with what? He said: A wolf fell into my sheep, so I struck it, then I took its head and cut it off from its body, Talut said: The wolf is weak, have you tried yourself with something else? He said: Yes, a lion entered my sheep, so I struck it, then I took its jawbone and tore it, do you think this is stronger than a lion? He said no, and Talut had a shield that would not be fit except for someone who kills Goliath, so he told him about it and threw it on him and it was fit, so Talut said: Then ride my horse and take my weapon, so he did, and when he had walked a little he returned and the people said: The young man is a coward! Then David said: If God does not kill him for me and help him against me, this horse and this weapon will be of no use to me, but I would like to fight him as I usually do. He said: David was one of the best slingers of people, so he got down and took his saddlebags and put them on and took his sling and went out to Goliath, who was doubting his weapon and on his head was an egg containing three hundred pounds, according to what Al-Mawardi and others mentioned. Goliath said to him: You, young man, are you coming out to me? He said: Yes. He said: Like you go out to a dog! He said: Yes, and you are more insignificant. He said: I will feed your flesh today to the birds and wild beasts. Then they drew near and Goliath intended to take David by the hand in contempt of him, so David put his hand into the stones. It was narrated that they healed and became one stone. He took it and put it in the sling and said the name of God and turned it and threw it and it hit Goliath's head and

killed him. He cut off his head and put it in his saddlebags. The people mixed and Talut's companions carried it and the defeat occurred. It was said: He only hit the nose of the egg with the stone, and it was said: His eye and it came out from the back of his head, and it hit a group of his army and killed them. It was said: The stone shattered until it hit everyone in the army with something, and it was like the fist that the Prophet, may God bless him and grant him peace, threw at Hawazin on the day of Hunayn. And God knows best. People have told many stories about these verses, and I have mentioned to you the intended meaning, and God is the Praiseworthy.

I said: And in the saying of Talut: **(And whoever comes out to him and kills him, I will marry him to my daughter and make him the judge of my wealth)** its meaning is established in our law, and it is that the imam says whoever brings a head will have such and such, or a prisoner will have such and such, as will be explained in *(Al-Anfal)*, God willing. And in it is evidence that dueling does not take place except with the permission of the imam, as Ahmad, Ishaq and others say, and there is a difference of opinion about it from Al-Awza'i, so it was narrated from him that he said: No one should attack except with the permission of the imam, and it was narrated from him that he said: There is nothing wrong with it, so if the imam forbids dueling, then no one should duel except with his permission, and a group permitted dueling and did not mention with the permission of the imam or without his permission. This is the saying of Malik. Malik was asked about a man who says between the two rows: Who will duel? He said: That depends on his intention. If he intends God by that, then I hope that there is no harm in it. He may have done that in the past. Al-Shafi'i said: There is nothing wrong with dueling. Ibn al-Mundhir said: Dueling with the permission of the imam is good, and there is no blame on the one who duels without the permission of the imam. It is not disliked because I do not know of any report that forbids it.

And God gave him the kingdom and wisdom. Al-Suddi said: God gave him the kingdom of Talut and the prophethood of Simeon, and what he taught him was the making of armor and the language of birds and other types of what he, may God bless him and grant him peace, taught him. Ibn Abbas said: It is that God gave him a chain connected to the galaxy and the heavens and its head was at the monastery of David, so nothing happened in the air except that the chain would rattle and David would know what happened, and no one with a defect would touch it except that he would be cured. The sign of his people entering the religion was that they would touch it with their hands and then wipe their palms over their chests, and they would resort to it for judgment after David, peace be upon him, until it was removed.

The Almighty says: **From what He wills** meaning from what He wills. The future tense may be used in place of the past tense, and this has been mentioned

previously.

The Almighty's saying: "And had God not repelled some people by means of others, the earth would have been corrupted. But God is full of bounty to the worlds." There are two issues in this:

The first: The Almighty's saying: **And had it not been that God repels some people by means of others**, this is the reading of the group, except for Nafi' who read (*def'a*) and it is permissible for it to be a source for a verb as it is said: I calculated the thing, and he returned, and I met him meeting, and likewise he wrote it a book, and from it is **(the book of God upon you)** (An-Nisa': 24). An-Nahhas: This is good, so defense and defense are two sources for defense, and this is the doctrine of Sibawayh. Abu Hatim said: defense and defense have one meaning, like I struck the sandal and I struck it, meaning I sewed one of them over the other, and the stitching is the beads, and Abu Ubaidah chose the reading of the majority **And had it not been that God repelled**, and he denied that it should be read (*def'a*) and said: Because no one can overcome God, the Almighty. Makki said: This is a mistake in which he imagined the door of the mutual action, but it is not, and the name (*God*) is in the place of the nominative case of the verb, meaning had it not been that God repels, and (*def'a*) is raised by the beginning according to Sibawayh, **(the people)** is the object, **(some of them)** is a substitute for the people, **(with some)** is in the place of the second object according to Sibawayh, and it is like your saying, **I went with Zaid**, so Zaid is in the position of the object, so pay attention to it.

Second: Scholars differed about the people who are driven to corruption. Who are they? It was said: They are the Abdal, and they are forty men. Whenever one of them dies, God replaces him with another. When the Day of Resurrection comes, they will all die, twenty-two of them in Syria and eighteen in Iraq. It was narrated on the authority of Ali, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: The Abdal will be in Syria and they are forty men. Whenever one of them dies, God replaces him with a man who will provide water through them for the unseen, grant victory through them over the enemies, and avert calamity from the people of the earth through them. Al-Tirmidhi al-Hakim mentioned this in Nawadir al-Usul. It was also narrated on the authority of Abu al-Darda' who said: The prophets were pegs on the earth, and when prophethood ceased, God replaced them with people from the nation of Muhammad, may God bless him and grant him peace, who are called the Abdal. They did not excel people by much fasting or prayer, but by good character, sincere piety, good intentions, and soundness of hearts for all Muslims, and advising them to seek the pleasure of God with patience, forbearance, understanding, and humility without humiliation. They are the successors of the prophets, people whom God chose for Himself and selected with His knowledge for Himself. They are forty truthful ones among them. Thirty men with the same certainty as Abraham, the friend of the Most Merciful, through whom God repels calamities from the people of the earth and disasters from the people, and through whom they receive rain and sustenance. Not a

single one of them dies until God has created someone to replace him. Ibn Abbas said: Had God not repelled the enemy with the soldiers of the Muslims, the polytheists would have been victorious and killed the believers and destroyed the lands and mosques. Sufyan al-Thawri said: They are the witnesses through whom rights are extracted. Makki narrated that most of the commentators said that the meaning is: Had God not repelled those who pray from those who do not pray and those who fear God from those who do not fear God, people would have been destroyed for their sins. An-Nahhas and al-Tha'labi also mentioned this. Al-Tha'labi said: And the rest of the commentators said: Had God not defended the righteous believers from the wicked and the infidels, the earth would have been corrupted, meaning destroyed. He mentioned a hadith: "The Prophet, may God bless him and grant him peace, said: God repels punishment from those of my nation who pray from those who do not pray, from those who pay zakat from those who do not fast, from those who fast from those who do not fast, from those who perform Hajj from those who do not perform Hajj, and from those who strive from those who do not strive. Even if they were to unite to abandon..." These things, God did not look at them for the blink of an eye. Then the Messenger of God, may God bless him and grant him peace, recited: **And if God did not repel some people by means of others, the earth would indeed be corrupted.** And "On the authority of the Prophet, may God bless him and grant him peace, he said: God has angels who call out every day, 'Were it not for the worshippers who bow, the children who graze, and the beasts who graze, He would pour down punishment upon you abundantly.'" Abu Bakr al-Khatib transmitted it with its meaning from the hadith of al-Fudayl ibn 'Iyad. Mansur told us, 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: 'Were it not for the men among you who are humble, the beasts who graze, and the children who graze, He would pour down punishment upon the believers abundantly.'" Some of them took this meaning and said:

If it were not for the servants of God who bowed down and the orphan girls who were breastfed

And the wastelands graze in the desert, and the most painful torment is poured upon you.

Jabir narrated that the Messenger of God, may God bless him and grant him peace, said: "Verily, God reforms, through the righteousness of a man, his children, his children's children, the people of his household, and the households around him, and they remain in God's protection as long as he is with them." Qatada said: God tests the believer with the disbeliever and heals the disbeliever with the believer. Ibn Umar said: The Prophet, may God bless him and grant him peace, said: **Verily, God repels, through the righteous believer, a hundred of his family members and neighbors from calamity.** Then Ibn Umar recited: **And were it not that God checks some people by means of others, the earth would indeed be corrupted.** It was said: This repelling is due to what was prescribed by the tongues of the Messengers of laws, and were it not for that, people would have robbed and plundered and perished. This is a good statement, for

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So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

it is general in restraint and repelling and other things, so ponder it. **But God is full of bounty to the worlds.** The Almighty made clear that His repelling the evil of the disbelievers through the believers is a bounty and blessing from Him.

Tafsir Ibn Kathir

That is, when the party of faith, who were few of the companions of Talut, faced their enemy, the companions of Goliath, who were many in number, **they said, 'Our Lord, pour out upon us patience'** that is, send down patience upon us from You **and plant firmly our feet** that is, in meeting the enemies, and spare us flight and helplessness **and give us victory over the disbelieving people.**

God the Almighty said: **And they defeated them by God's permission** meaning they overcame them and subdued them with God's victory for them **and David killed Goliath** It was mentioned in the Israelite narrations that he killed him with a slingshot that was in his hand, he threw it at him and hit him and killed him, and Talut had promised him that if he killed Goliath he would marry him to his daughter, share his blessings with him, and make him a partner in his affairs, so he fulfilled his promise to him and then the kingdom passed to David, peace be upon him, along with what God had granted him of great prophecy. For this reason God the Almighty said: **And God gave him the kingdom** which was in Talut's hand **and wisdom** meaning prophecy after Samuel **and taught him whatever He willed** meaning whatever God willed of the knowledge that was unique to him, may God bless him and grant him peace. Then God the Almighty said: **And had God not repelled some people by means of others, the earth would have been corrupted** meaning had God not repelled some people by means of others as He repelled the Children of Israel by fighting Talut and the bravery of David, they would have perished as God the Almighty said: **And had God not repelled some people by means of others, monasteries, churches, synagogues, and mosques in which the name of God is much mentioned would have been pulled down** the verse, and Ibn Jarir said: He told me Abu Hamid al-Himsi Ahmad ibn al-Mughira narrated to us, Yahya ibn Saeed narrated to us, Hafs ibn Sulayman narrated to us, on the authority of Muhammad ibn Suqah, on the authority of Wabra ibn Abd al-Rahman, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **God will repel calamity from a hundred of his neighbors through the righteous Muslim.** Then Ibn Umar recited: **And were it not that God checks some people by means of others, the earth would indeed be corrupted.** This is a weak chain of transmission, for this Yahya ibn Saeed is Ibn al-Attar al-Himsi, and he is very weak. Then Ibn Jarir said: Abu Hamid al-Himsi narrated to us, Yahya ibn Saeed narrated to us, Uthman ibn Abd al-Rahman narrated to us, on the authority of Muhammad ibn al-Munkadir, on

the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will reform through the righteousness of the Muslim man his children, his children's children, the people of his household, and the households around him, and they will continue to be in the protection of God, the Almighty, as long as he is among them." This is also strange and weak, based on what was mentioned above. Abu Bakr ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim narrated to us, Ali ibn Ismail ibn Hammad narrated to us. Ahmad ibn Muhammad ibn Yahya ibn Saeed told us, Zaid ibn al-Habbab told us, Hammad ibn Zaid told me, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, who traced the hadith back to the Prophet, may God bless him and grant him peace, who said: **There will remain among you seven, through whom you will be victorious, through whom you will receive rain, and through whom you will be provided for, until the command of God comes.** Ibn Mardawayh also said: Muhammad ibn Ahmad told us, Muhammad ibn Jarir ibn Yazid told us, Abu Muadh Nahar ibn Muadh ibn Uthman al-Laythi told us, on the authority of Abu Qilabah, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The substitutes in my nation are thirty, through whom you will receive rain, and through whom you will be victorious.** Qatada said: I hope that al-Hasan will be among them.

His saying, **But God is full of bounty to the worlds,** meaning He is full of grace and mercy towards them, and He protects them from one another, and He has the judgment, wisdom, and proof against His creation in all His actions and words.

Then the Almighty said: **These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.** That is, these are the verses of God which We have related to you regarding the matter of those whom We have mentioned in truth, that is, the reality of the matter that was in accordance with what is in the hands of the People of the Book of the truth that the scholars of the Children of Israel know. **And indeed, you, O Muhammad, are among the messengers.** This is an emphasis and introduction to the oath.

Fath al-Qadir

His saying: 251- **So they defeated them by God's permission** Al-Hazm: with a kasra: and from it is a defeated water skin: meaning that some of it folded over some of it with dryness, and from it is what was said about Zamzam that it was defeated by Gabriel: meaning he defeated it with his foot so the water came out, and Al-Hazm: what is broken from dry firewood, and the meaning of the speech is that God sent down victory upon them: **So they defeated them by God's permission** meaning by His command and will. His saying: **And David killed Goliath** is David bin Isha with

a kasra on the hamza then a silent taa' after it an emphatic letter, and it is said: David bin Zakariya bin Bishwi from the tribe of Judah bin Jacob, God combined for him between prophethood and kingship after he was a shepherd, and he was the youngest of his brothers, Talut chose him to fight Goliath and he killed him. What is meant by wisdom here is prophethood, and it was said: it is teaching him the making of armor and the language of birds, and it was said: it is giving him the chain by which they used to resort to arbitration. His saying: **And taught him of what He willed.** It was said that the present tense here is in place of the past tense, and the subject of this verb is God, the Most High, or it was said: David. The apparent meaning of this construction is that God, the Most High, taught him of what His will decreed and His desire was attached to, and it was said that among that is what we mentioned about his teaching the craft of armor and what came after it. His saying: **And had God not repelled some people by means of others,** the group read it as **And had God not repelled,** and Nafi' read *def'a*, and they are two sources of *def'a*, as Sibawayh said. Abu Hatim said: *def'a* and *def'a* are one, like: *Taraq't na'li* and *Taraq'tuhu*. Abu Ubaidah chose the reading of the majority and rejected the reading of *def'a*, saying: Because no one can defeat God, the Most High. Makki said: Abu Ubaidah suggests that this is from the category of reciprocal verbs, but it is not. According to both readings, the infinitive is added to the agent: that is, **And had God not repelled the people and some of them** are a substitute for the people, and they are the ones who directly cause evil and corruption with some other of them, and they are the ones who restrain them from that and turn them away from it. **The earth would have been corrupted** because the people of corruption would have prevailed over it and caused evils that destroy crops and offspring. The indefinite form of *fadl* is for emphasis.

Tafsir al-Baghawi

251. **So they defeated them by God's permission** meaning by God's knowledge **and David killed Goliath** and the description of his killing: The commentators said: He crossed the river with Talut among those who crossed Isha Abu Dawud with his thirteen sons and he was the youngest of them and he used to throw arrows. So he said to his father one day, **O my father, I do not throw anything with my arrows except that I defeat it.** He said, **Be happy, my son, for God has put your provision in your arrows.** Then he came to him another time and said, **O my father, I entered among the mountains and found a crouching lion, so I mounted it and took hold of its ears but it did not frighten me.** So he said, **Be happy, my son, for this is good that God wants for you.** Then he came to him another day and said, **O my father, I walk among the mountains and glorify God, and there is not a mountain that does not glorify God with me.** So he said, **Be happy, my son, for this is good that God has given you.** So Goliath sent to Talut to come to me or bring to me someone who will fight me. If he kills me, then my kingdom is yours, and if I kill him, then your kingdom is mine." That upset Talut so he called out in his army, **Whoever killed**

Goliath, marry my daughter and share my kingdom with him. The people feared Goliath, but no one answered him. So Talut asked their prophet to call upon God Almighty, so he called upon God for that, and a horn containing holy oil and an iron oven was brought to him. It was said that your companion who will kill Goliath is the one who will be put on this horn, and the oil will boil until it will smear his head with it and not run down his face, and it will be on his head like a crown, and it will enter this oven and fill it and not shake in it. So Talut called the Children of Israel and tested them, but none of them agreed with him. So God revealed to their prophet that among the sons of Isha is one by whom God will kill Goliath. So Talut called Isha and said: Show me your sons. So he brought out for him twelve men like pillars. He began to show them to the horn, but he did not see anything. So he said: Do you have any sons left besides them? He said: No. So the prophet said: O Lord, he claimed that he had no sons besides them. So he said: He lied. So the prophet said: My Lord has lied to you. So he said: God has spoken the truth, O Prophet of God. I have a young son called David, and I was ashamed for people to see him because of his short stature and insignificance. So I left him in the sheep were tending them while he was in such and such a valley. David was a short, sickly man with a yellowish complexion, blue and hairy. So Talut called him. It is said that Talut went out to him and found that the valley had flowed between him and the pen where he used to rest. He found him carrying two sheep, crossing the flood with them and not wading with them in the water. When he saw him, he said: This is him, no doubt. He is merciful to animals, so he is more merciful to people. So he called him and put the horn on his head and it flowed. Talut said: Would you like to kill Goliath and I will marry you to my daughter and make your ring part of my kingdom? He said: Yes. He said: Do you perceive anything in yourself that will strengthen you to kill him? He said: Yes, I am a shepherd and a lion or a tiger or a wolf comes and takes a sheep, so I go to it and open its jaws and cut it to the back of its neck, and return it to his army. Then David, peace be upon him, passed by another stone on his way and said: Carry me, for I am the stone of Moses with which he killed such-and-such a king. So he carried it in his saddlebag. Then he passed by another stone and said: Carry me, for I am your stone with which you will kill Goliath. So he put it in his saddlebag. When they lined up for battle and Goliath came forward and asked to duel, David volunteered to fight him, so Saul gave him a horse, a shield and weapons. So he put on the weapons and rode the horse and walked a short distance, then he turned back to the king and said: Those around him have become cowardly. So he came and stood before the king and said: What is the matter with you? He said: If God does not grant me victory, this weapon will be of no avail to me, so let me fight as I wish. He said: Do as you wish. He said: Yes. So David took his saddlebags, put them on, took the sling and went towards Goliath. Goliath was one of the strongest and most powerful men, and he defeated armies single-handedly. He had an egg containing three hundred pounds of iron. When he looked at David, fear was cast into his heart. He said to him: Will you come out to me? He said: Yes.

Goliath was riding a piebald horse, fully armed. He

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So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

said: Bring me the sling and the stone as a dog is brought. He said: Yes, you are worse than a dog. He said: I will surely divide your flesh among the beasts of the earth and the birds of the sky. David said: Or will God divide your flesh? David said: In the name of the God of Abraham. He took out a stone. Then he took out another and said: In the name of the God of Isaac, and put it in his sling. Then he took out a third and said: In the name of the God of Jacob, and put it in his sling. They all became one stone. David turned the sling and threw it, and God subjected the wind to him until the stone hit the nose of the egg, and it mixed with its brain and came out from the back of its neck, killing thirty men behind it. God defeated the army and Goliath fell dead. He took him and dragged him until he threw him in front of Saul. The Muslims were very happy and returned to Medina safe and sound, and the people remembered David. Then David came to Saul and said: Fulfill what you promised me. He said: Do you want the king's daughter without a dowry? Then David said: You did not stipulate a dowry for me, and I have nothing. He said: I will not burden you with more than you can bear. You are a brave man, and there are enemies around us who are uncircumcised. If you kill two hundred of them and bring me their uncircumcised ones, I will marry you to my daughter. So he went to them and every time he killed one of them, he would string his uncircumcised ones on a thread until he had stringed their uncircumcised ones. Then he brought them to Talut and threw them to him and said: Give me my wife. So he married him to his daughter and made his seal his kingdom. The people inclined to David and loved him and spoke much of him. Talut envied him and wanted to kill him, but a man called Dhu al-Aynayn informed the daughter of Talut of that. She said to David: You will be killed tonight. He said: Who will kill me? She said: My father. He said: Have I committed a crime? She said: One who does not lie told me. You do not have to be absent tonight until we see the truth of that. He said: If God has willed that, I cannot go out, but bring me a wineskin of wine. So she brought it and he put it on his bed and covered him and went under the bed. Then Talut went in at midnight and said to her: Where is your husband? She said: He was sleeping on the bed, so he struck him with the sword and the wine flowed. When he smelled the smell of the drink, he said: May God have mercy on David, how much he drank of wine. And he left.

When morning came, he knew that he had done nothing, so he said: A man from whom I asked what I asked is worthy of not leaving me until he takes his revenge on me. So his veil and guards tightened and he closed his doors on him. Then David came to him one night while the eyes were still, so God, glory be to Him, blinded the veils and opened the doors for him. He entered upon him while he was sleeping on his bed, and placed an arrow at his head and an arrow at his feet, an arrow on his right and an arrow on his left, then he went out. When Talut woke up, he saw the arrows and recognized them, so he said: May God Almighty have mercy on David, he is better than me. I defeated him and intended to kill him, and he defeated

me, so he refrained from me. If He had wanted, He would have placed this arrow in my throat, and I am not one who trusts him. When the next day came, he came to him a second time, and God blinded the veils, so he entered upon him while he was sleeping, and took the pitcher from which Talut performed ablution and the jug from which he drank, and cut hairs from his beard and some of the fringes of his clothes, then he went out and fled and hid. When morning came, Talut saw that, he set spies on David and pursued him most vehemently. Then one day Talut rode and found David walking in the wilderness and said: Today I will kill him. So he ran after him, and David became very strong, and when he was frightened he could not catch up. So he entered a cave, and God Almighty inspired the spider to weave a web over him. When Talut reached the cave and saw the spider's construction, he said: If he had entered here, he would have torn the spider's construction. So he left it and went on. So David set out and went to the mountain with the worshippers and worshipped there. The scholars and worshippers criticized Talut for the matter of David, so Talut would not let anyone stop him from killing David except that he killed him. He incited people to kill scholars, and he could not find a scholar among the Children of Israel who could kill him except that he killed him. Until a woman who knew the greatest name of God was brought to him, so he ordered his baker to kill her, and the baker took pity on her and said: We need a scholar. So he left her. Repentance fell into Talut's heart and he regretted what he had done, and he began to cry until the people took pity on him.

Every night he would go out to the graves and cry and call out: I call upon any servant of God who knows that I have repentance to tell me about it. When he repeated this to them, a caller from the graves called out to him: O Talut, are you not satisfied that you killed us until you harmed us while we were dead? He cried and became even more sad and sorrowful. The baker took pity on him and said: What is the matter with you, O king? He said: Do you know of a scholar on earth whom I can ask? Is there any repentance for me? The baker said: Your example is like that of a king who descended upon a village one evening and a rooster crowed and he took umbrage at that. He said: Do not leave a rooster in the village without slaughtering it. When he wanted to sleep, he said to his companions: When the rooster crows, wake us up so that we may set out early. They said to him: Did you leave a rooster so that we could hear his voice? But did you leave a scholar on earth? He became even sadder and wept. When the baker saw that, he said to him: Tell me, if I guide you to a scholar, perhaps you can kill him? He said: No. The baker trusted him and told him that the learned woman was with him. He said: Let me go to her and ask her: Is there any repentance for me? She was from a household that knew the Greatest Name, and when their men perished, their women would know. When Talut reached the door, the baker said, **When she sees you, she is frightened.** So he left him behind him and brought him in to her. He said to her, **Am I not the greatest of people in showing favor to you?**

I saved you from being killed and gave you shelter.

She said, "Yes, for I have a need of you. This is Talut asking if there is any repentance for me." She fainted from fear. He said to her, **He does not want to kill you, but he is asking if there is any repentance for him.** She said, "No, by God, I do not know of any repentance for Talut. But do you know the location of the grave of a prophet?" So he went with them to the grave of Ishmael. She prayed and supplicated, then called out, **O owner of the grave.** Ishmael came out of the grave, shaking the dust off his head. When he looked at the three of them, he said, **What is the matter with you that the Resurrection has come?** She said, **No, but Talut is asking if there is any repentance for him.** Ishmael said, **O Talut, what did you do after me?** He said, **I have not left any evil except that I did it, and I have come seeking repentance.** He said, **How many children do you have?** He said: Ten men. He said: I do not know of any repentance for you except that you give up your kingdom and go out, you and your son, in the way of God, then lead your sons until they are killed before you, then you fight until the last of them. Then Ishmael returned to the grave and fell dead, and Talut returned, more sad than ever, fearing that his son would not follow him, and he cried until his eyelashes fell out and his body wasted away. Then his sons came to him and he said to them: Tell me, if I were thrown into the fire, would you ransom me? They said: Yes, we will ransom you with whatever we can. He said: It is Hell if you do not do what I tell you. They said: Present it to us. So he told them the story. They said: And you will be killed. He said: Yes. They said: There is no good for us in life after you. Our souls are content with what you asked. So he prepared his wealth and his children. His children came forward and they were ten and fought in front of him until they were killed. Then he advanced after them until he was killed. Then his killer came to David to give him the good report and said: I have killed your enemy. David said: I have killed your enemy. David said: You are not the one who will live after him. So he struck off his head. The kingdom of Saul continued until he was killed for forty years. The Children of Israel came to David and gave him the treasures of Saul and made him king over themselves.

Al-Kalbi and Al-Dahhak said: David's reign after killing Talut lasted seven years, and the Children of Israel did not agree on one king except for David. This is what God Almighty said: **And God gave him the kingdom and wisdom**, meaning: prophecy. God combined for David the kingdom and prophecy, which had not happened before. Rather, the kingdom was in one tribe, and wisdom is knowledge with action.

The Almighty said: **And He taught him from what He willed.** Al-Kalbi and others said: It means: the making of armor, and he used to make it and sell it, and he would not eat except from the work of his hand. It was also said: the speech of birds **and the speech of grasshoppers** and ants, and beautiful speech. It was also said: it is the Psalms, and it was also said: it is the pleasant voice and melodies, so God did not give anyone of His creation a voice like his. When he recited the Psalms, the wild beasts would come near until he would take them by the necks, and the birds would shade him, listening to him, and the running water would stagnate and the wind would calm down.

Ad-Dahhak narrated on the authority of Ibn Abbas, may God be pleased with them both, that God Almighty gave him a chain connected to the galaxy and its head was at his monastery. Its strength was the strength of iron and its color was the color of fire. Its rings were round and detailed with jewels and studded with wet pearl bars. No event occurred in the air except that the chain would rattle. David knew of that event, and no one with a defect would touch it except that he would be cured. They used to resort to it for judgment after David, peace be upon him, until it was lifted. Whoever transgressed against his companion and denied him a right would come to the chain. Whoever was truthful would extend his hand to the chain and take it, and whoever was lying would not reach it. It remained like that until deceit and trickery appeared among them. It reached us that one of their kings entrusted a man with a precious jewel. When he got it back, he denied it, so they resorted to the chain for judgment. The one who had the jewel took a crutch, pricked it, and put the jewel in it and leaned on it until he brought the chain. The owner of the jewel said: Return the deposit to me. His companion said: I do not know of any deposit you have with me. If you are truthful, then take the chain. So he took it with his hand. It was said to the denier: Get up and take it. He said: To the owner of the jewel: Take this cane of mine and keep it until I reach the chain. So he took it to him. The denier stood up towards the chain and took it. The man said: O God, if you know that this deposit that he claims against me has reached him, then bring the chain near me. He extended his hand and took it. The people were amazed and doubted it. Then in the morning, God had lifted the chain.

God the Almighty said: **And had God not repelled some people by means of others**, the people of Medina and Jacob read **God's defense** with an alif here and in Surat Al-Hajj, while others read it without an alif because no one can overcome God the Almighty and He alone is the defender. Whoever reads it with an alif said: The defense may be from one person, like the Arabs' saying: May God defend you well. Ibn Abbas and Mujahid said: And had God not repelled with the soldiers of the Muslims, the polytheists would have overcome the land, killed the believers, and destroyed the mosques and the countries. The rest of the commentators said: Had God not repelled with the believers and the righteous from the disbelievers and the wicked, the land and everyone in it would have perished. But God repels with the believer from the disbeliever, and with the righteous from the wicked.

Ahmad bin Ibrahim Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah bin Fanjuwayh told us, Abu Bakr bin Kharjah told us, Abdullah bin Ahmad bin Hanbal told us, Abu Hamid Al-Himsi told us, Yahya bin Saeed Al-Attar told us, Hafs bin Sulayman told us, on the authority of Muhammad bin Suqah, on the authority of Wabra bin Abd Al-Rahman, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **God Almighty repels calamity from a hundred households of his neighbors through the righteous Muslim.** Then he recited: **And were it not that God checks some people by means of others**, "The earth would have been

Surat Al-Baqarah 2:251

So they defeated them by permission of Allah, and David killed Goliath. Allah gave him the kingdom and wisdom and taught him whatever He willed. And had Allah not repelled some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.

corrupted, but God is full of bounty to the worlds.”

Tafsir al-Baidawi

251- **So they defeated them by God's permission** so they defeated them with His victory, or accompanying His victory over them in response to their prayer. **And David killed Goliath** It was said: Isha was in the army of Talut with six of his sons, and David was the seventh of them and he was young and tending sheep, so God revealed to their prophet that he was the one who would kill Goliath, so he asked his father for him and he came and three stones had spoken to him on the way and they said to him that you will kill Goliath with us, so he carried them in his saddlebags and threw them at him and killed him, then Talut married him to his daughter. **And God gave him the kingdom** meaning the kingdom of the Children of Israel and they had not gathered together in a kingdom before David. **And wisdom** meaning prophecy. **And taught him of whatever He willed** such as narration and the speech of animals and birds. “And had it not been that God, glory be to Him, repels some people by means of others, the earth would have been corrupted. But God is full of bounty to the worlds.” And had it not been that He, glory be to Him, repels some people by means of others and gives victory to the Muslims over the infidels and prevents their corruption, they would have been victorious and spread corruption on the earth, or the earth would have been corrupted by their evil. Nafi' read here and in al-Hajj 22:God's defense.

Surat al-Baqarah 2:252

These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.

Tafsir al-Jalalayn

These these verses **are the verses of God which We recite** We relate **to you** O Muhammad **in truth** in honesty **and indeed, you are among the messengers** the emphasis with *in* and others is in response to the infidels' saying to him, **You are not a messenger**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **These are the signs of God**, these are the signs in which God recounts the matter of those who left their homes by the thousands for fear of death, and the matter of the leaders of the Children of Israel after Moses who asked their prophet to send them Talut as a king, and the signs that follow until His saying: **But God is full of bounty to the worlds**. By his saying: **The signs of God**, he means His arguments, signs, and proofs. God the Most High says: These are the arguments that I have informed you of, O Muhammad, and made known to you - of My ability to kill in one hour those who fled from death, and they are thousands, and My bringing them back to life after that, and My giving Talut the rule of the Children of Israel after he had been a water-carrier or a tanner from outside the household of the kingdom, and My taking that away from him because of his disobedience to My command, and My transferring his kingdom to David because of his obedience to Me, and My giving victory to the companions of Talut despite their small number and weak power over Goliath and his soldiers despite their large number and severe violence - My arguments against those who denied My blessings, disobeyed My command, and disbelieved in My Messenger from the People of the Two Books, the Torah and the Gospel, who know what I have related to you of the hidden report that they know is from Me. You, O Muhammad, did not make it up or fabricate it, because you are illiterate and not one of those who have read the books, so that they would be confused about your matter, and they would claim that you read that and learned it from some of their books. But these are My arguments against them, which I recite to you, O Muhammad, with the certain truth as it was, without any addition, distortion, or change in any of it from what it was. **And indeed, you, O Muhammad, are among the messengers**. He says: Indeed, you are a messenger who is followed in My obedience and in preferring My pleasure over your own desires. So follow in this matter of yours the path of My messengers who came before you, who adhered to My command and preferred My pleasure over their own desires, and were not changed by desires and worldly ambitions, just as Talut changed his desire and preferred his kingdom over what I have for the people

of My authority. But you prefer My command as the messengers who came before you preferred it. The second part is complete, and it will be followed, God willing, by the third part of the third volume, and it begins with: The statement on the interpretation of the Almighty's saying: "These are the messengers. We have preferred some of them over others."

Tafsir al-Qurtubi

Those is the beginning, **the verses of God** is its predicate, and if you wish, it can be a substitute, and the predicate is **We recite them to you in truth, and indeed, you are among the messengers** is the predicate of *in*, meaning: and indeed, you are a messenger. God Almighty alerted His Prophet, may God bless him and grant him peace, that these verses that were mentioned earlier are only known to a messenger prophet.

Tafsir Ibn Kathir

That is, when the party of faith, who were few of the companions of Talut, faced their enemy, the companions of Goliath, who were many in number, **they said, 'Our Lord, pour out upon us patience'** that is, send down patience upon us from You **and plant firmly our feet** that is, in meeting the enemies, and spare us flight and helplessness **and give us victory over the disbelieving people**.

God the Almighty said: **And they defeated them by God's permission** meaning they overcame them and subdued them with God's victory for them **and David killed Goliath** It was mentioned in the Israelite narrations that he killed him with a slingshot that was in his hand, he threw it at him and hit him and killed him, and Talut had promised him that if he killed Goliath he would marry him to his daughter, share his blessings with him, and make him a partner in his affairs, so he fulfilled his promise to him and then the kingdom passed to David, peace be upon him, along with what God had granted him of great prophecy. For this reason God the Almighty said: **And God gave him the kingdom** which was in Talut's hand **and wisdom** meaning prophecy after Samuel **and taught him whatever He willed** meaning whatever God willed of the knowledge that was unique to him, may God bless him and grant him peace. Then God the Almighty said: **And had God not repelled some people by means of others, the earth would have been corrupted** meaning had God not repelled some people by means of others as He repelled the Children of Israel by fighting Talut and the bravery of David, they would have perished as God the Almighty said: **And had God not repelled some people by means of others, monasteries, churches, synagogues, and mosques in which the name of God is much mentioned would have been pulled down** the verse, and Ibn Jarir said: He told me Abu Hamid al-Himsi Ahmad ibn al-Mughira narrated to us, Yahya ibn Saeed narrated to us, Hafs ibn Sulayman narrated to us, on the authority of Muhammad ibn Suqah, on the authority of Wabra ibn Abd al-Rahman, on the authority of Ibn Umar, who

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These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.

said: The Messenger of God, may God bless him and grant him peace, said: **God will repel calamity from a hundred of his neighbors through the righteous Muslim.** Then Ibn Umar recited: **And were it not that God checks some people by means of others, the earth would indeed be corrupted.** This is a weak chain of transmission, for this Yahya ibn Saeed is Ibn al-Attar al-Himsi, and he is very weak. Then Ibn Jarir said: Abu Hamid al-Himsi narrated to us, Yahya ibn Saeed narrated to us, Uthman ibn Abd al-Rahman narrated to us, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will reform through the righteousness of the Muslim man his children, his children's children, the people of his household, and the households around him, and they will continue to be in the protection of God, the Almighty, as long as he is among them." This is also strange and weak, based on what was mentioned above. Abu Bakr ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim narrated to us, Ali ibn Ismail ibn Hammad narrated to us. Ahmad ibn Muhammad ibn Yahya ibn Saeed told us, Zaid ibn al-Habbab told us, Hammad ibn Zaid told me, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, who traced the hadith back to the Prophet, may God bless him and grant him peace, who said: **There will remain among you seven, through whom you will be victorious, through whom you will receive rain, and through whom you will be provided for, until the command of God comes.** Ibn Mardawayh also said: Muhammad ibn Ahmad told us, Muhammad ibn Jarir ibn Yazid told us, Abu Muadh Nahar ibn Muadh ibn Uthman al-Laythi told us, on the authority of Abu Qilabah, on the authority of Abu al-Ash'ath al-San'ani, on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **The substitutes in my nation are thirty, through whom you will receive rain, and through whom you will be victorious.** Qatada said: I hope that al-Hasan will be among them.

His saying, **But God is full of bounty to the worlds,** meaning He is full of grace and mercy towards them, and He protects them from one another, and He has the judgment, wisdom, and proof against His creation in all His actions and words.

Then the Almighty said: **These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.** That is, these are the verses of God which We have related to you regarding the matter of those whom We have mentioned in truth, that is, the reality of the matter that was in accordance with what is in the hands of the People of the Book of the truth that the scholars of the Children of Israel know. **And indeed, you, O Muhammad, are among the messengers.** This is an emphasis and introduction to the oath.

Fath al-Qadir

And the signs of God: are what this story included of

the mentioned matters. What is meant here by 252- **in truth** is the correct report that there is no doubt about it for the People of the Book and those who are familiar with the report of the world. And his saying: **Indeed, you are among the messengers** is information from God, the Most High, that he is among the messengers of God, the Most High, to strengthen his heart, to establish his soul, and to make his matter more difficult.

Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **Have you not seen the assembly of the Children of Israel?** He said: This was when prophethood was lifted and the people of faith were extracted, and the tyrants had expelled them from their homes and their children. **And when fighting was prescribed for them,** that is when the Ark came to them. He said: There were two tribes of Israel: a tribe of prophethood and a tribe of caliphate, so the caliphate would not be except in the tribe of caliphate, and prophethood would not be except in the tribe of prophethood. **And their prophet said to them, 'Indeed, God has sent to you Saul as a king.' They said, 'How can he have kingship over us when we are more deserving of kingship than he?'** He was not from either of the two tribes, neither from the tribe of prophethood nor from the tribe of caliphate. **He said, 'Indeed, God has chosen him over you.'** So they refused to hand over leadership to him until he said to them, **Indeed, the sign of his kingship is that the Ark will come to you, in which is tranquility from your Lord and a remainder.** When Moses threw down the tablets, they were broken and he lifted some of them and gathered what remained and put it in the Ark. The Amalekites had taken that Ark captive, and the Amalekites were a group from 'Aad. In Jericho, the angels came with the Ark, carrying it between heaven and earth while they were looking at it until they placed it with Talut. When they saw that, they said: Yes, so they surrendered to him and made him king. When the prophets attended a battle, they would bring the Ark before them and say: Adam descended with that Ark, the Corner, and the Staff of Moses from Paradise.

It has been reported to me that the Ark and the Staff of Moses are in Lake Tiberias, and that they will emerge before the Day of Judgment. This meaning has been reported in brief and in length from a group of the Salaf, so mentioning it at length does not provide any benefit that can be relied upon. Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik on the authority of Ibn Abbas, **And He increased him abundantly** meaning: excellence in knowledge and body meaning: he was great and large, surpassing the Children of Israel by his neck. He also narrated on the authority of Wahb ibn Munabbih, **And He increased him abundantly in knowledge** meaning: knowledge of war. Ibn Al-Mundhir narrated on his authority that he was asked: Was Saul a prophet? He said: No, no revelation came to him. Abd ibn Hamid and Ibn Al-Mundhir narrated on his authority that he was asked about the Ark of Moses, what was its capacity? He said: About three cubits by two cubits. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn

Abbas, who said: Tranquility is mercy. Ibn Abi Hatim and Abu Al-Sheikh narrated on his authority that he said: Tranquility and peace of mind. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: "Sakinah is a creature the size of a cat with two eyes that shine. When two armies meet, it extends its hands and looks at them, causing the army to flee from fear." Al-Tabarani narrated with a weak chain of transmission on the authority of Ali that he said: **Sakinah is a strong wind with two heads.** Abd al-Razzaq, Abu Ubaid, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated it and authenticated it.

On the authority of Ali, he said: Tranquility has a face like a human face, then it is a gentle wind. Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Mujahid, he said: Tranquility from God is like the wind, it has a face like a cat's face, two wings, and a tail like a cat's tail. Saeed bin Mansour, Abd bin Hamid, and Ibn Jarir narrated on the authority of Ibn Abbas, he said: **In it is tranquility from your Lord,** he said: A golden basin from Paradise with which the hearts of the prophets were washed, and the tablets were thrown into it. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Wahb bin Munabbih that he said: It is a spirit from God that does not speak. If they differ about something, it speaks and informs them of what they want. Ibn Abi Hatim narrated on the authority of Al-Hasan, he said: It is something that their hearts find peace in. Abd al-Razzaq narrated on the authority of Qatadah, he said: In it is tranquility, meaning: dignity.

I say: These contradictory interpretations may have reached these scholars from the Jews, may God have mercy on them, so they came up with these matters with the intention of playing with the Muslims, may God be pleased with them, and casting doubt on them. Look at how they sometimes made it an animal, sometimes an inanimate object, and sometimes something that has no reason, like the saying of Mujahid: Like the form of the wind, it has a face like the face of a cat, two wings, and a tail like the tail of a cat. And thus, everything transmitted from the Children of Israel contradicts itself and includes what is usually not reasoned. It is not correct that such contradictory interpretations were narrated from the Prophet, may God bless him and grant him peace, nor an opinion that its speaker saw, for they are too great a degree to interpret based on opinion and in which there is no room for ijtihad. If this is decided for you, you will know that it is obligatory to refer in such a case to the meaning of tranquility in language, which is well-known, and there is no need to ride these arbitrary and contradictory matters, for God has made it spacious for us. If we had established for us an interpretation of tranquility from the Prophet, may God bless him and grant him peace, then it would have been obligatory for us to turn to it and say it, but it has not been established from a sound source, rather it has been established that it was revealed from some of the Companions when he was reciting the Qur'an, as in Sahih Muslim on the authority of Al-Baraa', who said: "A man was reciting Surat Al-Kahf and he had a horse tied up, and a cloud covered him and it began to spin and draw near, and his horse began to flee from it. So when morning came, he came to the Prophet, may

God bless him and grant him peace, and mentioned that."

To him, he said: That tranquility was sent down for the Qur'an. And there is nothing in this except that what the Messenger of God, may God bless him and grant him peace, called a cloud that circled over that reciter, and God knows best. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **And the remainder of what the family of Moses left behind,** he said: His staff and the fragments of the tablets. Saeed bin Mansour, Abd bin Hamid and Ibn Abi Hatim narrated from Abu Salih, he said: In the chest were the staff of Moses and the staff of Aaron, the clothes of Moses and the clothes of Aaron, two tablets of the Torah and manna, and the word of relief: There is no god but God, the Forbearing, the Generous, and glory be to God, Lord of the seven heavens and Lord of the Mighty Throne, and praise be to God, Lord of the worlds. Abd al-Razzaq and Abd bin Hamid narrated from Qatadah regarding his statement: **The angels carry him,** he said: The angels came carrying him until they placed him in the house of Talut, and he became in his home. Ibn Abi Hatim narrated from Ibn Abbas: **Indeed in that is a sign,** he said: A sign. Ibn Abi Hatim narrated from Ibn Abbas: **Indeed, God He has tested you with a river.** He said: **With thirst.** So when he reached the river, which was the Jordan River, most of the people drank from it and drank from it. Whoever drank from it only became thirstier, and whoever took a handful with his hand was satisfied and his thirst was relieved. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair: **So they drank from it except a few of them.** He said: The few are three hundred and a few.

Ten are the number of the people of Badr. Ibn Abi Shaybah, Abd bin Hamid, Al-Bukhari, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Al-Baraa' who said: We, the companions of Muhammad, used to say that the people of Badr were the same number as the companions of Saul who crossed the river with him, and none crossed with him except a few dozen and three hundred believers. Ibn Jarir narrated on the authority of Qatadah who said: It was mentioned to us that the Prophet, may God bless him and grant him peace, said to his companions on the day of Badr: **You are the same number as the companions of Saul on the day he met Goliath.** Ibn Asakir narrated on the authority of Juwaybir on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: They were three hundred thousand and three thousand and three hundred and thirteen, and they all drank from it except three hundred and thirteen men, the same number as the companions of the Prophet, may God bless him and grant him peace, on the day of Badr. Saul turned them back and three hundred and thirteen passed. Ibn Abi Hatim narrated on the authority of As-Suddi regarding his statement: **those who think he said:** those who are certain. And Abd bin Hamid, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: Talut was the commander of the army, so Abu Dawud sent with Dawud something to his brothers, and Dawud said to Talut: What is for me, and Goliath came and said: You have a third of my kingdom and I will marry you to my daughter, so he took a bag and put three dirhams in it, then he named

Surat Al-Baqarah 2:252

These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.

Abraham, Isaac and Jacob, then he put his hand in it and said: In the name of God, my God and the God of my fathers Abraham, Isaac and Jacob, so he went out to Abraham and made him in his mercy, so he threw it at Goliath and it pierced thirty-three eggs from his head and killed thirty thousand behind him. The commentators have mentioned many stories of this type, and God knows best. Ibn Abi Hatim and al-Bayhaqi narrated in Shu'ab al-Iman on the authority of Ibn Abbas regarding his statement: **And had God not repelled some people by means of others**, he said: God repels those who pray for those who do not pray, those who perform Hajj for those who do not perform Hajj, and those who give zakat for those who do not give zakat. Ibn Adi and Ibn Jarir narrated with a weak chain of transmission on the authority of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: **God will repel calamity from one hundred of the families of his neighbors through the righteous Muslim**. Then Ibn Umar recited the verse: **And had God not repelled the people**, and in its chain of transmission is Yahya ibn Saeed al-Attar al-Himsi, who is very weak.

Tafsir al-Baghawi

252. **These are the verses of God which We recite to you in truth, and indeed, you are among the messengers.**

Tafsir al-Baidawi

252- **These are the signs of God** referring to what was narrated about the story of the thousands, the kingship of Saul, the coming of the Ark, the defeat of the giants, and David killing Goliath. **We recite them to you in truth** in the exact manner that the People of the Book and the masters of history do not doubt. **And indeed, you are among the messengers** because you were tested with them without knowing or hearing.

Surat al-Baqarah 2:253

These are the messengers, some of whom We have favored over others. Among them are those to whom God spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if God had willed, those after them would not have fought after the clear proofs had come to them, but they differed. Some of them believed, and some of them disbelieved. He disbelieved. If God had willed, they would not have fought. But God does what He wills.

Tafsir al-Jalalayn

Those are the subject of the messengers an adjective or predicate **We preferred some of them over others** by singling them out with a virtue that no one else has **Among them are those to whom God spoke** like Moses **And He raised some of them** meaning Muhammad, may God bless him and grant him peace **in degrees** over others by the universality of the call and the seal of prophethood and the preference of his nation over all other nations and the many miracles and numerous characteristics **And We gave Jesus, son of Mary, clear proofs and supported him with the Holy Spirit** Gabriel who walks with him wherever he goes **And if God had willed** He would have guided all people **Those after them** after the messengers, meaning their nations **would not have fought each other after the clear proofs had come to them** because of their differences and the misleading of one another **But they differed** because of His will **And among them are those who believed** who remained steadfast in their faith **And among them are those who disbelieved** like the Christians after Christ **And if God had willed, they would not have fought each other** an emphasis **But God does what He wills** of guiding whomever He wills and failing whomever He wills

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "These are the messengers. We preferred some of them over others. Among them were those to whom God spoke, and He raised some of them in degrees."

Abu Ja'far said: By His saying, *Those*, the Almighty means the messengers whose stories God narrated in this Surah, such as Moses, son of Imran, Abraham, Ishmael, Isaac, Jacob, Samuel, David, and all those whose stories He mentioned in this Surah. The Almighty says: These are My messengers, some of whom I have favored over others, so I spoke to some of them, and the one I spoke to among them was Moses, peace be upon him, and I raised some of them in degrees over others, with honor and high status, as:

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the

statement of God Almighty: "These are the messengers. We have favored some of them over others," he said: He says: Among them are those to whom God spoke, and He raised some of them in degrees above others. He says: God spoke to Moses, and sent Muhammad to all people.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

What indicates the correctness of what we said in this regard is:

The Prophet, may God bless him and grant him peace, said: "I have been given five things that were not given to anyone before me: I have been sent to the red and the black, I have been aided by terror, for the enemy is terrified by me from a distance of a month's journey, the earth has been made a place of prostration and purification for me, spoils of war have been made lawful for me, and they were not made lawful for anyone before me, and it was said to me: Ask and you will be given, so I saved it as intercession for my nation, and it will be granted to you, God willing, by those who do not associate anything with God."

The statement in the interpretation of the Almighty's saying: **And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit**.

Abu Ja'far said: God Almighty means by His statement: **And We gave Jesus, son of Mary, clear proofs**, and **We gave Jesus, son of Mary**, the arguments and evidence of his prophethood: healing the blind and the leper and raising the dead and the like, along with the Gospel that I revealed to him, in which I explained what was imposed upon him.

And the Most High means by His saying: **And We supported him**, and strengthened him and aided him, **with the Holy Spirit**, meaning with the Spirit of God, who is Gabriel. We have already mentioned the difference of opinion among the scholars regarding the meaning of **with the Holy Spirit**, which is more correct than what was said about it in what came before, so that makes it unnecessary to repeat it in this place.

The statement in the interpretation of the Almighty's saying: **And if God had willed, those who came after them would not have fought one another after the clear proofs had come to them**.

Abu Ja'far said: God Almighty means by that: If God had willed, **those who came after them would not have fought**, meaning: after the messengers whom He described as having preferred some of them over others and raised some of them in degrees, and after Jesus, son of Mary, who came to them with signs that contained a deterrent for whomever God guided and granted success.

What he means by his saying: **After the clear proofs came to them**, is: after the signs of God came to them that made the truth clear to them and made the path clear to them.

It has been said that the ha and the mim in his saying: **after them** are from the mention of Moses and Jesus.

Who said that?

Surat Al-Baqarah 2:253

These are the messengers, some of whom We have favored over others. Among them are those to whom Allah spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought after the clear proofs had come to them, but they differed. Some of them believed, and some of them disbelieved. He disbelieved. If God had willed, they would not have fought. But God does what He wills.

Bishr bin Muadh told us: Saeed told us, on the authority of Qatada: **And if God had willed, those who came after them would not have fought one another after the clear proofs had come to them**, meaning: after Moses and Jesus.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And if God had willed, those who came after them would not have fought one another after the clear proofs had come to them**. He said: after Moses and Jesus.

Abu Ja'far said: By that, the Most High meant: But those who came after the messengers differed, because God, the Most High, did not will that they not fight, so they fought after the clear proofs came to them from their Lord prohibiting fighting and disagreement, and after the proof was established against them regarding the Oneness of God, the message of His messengers, and the revelation of His Book. So some of them disbelieved in God and His verses, and some of them believed in that. So the Most High informed us that they did what they did of disbelief and sins, after they knew that the proof had been established against them that they were in error, deliberately disbelieving in God and His verses.

Then the Most High said to His servants: **And if God had willed, they would not have fought**, meaning: If God had wanted to prevent them - by His protection and guidance for them - from disobeying Him so that they would not fight, they would not have fought or differed, **but God does what He wills**, by granting this one success in obeying Him and believing in Him, so he believes in Him and obeys Him, and letting this one down, so he disbelieves in Him and disobeys Him.

Tafsir al-Qurtubi

The Almighty said: **Those are the messengers**. He said: (*those*) and did not say: that, taking into consideration the feminine form of the collective noun, and it is raised by the beginning, and (**the messengers**) is its description, and the predicate of the beginning is the sentence, and it was said: The messengers is an explanatory apposition, and **We preferred** is the predicate, and this is a problematic verse and the hadiths are established that the Prophet, may God bless him and grant him peace, said: **Do not choose between the prophets and Do not prefer between the prophets of God** both of them were narrated by the trustworthy imams, meaning do not say: So-and-so is better than so-and-so, nor so-and-so is better than so-and-so, it is said: So-and-so chose between so-and-so and so-and-so, and prefer *emphasized* if he said that, and the scholars differed in the interpretation of this meaning, so some said: This was before the

revelation of preference was sent to him, and before he knew that he was the master of the children of Adam and that the Qur'an abrogates the prohibition of preference, and Ibn Qutaybah said: What he meant by his saying: **I am the master of the children of Adam on the Day of Resurrection** is because The intercessor on that day will have the banner of praise and the Pool. He meant by his saying: **Do not give me precedence over Moses**, as a way of humility, as Abu Bakr said, **I am your guardian, and I am not the best of you**. Likewise, the meaning of his saying: **Let no one say, 'I am better than Jonah, son of Matta,'** is in the sense of humility. In the saying of God the Most High: **And do not be like the companion of the fish** (al-Qalam 68:48), there is what indicates that the Messenger of God, may God bless him and grant him peace, is better than him, because God the Most High said: **And do not be like him**. This indicates that his saying: **Do not give me precedence over him**, is a way of humility. It is possible that he means do not give me precedence over him in knowledge, for perhaps he is better in action than me, nor in trial and testing, for he is a greater trial than me. What God gave to our Prophet Muhammad, may God bless him and grant him peace, of leadership and superiority on the Day of Resurrection over all the prophets and messengers is not due to his action, but rather due to God's preference of him and His choosing him for him. This interpretation was chosen by al-Muhallab, and some of them said: He only forbade delving into that, because delving into that is a pretext for argument, and that leads to mentioning from them what should not be mentioned. And their respect is diminished when arguing. Our Sheikh said: It is not said: The Prophet is better than all the prophets, nor better than so-and-so, nor better, as is apparent from the prohibition due to what is imagined of deficiency in the one who is preferred, because the prohibition required preventing the use of the word, not preventing the belief in that meaning, for God Almighty informed us that the messengers are distinguished, so do not say: Our Prophet is better than the prophets, nor better than so-and-so the prophet, avoiding what He forbade and being polite with it and acting in accordance with the belief in what the Qur'an includes of preference, and God is All-Knowing of the truths of matters.

I said: Better than this is the statement of the one who said: The prohibition of preference is only from the aspect of prophethood, which is a single characteristic in which there is no differentiation, and preference is only in the increase of conditions, specialness, honors, kindnesses, and different miracles. As for prophethood in itself, it is not differentiable, but rather it is differentiable by other matters in addition to it. Therefore, among them are messengers and those of resolve, and among them are those who were taken as friends, and among them are those whom God spoke to and raised some of them in degrees. God Almighty

said: **And We have certainly preferred some of the prophets over others, and We gave David the Psalms** (al-Isra' 17:55), and He said: "Those are the messengers. We preferred some of them over others."

I said: This is a good statement, for it combines the verses and hadiths without abrogation. The statement that some are preferred over others is only due to the virtues they were granted and the means they were given. Ibn Abbas referred to this and said: God preferred Muhammad over the prophets and the people of heaven. They said: O Ibn Abbas, how did He prefer him over the people of heaven? He said: God the Most High said: "And whoever among them says, 'I am a god besides Him' - We will recompense him with Hell. Thus do We recompense the wrongdoers" (Al-Anbiya': 29), and He said to Muhammad, may God bless him and grant him peace: **Indeed, We have granted you a clear conquest, that God may forgive you what preceded of your sin and what will follow** (al-Fath 48:1-2). They said: So what is his preference over the prophets? He said, God Almighty said: **And We did not send any messenger except with the language of his people to make things clear to them** (Ibrahim 14:4), and God Almighty said to Muhammad, may God bless him and grant him peace: **And We have not sent you except as a mercy to mankind** (Saba 34:28), so He sent him to the jinn and mankind. Abu Muhammad al-Darimi mentioned this in his Musnad, and Abu Hurayrah said: The best of the sons of Adam are Noah, Abraham, Moses, and Muhammad, may God bless him and grant him peace, and they are the resolute messengers. This is a text from Ibn Abbas and Abu Hurayrah in designation, and it is known that the one who was sent is better than the one who was not sent, for the one who was sent was preferred over others with the message and they were equal in prophethood until what the messengers encounter of their nations' denial and killing of them, and this is something that is not hidden, except that Ibn Atiyah Abu Muhammad Abdul Haqq said: The Qur'an requires preference, and that is in general without designating anyone who is preferred, and so are the hadiths, and for this reason the Prophet, may God bless him and grant him peace, said: **I am the most honored of the sons of Adam to my Lord** and he said: **I am the master of the sons of Adam**, and he did not... He appointed, and he, peace be upon him, said: **No one should say I am better than Jonah, son of Matta**, and he said: **Do not prefer me over Moses**, and Ibn Atiyah said: In this is a strong prohibition against appointing the inferior, because Jonah, peace be upon him, was young and had disintegrated under the burdens of prophethood, so if the appointment was for Muhammad, peace be upon him, then it is more appropriate for someone else.

I said: What we have chosen is more appropriate, God willing, because when God Almighty informed that He preferred some of them over others, He began to clarify some of those who were preferred and to mention the conditions by which they were preferred, so He said: "Among them are those to whom God spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs." And He said: **And We gave David the Psalms**. (al-Isra' 17:55), and God Almighty said: **And We gave him the Gospel**. (al-Ma'idah 5:46), **And We had certainly given Moses**

and Aaron the Criterion and a light and a reminder for the righteous. (Al-Anbiya': 48), and God Almighty said: **And We had certainly given David and Solomon knowledge**. (Al-Naml: 15), and He said: **And when We took a covenant from the prophets, and from you and from Noah**. (al-Ahzab 33:7), so He generalized and then made it specific and began with Muhammad, may God bless him and grant him peace, and this is clear.

I said: And this is what is said about the Companions, God willing. They shared in companionship, then differed in virtues through the talents and means that God bestowed upon them. They are distinguished by that, although they were all included in companionship, justice, and praise. And it is sufficient for you to have His true statement: **Muhammad is the Messenger of God, and those with him are strong against the disbelievers** (al-Fath 48:29) to the end of the surah. And He said: **And He made them adhere to the word of piety, and they were more deserving of it and more worthy of it** (al-Fath 48:26). Then He said: **Not equal among you are those who spent before the conquest and fought** (al-Hadid 57:10). And He said: **God was pleased with the believers when they pledged allegiance to you under the tree** (al-Fath 48:18). So He made it general and specific, and He denied them any shame or deficiency. May God be pleased with them all and benefit us through their love, amen.

The Almighty said: **Among them are those to whom God spoke**, the one who spoke was Moses, peace be upon him. "The Messenger of God, may God bless him and grant him peace, was asked about Adam, was he a prophet sent? He said: Yes, a prophet who was spoken to," Ibn Atiyah said, and some people have interpreted that Adam was spoken to in Paradise, so based on this, the specificity of Moses remains, and the ha' was deleted due to the length of the name, and the meaning is from whom God spoke.

God the Almighty said: **And He raised some of them in degrees**. An-Nahhas said: Some of them here, according to the statement of Ibn Abbas, Al-Sha'bi, and Mujahid, are Muhammad, may God bless him and grant him peace, "He said, may God bless him and grant him peace: I was sent to the red and the black, and the earth was made a place of prostration and purification for me, and I was aided by terror, a distance of a month's journey, and spoils were made lawful for me, and intercession was given." And from that is the Qur'an, and the splitting of the moon, and his speaking to the trees, and his feeding food, a great creation of dates and milk from the sheep of Umm Ma'bad after it had dried up. Ibn Atiyah said its meaning, and he added: And he is the greatest of people in nation, and the prophets were sealed with him, and other great creations that God gave him. And the wording may mean Muhammad, may God bless him and grant him peace, and others whose signs were great, and the statement is an emphasis. And it may mean the raising of Idris to the high place and the ranks of the prophets in heaven, as in the hadith of the Night Journey, and it will come, and the signs of Jesus are the revival of the dead, the healing of the blind and the leper, and the creation of birds from clay, as stated in the revelation. **And We supported him** strengthened him **with the Holy Spirit** Gabriel, peace be upon him, and it has been mentioned before.

Surat Al-Baqarah 2:253

These are the messengers, some of whom We have favored over others. Among them are those to whom Allah spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought after the clear proofs had come to them, but they differed. Some of them believed, and some of them disbelieved. He disbelieved. If God had willed, they would not have fought. But God does what He wills.

God the Almighty said: **And if God had willed, those after them would not have fought one another.** That is, after the messengers: It was said: The pronoun refers to Moses and Jesus, and both are plural. It was also said: The messengers came after them, and what is apparent is that people did not fight one another after every prophet. This is like saying: I bought horses and then sold them. This expression is permissible for you, and you only bought a horse and sold it, then another and sold it, then another and sold it. Likewise, these calamities: people differed after every prophet, some of them believed and some of them disbelieved out of envy and envy and for the ruins of this world. All of that is by the decree, destiny and will of God the Almighty. If He had willed otherwise, it would have been, but He is the One who keeps the secret of the wisdom in that action for what He wills. The nun in **but they differed** was broken due to the meeting of two quiescent letters, and it is permissible to delete it in places other than the Qur'an. Sibawayh recited:

I will not come, nor can I. Give me a drink if your water is plentiful.

Some of them believed and some of them disbelieved. "Some" is in the nominative case as a subject and an adjective.

Tafsir Ibn Kathir

God Almighty tells us that He preferred some messengers over others, as He Almighty said: **And We have certainly preferred some prophets over others, and We gave David the Psalms,** and He said here "These are the messengers, some of them We preferred over others. Among them were those to whom God spoke," meaning Moses and Muhammad, may God bless him and grant him peace, and likewise Adam, as mentioned in the hadith narrated in Sahih Ibn Hibban on the authority of Abu Dharr, may God be pleased with him, **And He raised some of them in degrees,** as was proven in the hadith of the Night Journey when the Prophet, may God bless him and grant him peace, saw the prophets in the heavens according to the differences in their status with God Almighty. **If it is said,** what is the connection between this verse and the hadith proven in the two Sahihs on the authority of Abu Hurairah, who said that a Muslim man and a Jewish man quarreled, and the Jew said in an oath he was dividing: No, by Him who chose Moses over the worlds. So the Muslim raised his hand and slapped the Jew in the face, and he said: What wicked one? And over Muhammad, may God bless him and grant him peace? The Jew came to the Prophet, may God bless him and grant him peace, and complained about the Muslim. The Messenger of God, may God bless him and grant him peace, said: "Do not give me

precedence over the prophets, for people will be struck dumb on the Day of Resurrection, and I will be the first to regain consciousness. Then I will find Moses holding on to the legs of the Throne, and I will not know whether he regained consciousness before me or was rewarded with the thunderbolt of Mount Tur. So do not give me precedence over the prophets." In another narration: **Do not give precedence over the prophets.** The answer has several aspects: *One* This was before he knew of the precedence, and there is a view on this. *Second* He said this out of modesty and humility. *Third* This is a prohibition against giving precedence in a situation like this, when you are arbitrated during a dispute or quarrel. *Fourth* Do not give precedence merely on the basis of opinions and fanaticism. *Fifth* The place of precedence is not up to you, but rather it is up to God Almighty, and you must submit and surrender to Him, and believe in Him.

And His statement, **And We gave Jesus, son of Mary, clear proofs,** meaning the conclusive arguments and evidence of the truth of what he brought to the Children of Israel, that he was the servant and messenger of God to them, **and We supported him with the Holy Spirit,** meaning that God supported him with Gabriel, peace be upon him. Then God Almighty said, "And if God had willed, those after them would not have fought one another after the clear proofs had come to them, but they differed. And among them were those who believed and those who disbelieved. And if God had willed, they would not have fought one another," meaning all of that is due to God's decree and predestination, which is why they said, **But God does what He wills.**

Fath al-Qadir

His saying: 253- **Those messengers** It was said: It is a reference to all the messengers, so the alif and lam are for comprehensiveness. It was also said: It is a reference to the prophets mentioned in this surah, and it was also said: To the prophets whose knowledge reached the Prophet, may God bless him and grant him peace. What is meant by preferring some of them over others is that God Almighty gave some of them more advantages of perfection than He gave to others, so the one with more advantages was superior and the other was inferior. Just as this verse indicated that some prophets are better than others, so did the other verse, which is the Almighty's saying: **And We have certainly preferred some of the prophets over others, and We gave David the Psalms.** A group of scholars have questioned the reconciliation between this verse and what is proven in the two Sahihs from the hadith of Abu Hurayrah with the wording: **Do not give me precedence over the prophets.** In another wording: **Do not give precedence over the prophets.** In another wording: **Do not choose between the prophets.** In

another wording: **Do not choose between the prophets.** Some people said: This statement of his, may God bless him and grant him peace, was before the revelation of preference was sent to him, and that the Qur'an abrogates the prohibition of preference. It was said: He, may God bless him and grant him peace, said that out of humility, as he said: "Let none of you say, 'I am better than Jonah, son of Matta.'" Out of humility, knowing that he is the best of the prophets, as is indicated by his saying: **I am the master of the children of Adam.** It was said: He only forbade that in order to prevent argument and dispute over the prophets, so it would be specific to such a thing, not if its issuance was trustworthy. It was said: The prohibition is only with regard to prophethood, because it is a single characteristic in which there is no preference, and there is no prohibition against preference by increasing special characteristics and honors. It was said: What is meant is the prohibition against preference merely for whims and fanaticism. All of these statements are weak. I believe that there is no contradiction between the Qur'an and the Sunnah, because the Qur'an indicates that God preferred some of His prophets over others, but that does not necessitate that we are permitted to prefer some of them over others, because the advantages that are the basis for preference are known to God and nothing of them is hidden from Him, and they are not known to humans. The followers of a prophet may be ignorant of some of his advantages and special features, let alone the advantages of others. Preference is not permissible except after knowing all the reasons that make this one superior and that one inferior, not before knowing some of them or most of them or least of them, because that is preference based on ignorance and undertaking something that the doer does not know and is forbidden from it. So if we assume that nothing came except the Qur'an to inform us that God preferred some of His prophets over others, there is no evidence in it that it is permissible for humans to prefer between prophets, so how about when the authentic Sunnah came forbidding that? If you know this, you will know that there is no contradiction between the Qur'an and the Sunnah in any way. The Qur'an contains the information from God that He prefers some of His prophets over others, and the Sunnah contains the prohibition for His servants to prefer between His prophets. Whoever attempts to reconcile between them, claiming that they are contradictory, has made a clear mistake. His statement: **Among them are those to whom God spoke** is Moses and our Prophet, peace be upon them. It has been narrated from the Prophet, peace and blessings be upon him, that he said about Adam: **He is a prophet who was spoken to.** What supports this has been proven in Sahih Ibn Hibban from the hadith of Abu Dharr. His saying: **And He raised some of them in degrees** This *some* may be intended to refer to those whose status with God, the Most High, is great among the prophets. It may also be intended to refer to our Prophet, may God's prayers and peace be upon him, due to the abundance of his merits that necessitate his being preferred. It may also be intended to refer to Idris, because God, the Most High, informed us that He raised him to a high place. It was said: They were the ones of resolve. It was said: Abraham. It is not hidden from you that God, the Most High, knows which of them is this raised *some*. It is not

permissible for us to address the explanation of it except with proof from God, the Most High, or from His prophets, may God's prayers and peace be upon them. Nothing has been reported that guides us to that. Addressing the explanation of it is from the interpretation of the Noble Qur'an based on pure opinion. You have known what is in it of severe warning, even though that is a means to preferring among the prophets, and we have been forbidden from that. Many of the imams of interpretation have asserted that it is our Prophet, may God's prayers and peace be upon him, and they have elaborated on that, and they have provided evidence for what God has singled him out with of miracles, merits of perfection, and characteristics of virtue. With this assertion, they have provided evidence that does not indicate what is required. They fell into two dangers and committed two prohibitions, which are interpreting the Qur'an based on opinion, and entering into pretexts for preferring one prophet over another. Even if that is not an explicit preference, it is a pretext for it without a doubt or suspicion, because whoever asserts that this person who is elevated in degrees is a certain prophet has moved from that to the forbidden preference. God has made our chosen Prophet, may God's prayers and peace be upon him, independent of that in a way that does not require him to have other virtues and merits. So beware of seeking to get closer to him, may God's prayers and peace be upon him, by entering into doors that he has forbidden you to enter, so that you disobey him and do wrong while you think that you are obedient and do good. His statement, **And We gave Jesus, son of Mary, clear proofs** means the dazzling signs and apparent miracles of bringing the dead back to life, healing the sick, and other things. His statement, **And We supported him with the Holy Spirit** refers to Gabriel, and we have already discussed this. His saying: **And if God had willed, those after them would not have fought one another,** meaning after the messengers. It was said: after Moses, Jesus, and Muhammad, because the second is mentioned explicitly, and the first and third are referred to by His saying: **Among them are those to whom God spoke,** meaning: if God had willed that they not fight, they would not have fought. So the object of the will is omitted according to the rule, but they differed as an exception to the conditional clause: meaning, but the fighting arose from their great differences until they became different sects, "some of them believed and some of them disbelieved. And if God had willed" that they not fight after this difference, "they would not have fought. But God does what He wills." There is no one who can reverse His judgment, nor change His decree, so He does what He wills and rules what He wills.

Ibn Abi Hatim narrated on the authority of Qatada regarding the words of God the Almighty: **We have preferred some of them over others,** that he said: God took Abraham as a friend, and spoke to Moses directly, and made Jesus like Adam, creating Him from dust, then He said to him: Be, and he was. He is the servant of God, His Word, and His Spirit. He gave David the Psalms, and gave Solomon a kingdom that no one after him would have, and He forgave Muhammad his past and future sins. Abd ibn Hamid, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Mujahid regarding the words of God the Almighty:

Surat Al-Baqarah 2:253

These are the messengers, some of whom We have favored over others. Among them are those to whom Allah spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought after the clear proofs had come to them, but they differed. Some of them believed, and some of them disbelieved. He disbelieved. If God had willed, they would not have fought. But God does what He wills.

Among them are those to whom God spoke, that he said: God spoke to Moses, and sent Muhammad, may God bless him and grant him peace, to all people. Ibn Abi Hatim narrated on the authority of Amir Al-Sha'bi regarding the words: **And raised some of them by degrees**, that he said: Muhammad, may God bless him and grant him peace. Abd ibn Hamid and Ibn Jarir narrated on the authority of Qatada: **And if God had willed, those after them would not have fought each other**, that is, after Moses and Jesus. Ibn Asakir narrated on the authority of Ibn Abbas, who said: "I was with the Prophet, may God bless him and grant him peace, and with Abu Bakr, Umar, Uthman, and Muawiyah when Ali came and the Prophet, may God bless him and grant him peace, said to Muawiyah: Do you love Ali? He said: Yes. He said: There will be a brief tribulation between you. Muawiyah said: What will come after that, O Messenger of God? He said: God's forgiveness and pleasure. He said: We are satisfied with God's decree. Then this verse was revealed: 'And if God had willed, they would not have fought, but God does what He intends.'" Al-Suyuti said: Its chain of transmission is weak.

Tafsir al-Baghawi

253. "These are the messengers, some of them We preferred over others. Among them were those to whom God spoke" meaning the word of God Almighty, meaning Moses, peace be upon him. **And He raised some of them in degrees** meaning Muhammad, may God bless him and grant him peace. Sheikh Al-Imam, may God have mercy on him, said: No prophet was given a sign except that our prophet was given the like of that sign and he was preferred over others with signs such as: the splitting of the moon, the yearning of the trunk upon leaving it, the greeting of stones and trees to him, the speech of animals and the testimony of his message, the springing of water from between his fingers, and other countless miracles and signs, the most evident of which is the Qur'an, which the people of heaven and earth were unable to produce anything like.

Abu Bakr Yaqub bin Ahmad bin Muhammad bin Ali al-Sayrafi told us, Abu al-Hasan Muhammad bin Ahmad al-Mukhalladi told us, Abu al-Abbas bin Muhammad bin Ishaq al-Thaqafi told us, Qutaybah bin Saeed told us, al-Layth bin Saad told us, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet among the prophets who was not given signs that would make people believe in the like of them. What I was given was only a revelation that God Almighty revealed to me, so I hope that I will have the

most followers on the Day of Resurrection."

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Muhammad bin Sinan, Hisham told us, I told Sayyar, I told Yazid Al-Faqir, I told Jabir bin Abdullah, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: "I have been given five things that were not given to anyone before me: I have been aided by terror from a distance of a month's journey, the earth has been made a place of prostration and purification for me, so whenever a man of my nation is overtaken by the time of prayer, let him pray, spoils of war have been made lawful for me, but they were not made lawful for anyone before me, and I have been given intercession. A prophet was sent to his people in particular, but I have been sent to all people."

Abu Abdullah bin Muhammad bin Al-Fadl Al-Kharqi told us, I told Abu Al-Hasan Ali bin Abdullah Al-Taysifuni, I told Abdullah bin Omar Al-Jawhari, I told Ahmad bin Ali Al-Kashmihani, I told Ali bin Hajar, I told Ismail bin Jaafar, I told Al-Ala bin Abdul Rahman, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "I have been given six things over the prophets: I have been given comprehensive speech, I have been aided by terror, spoils of war have been made lawful for me, the earth has been made a place of prostration and purification for me, I have been sent to all of creation, and the prophets have been sealed with me."

God Almighty says: "And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if God had willed, those after them would not have fought one another after the clear proofs had come to them. But they differed. And among them were those who believed, and among them were those who disbelieved, because of His abandonment. And if God had willed, they would not have fought one another. He repeated it for emphasis. But God does what He intends. He guides whom He wills with grace, and He abandons whom He wills with justice."

A man asked Ali ibn Abi Talib, may God be pleased with him, and said: O Commander of the Faithful, tell me about destiny? He said: A dark path that you must not take. He repeated the question and said: A deep sea that you must not enter. He repeated the question and said: God's secret on earth is hidden from you, so do not search for it.

Tafsir al-Baidawi

253- **Those messengers** refers to the group whose

stories are mentioned in the surah, or the one known to the Messenger, may God bless him and grant him peace, or the group of messengers, and the lam is for comprehensiveness. **We preferred some of them over others** by giving them a special virtue that no one else has. **Among them is he to whom God spoke** as a preference, and he is Moses, may God bless him and grant him peace. It was said: Moses and Muhammad, may God bless them both, God spoke to Moses on the night of confusion and at the mountain, and Muhammad, may God bless him and grant him peace, on the night of the ascension when he was two bow lengths away or nearer and there was a great distance between them, and it was read **God spoke** and **God spoke** in the accusative case, because he spoke to God as God spoke to him, and therefore it was said **God spoke to him** in the sense of speaking to him. **And He raised some of them in degrees** by giving him preference over others in multiple ways, or in distant ranks. And he is Muhammad, may God bless him and grant him peace, for He singled him out with the general call, the many arguments, the continuous miracles, the successive signs with the passage of time, and the scientific and practical virtues that are beyond counting. The vagueness is to magnify his status as if he is the specific knowledge of this description that does not need specification. It was said: Abraham, peace be upon him, He singled him out with the trait that is the highest of ranks. It was also said: Idris, peace be upon him, because God Almighty said: **And We raised him to a high station**. It was also said: The messengers of resolve. **And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit**. He singled him out with specification because the Jews and Christians were excessive in belittling and glorifying him, and He made his miracles the reason for his preference because they are clear proofs and great miracles that no one else has gathered. **And if God had willed**, meaning He had guided all people. **Those after them would not have fought one another**, after the messengers. **After the clear proofs had come to them**, meaning the clear miracles because of their differences in religion and their misleading of one another. "But they differed. Some of them believed" by His guidance to adhere to the religion of the prophets as a favor. **And some of them disbelieved** by turning away from it by abandoning it. **And if God had willed, they would not have fought** He repeated it for emphasis. **But God does what He wills** He guides whomever He wills as a favor, and abandons whomever He wills as justice. The verse is evidence that the prophets, peace and blessings be upon them, are of different ranks, and that it is permissible to prefer some of them over others, but with a decisive factor because the consideration of conjecture is with regard to action and that events are in the hand of God, the Most High, and are subject to His will, whether good or evil, faith or disbelief.

Surat Al-Baqarah 2:254

O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no exchange, nor friendship, nor intercession. And the disbelievers - it is they who are the wrongdoers.

Surat al-Baqarah 2:254

O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no exchange, nor friendship, nor intercession. And the disbelievers - it is they who are the wrongdoers.

Tafsir al-Jalalayn

O you who have believed, spend from that which We have provided for you its zakat before there comes a Day in which there will be no trade ransom nor friendship a friendship that will benefit **nor intercession** without His permission, and that is the Day of Resurrection. And in a reading with the three raised **and the disbelievers** in God or in what was imposed upon them **they are the wrongdoers** for placing God's command in the wrong place.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by that: O you who believe, spend in the way of God from what We have provided you of your wealth, and give in charity from it, and give from it the rights that We have imposed upon you. And Ibn Jurayj used to say the same, according to what we have heard from him:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **O you who have believed, spend from what We have provided for you**, he said: from zakat and voluntary acts.

Before a Day comes when there is no trading, no friendship, and no intercession, meaning: Save for yourselves with God in this world from your wealth, by spending from it in the way of God, and giving charity to the poor and needy, and giving what God has made obligatory upon you in it, and buy with it what He has prepared for His friends of honor, by presenting that for yourselves as long as you have the path to buying it through what I have called you to and commanded you to do of spending from your wealth, **before a Day comes when there is no trading**, meaning: before a Day comes when there is no trading, meaning: you will not be able to buy what you used to buy - by spending from your wealth that I have provided for you - by what I have commanded you to do or called you to do in this world, being able, because it is a day of recompense, reward, and punishment, not a day of work, earning, and obedience over disobedience, so you will have a path to the ranks of the people of honor by spending at that time - or by working in obedience to God.

Then the Most High informed them that on that day, with the increase in the work by which one attains the

pleasure of God or attains His honor by spending money, since there was no money there with which that could be attained, there will be no beneficial friendship as there was in this world, for a man's friend in this world would benefit him therein by supporting him against whoever tried to harm him and wanted to harm him, and by supporting him in that. So He, the Most High, also made them despair of that, because no one on the Day of Resurrection will help anyone against God. Rather, **Friends on that Day will be enemies to one another, except the righteous** (al-Zukhruf 43:67), as God, the Most High, said. He also informed them that on that Day, with their loss of the way to buy what they had the way to buy in this world by spending from their money and working with their bodies, and their lack of helpers from friends and supporters from brothers, they will have no intercessor to intercede with God, as they had in this world. Some of them used to intercede for others in this world by kinship, neighborhood, friendship, and other reasons, but all of that will be invalidated on that Day, as God, the Most High, informed us about what His enemies from the people of Hell will say in the Hereafter when they are in it: **So we will have no intercessors * Nor a close friend** (Ash-Shu'ara': 100, 101).

This verse is general in its interpretation of intercession, but its intended meaning is specific. Rather, its meaning is: **Before a Day comes in which there will be no trading, no friendship, and no intercession**, for the people who disbelieve in God. Because the people of God's guardianship and belief in Him intercede for one another. We have explained the validity of that in a way that makes it unnecessary to repeat it here.

Qatada used to say about this:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no exchange, no friendship, and no intercession**. God knows that people love one another in this world and intercede for one another. But as for the Day of Resurrection, there will be no friendship except the friendship of the righteous.

As for his statement: **And the disbelievers are the wrongdoers**, then God Almighty means by that: And those who deny God and reject Him and His messengers, **are the wrongdoers**, meaning: They are those who put their denial in the wrong place, and do things other than what they are supposed to do, and say things that they are not supposed to say.

We have already demonstrated the meaning of injustice with evidence in the past, so there is no need to repeat it.

Abu Ja'far said: In the words of God Almighty in this place: **And the disbelievers are the wrongdoers**, there is clear evidence of the correctness of what we have said, and that His words: **nor friendship nor**

intercession, are only intended for the people of disbelief, and therefore He followed that with His words: **And the disbelievers are the wrongdoers**. Thus He indicated that the meaning of that is: We deprived the disbelievers of support from friends, and intercession from friends and relatives, and We were not wrongdoers towards them in doing that to them, since that was a punishment from Us for what they had done previously of disbelief in God in this world. Rather, the disbelievers are the wrongdoers themselves because of the actions they committed for which they deserved punishment from their Lord.

If someone says: How was the threat directed to the infidels, when the verse begins with mentioning the people of faith?

It was said to him: The verse preceded it by mentioning two types of al-Nas 114: one of them is the people of disbelief, and the other is the people of faith, and that is His saying: **But they differed, and among them were those who believed and those who disbelieved** (al-Baqarah 2:253). Then God the Most High followed up His mention of the two groups with what He mentioned to them, by urging the people of faith in Him to do what brings them closer to Him by spending in His obedience, and in fighting His enemies from among the people of disbelief in Him, before the coming of the day whose description He described, and in which He informed about the state of His enemies from among the people of disbelief in Him, since fighting the people of disbelief in Him was in disobeying Him, and their spending was in blocking people from His path, so He the Most High said: O you who have believed, spend from what We have provided you in My obedience, since the people of disbelief in Me used to spend in disobeying Me, before a day comes in which there is no trading, and the people of disbelief will be overtaken by buying what they neglected to buy in their worldly life, and they will have no friend on that day to help them against Me, and no intercessor for them who will intercede with Me so that his intercession for them will save them from My punishment. And this is on that day, My punishment upon them is for their disbelief, and they are the wrongdoers themselves rather than Me, because I am not unjust to My servants. And:

Muhammad bin Abdul Rahim 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, **And the disbelievers are the wrongdoers**, and did not say: The wrongdoers are the disbelievers.

Tafsir al-Qurtubi

Al-Hasan said: It is the obligatory zakat. Ibn Jurayj Saeed bin Jubair said: This verse includes the obligatory zakat and the voluntary zakat. Ibn Atiyyah said: This is correct, but the verses that preceded it mentioning fighting and that God repels the believers in the hearts of the disbelievers indicate that this exhortation is only for the sake of God, and this is strengthened by the statement at the end of the verse: **And the disbelievers are the wrongdoers**, meaning, fight them by fighting with your lives and spending money.

I said: According to this interpretation, spending money is sometimes obligatory and sometimes recommended, depending on whether jihad is necessary or not. God Almighty commanded His servants to spend from what God has provided for them and bestowed upon them, and warned them against withholding until a day comes when it will be impossible to buy or sell or to make up for the expenses, as He said: **Then he will say, 'My Lord, if only You would delay me for a short term so I could give charity.'** (al-Munafiqun 63:10), and friendship is pure affection taken from the sharing of secrets between two friends, and friendship, kinship, and kinship and affection are friendship and affection. The poet said:

How do you communicate with someone who has become like Abu Marhab?

Abu Marhab is the nickname of the shadow, and it is said: he is the nickname of Arqoub about whom it was said: Arqoub's appointments, and Khallah **also with the dammah**: what is devoid of plants, it is said: Khallah is the bread of camels and the sour is its fruit, and Khallah **with the fathah**: need and poverty, and Khallah: the son of a young camel, on the authority of Al-Asma'i, it is said: he came to them with a loaf like the horse of Khallah, and the female is also Khallah, and it is said to the dead: O God, fix his Khallah, meaning the gap that he left, and Khallah: sour wine, and Khallah **with the kasrah**: one of the Khallahs of swords, and they are linings that were used to cover the lids of swords engraved with gold and other things, and they are also belts that are worn on the back of the bow's handle, and Khallah is also: what remains between the teeth, and the derivation of Khalil and its meaning and its meaning will come in (*Ar-Nisa*), so God Almighty informed that there is no Khallah in the Hereafter and no intercession except with the permission of God.

Its reality is the mercy of God Almighty, with which He honored the one whom He permitted to intercede. Ibn Kathir and Abu Amr read **there is no sale in it, nor friendship, nor intercession** in the accusative case without tanween. Likewise in Surat Ibrahim **there is no sale in it, nor friendship** and in At-Tur **there is no idle talk in it, nor sin**. Hassan bin Thabit recited:

No stabbing, no ordinary knights, except your belching at the skirts

The interrogative alif does not change the function of /a like when you say: **Is there no man with you?** It is permissible to say **Is there no man and no woman** just as it is permissible in non-interrogative cases, so learn from it. The rest read all of that with the nominative and tanween as al-Ra'i said:

I did not cut you off until I said openly, I have no camel or horse in this

It is narrated: **(And I did not abandon you)**, so the opening is on the general negation that includes all aspects of that type, as if it is an answer to someone who said: Is there any sale in it? So he asked a general question and was given a general answer with the negation and (*La*) with the negated noun is like a single noun in the place of raising the subject, and the

Surat Al-Baqarah 2:254

O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no exchange, nor friendship, nor intercession. And the disbelievers - it is they who are the wrongdoers.

predicate is **(in it)** and if you wish you can make it an attribute of the day, and whoever raises it makes (*La*) like there is not, and makes the answer non-general, and as if it is an answer to someone who said: Is there any sale in it? By dropping from, so the answer came without changing its raising, and the raised is the subject or the name of not and **(in it)** is the predicate, Makki said: The choice is the raising, because most of the reciters are on it, and it is permissible in other than the Qur'an, there is no sale in it nor friendship, and Sibawayh recited for a man from Madhhij:

This is for your young age, I have no mother, if that is the case, and no father.

It is permissible to construct the first and put the second in the accusative and add a tanween, so you say: There is no man in it nor a woman. Sibawayh recited:

There is no lineage today, nor any friendship, the tear is too wide for the patcher

There is no redundancy in both places, the first is in apposition to the place and the second to the word. A fifth way is to raise the first and build the second, like when you say: There is no man in it nor a woman. Umayya said:

There is no idle talk or idle talk in it, and what they say is permanent.

These five aspects are permissible in your saying: There is no power or strength except with God. This has been mentioned before, and praise be to God: **And the disbelievers** is the beginning, *they* is the second beginning, **the wrongdoers** is the predicate of the second, and if you wish, *they* is redundant for separation and **the wrongdoers** is the predicate of **the disbelievers**, said Ata' ibn Dinar. Praise be to God who said: **And the disbelievers are the wrongdoers** and did not say **and the wrongdoers are the disbelievers**.

Tafsir Ibn Kathir

God Almighty commands His servants to spend from what He has provided them in His way, the way of goodness, to save the reward for that with their Lord and King, and to hasten to do that in this worldly life, **before there comes a Day** meaning the Day of Resurrection **in which there will be no selling, no friendship, no intercession** meaning no one will be sold for himself, nor will he be ransomed for money even if he were to give it, even if he were to bring the earth full of gold, and no one's friendship will benefit him, meaning his friendship, nor even his kinship, as He said, **Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another** nor intercession: meaning the intercession of intercessors will not benefit them.

His saying, **And the disbelievers are the wrongdoers**, is a subject confined to its predicate, meaning, there is

no wrongdoer more wrongdoing than the one who meets God on that Day as a disbeliever. Ibn Abi Hatim narrated on the authority of Ata' ibn Dinar that he said: Praise be to God who said, **And the disbelievers are the wrongdoers**, and did not say, **And the wrongdoers are the disbelievers**.

Fath al-Qadir

The apparent command in His saying: 254- *Spend* is obligatory, and a group of people have interpreted it as obligatory charity for this reason, and because of the severe threat at the end of the verse. It has been said that this verse combines obligatory and voluntary zakat. Ibn Atiyyah said: This is correct, but the verses that preceded it mentioning fighting and that God repels the believers in the hearts of the disbelievers suggest that this exhortation is only for the sake of God. Al-Qurtubi said: According to this interpretation, spending money is sometimes obligatory, and sometimes exhortation according to whether jihad is obligatory or not. His saying: **Before a Day comes when there is no trading** means: Spend as long as you are able **Before a Day comes** when you cannot spend, which is **a Day when there is no trading** meaning that people will not trade on it. Friendship: pure affection taken from the secrets that are shared between two friends. God the Almighty has informed us that there is no beneficial friendship on the Day of Resurrection and no effective intercession except for one whom God has given permission. Ibn Kathir and Abu Amr read it with the accusative case of **la bay'a, la khalah, la shafa'ah** without a tanween. The rest read it with the nominative case and with a tanween. These are two well-known dialects of the Arabs, and two aspects known to grammarians. Among the first is the saying of Hassan:

No stabbing, no ordinary knights, no stuffing around your skirts

The second is the shepherd's saying:

I did not cut you off until I said openly, I have no camel or horse in this

It is permissible in other than the Qur'an to change the meaning by raising some and lowering others, as is established in the science of grammar. His statement, **And the disbelievers are the wrongdoers** is evidence that every disbeliever is wronging himself. Among those who fall under this generality is the one who withholds zakat in a way that necessitates his disbelief, since this occurs in the context of the command to spend.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding the words of God the Almighty: **O you who have believed, spend from that which We have provided for you**, he said: from zakat and voluntary giving. Ibn Al-Mundhir narrated on the authority of Sufyan who said: It is said that zakat abrogated every charity in the Qur'an, and the month of Ramadan abrogated every fast. Abd bin Hamid, Ibn

Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse who said: God knows that people will intercede for one another in this world, but on the Day of Resurrection there will be no friendship except the friendship of the righteous. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ata' who said: Praise be to God who said: **And the disbelievers - they are the wrongdoers**, and did not say the wrongdoers - they are the disbelievers.

Tafsir al-Baghawi

254. The Almighty said: **O you who have believed, spend from what We have provided for you.** Al-Suddi said: He meant by it the obligatory zakat. Another said: He meant by it voluntary charity and spending in good deeds. **Before there comes a Day in which there is no trade.** That is, no ransom. He called it a trade because ransom is the purchase of oneself. **Nor friendship.** "Nor intercession." Except with the permission of God. Ibn Kathir, Nafi', and the people of Basra read it all in the accusative case. Likewise in Surat Ibrahim **verse 31**: "There is no trade in it nor friendship." And in Surat At-Tur **verse 23**: "There is no idle talk in it nor sin." The others read it all in the nominative case and with the tanween. "And the disbelievers are the wrongdoers, because they put worship in the wrong place."

Tafsir al-Baidawi

254- O you who have believed, spend from what We have provided for you" what is obligatory for you to spend. "Before there comes a Day in which there is no trading, no friendship, no intercession" before a Day comes in which you will not be able to make up for what you have neglected, nor be saved from its punishment, since there is no trading in it so that you can obtain what you spend, or ransom yourself with it from the punishment, nor friendship until your friends help you with it or forgive you for it, nor intercession "except for he to whom the Most Gracious has given permission and whose word He is pleased with" until you speak about intercessors who will intercede for you in reducing what is on your debts. The three of them were raised with the intention of generalization because they are in the estimation an answer: Is there trading in it? Or friendship? Or intercession? Ibn Kathir, Abu Amr, and Ya'qub opened it according to the original. **And the disbelievers are the wrongdoers.** He means that those who abandon zakat are the wrongdoers who wronged themselves, or put the money in the wrong place and spent it in the wrong way. So he put the disbelievers in its place to make things difficult for them and threaten them, like his saying: **And whoever disbelieves** instead of **and whoever does not perform Hajj** and to indicate that abandoning zakat is one of the characteristics of the disbelievers, because the Most High said: **And woe to the polytheists * Who do not give zakat.**

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

Surat al-Baqarah 2:255

God - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

Tafsir al-Jalalayn

God, there is no god that is, there is no true deity in existence **except Him, the Ever-Living** the Eternal, the Self-Sustaining) the Sustainer of all things, the utmost in managing His creation **He is not overtaken by drowsiness** drowsiness (nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth) as dominion, creation, and servants **Who is it that** that is, no one **can intercede with Him except by His permission** for Him in it **He knows what is before them** that is, creation **and what is behind them** that is, of the affairs of this world and the Hereafter **and they do not encompass anything of His knowledge** that is, they do not know anything of His information **except what He wills** to teach them of it by informing the messengers **His Kursi encompasses the heavens and the earth** it was said that His knowledge encompasses them, and it was said that the Kursi itself includes them due to its greatness, according to the hadith: **The seven heavens in comparison to the Kursi are nothing but seven dirhams thrown into a shield. And He is not burdened** by preserving them (i.e. the heavens and the earth) **and He is the Most High** above His creation by force **the Great** the Grand

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: We have previously demonstrated the interpretation of his saying: *God*.

As for the interpretation of His statement: **There is no god but He**, its meaning is: the prohibition of worshipping anything other than God, the Ever-Living, the Self-Sustaining, whose description is what He described Himself with, may He be exalted, in this verse. He says: *God* to whom the worship of creation belongs, **the Ever-Living, the Self-Sustaining**, there is no god but Him, there is no deity but Him. Meaning:

And do not worship anything other than the Ever-Living, the Self-Sustaining, Whom neither drowsiness overtakes nor sleep, and whose description is what He described in this verse.

This verse is a clarification from God Almighty to those who believe in Him and His Messenger regarding what the different clear proofs brought after the messengers, whom God Almighty informed us that He preferred some of them over others, and they differed about it and fought over it, some out of disbelief in it and some out of belief in it.

Praise be to God who has guided us to believe in Him and enabled us to acknowledge Him. As for His statement, **the Living**, it means the One who has eternal life and permanence that has no beginning with a limit and no end with a term, since everything other than Him, if it were living, then its life would have a limited beginning and an extended end that ends when its term ends and ends when its end comes to an end.

And what we said about that was said by a group of people of interpretation.

Who said that?

It was narrated on the authority of Ammar bin Al-Hassan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his saying: **The Living**, the Living who does not die.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Abu Jaafar said: The scholars differed in their interpretation of this.

Some of them said: God called Himself Alive because He directs matters according to their proper course and determines things according to their proper measures. He is Alive by management, not by life.

Others said: Rather, he is alive with a life that is an attribute of his.

Others said: Rather, it is one of the names by which he was called, so we said in submission to his command.

As for his saying: *Al-Qayyum*, it is the fa'ul from the word qiyam and its root is al-qayyum. The 'ayn of the verb, which is a waw, was preceded by a silent ya', and they merged and became a doubled ya'. The Arabs do the same with every waw that is the 'ayn of the verb and is preceded by a silent ya'. The meaning of his saying: *Al-Qayyum* is the one who provides for what He created and preserves, as Umayyah said:

The sky, the stars, the sun, and the moon were not created to float with it.

His power is the Dominant, the Self-Sustaining, the Bridge, Heaven and Hell

Except for a matter of great importance

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **The Self-Sustaining**, he said: The One who is in charge of everything.

Al-Muthanna told me, he said, Ishaq told us, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi': *Al-Qayyum* is the guardian of everything. He protects it, provides for it, and preserves it.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: *Al-Qayyum*, meaning the One who is upright.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **The Ever-Living, the Self-Sustaining**, he said: The Ever-Sustaining, the Eternal.

Abu Ja'far said: God Almighty means by His statement, **He is not overcome by drowsiness**, that he is not overcome by drowsiness so that he dozes off, nor by sleep so that he finds sleep heavy.

And drowsiness is the soundness of sleep, and from it is the saying of Adi bin Al-Ruqa':

And Sinan, I mean sleepiness, I saw a squint in his eye, but he is not asleep

And the evidence for what we said: that it is the coagulation of sleep in the human eye, is the saying of Al-A'sha Maymun bin Qais:

Sleeping with the bed partner if you come after drowsiness and before sleep

Another said:

The strangers came early in the year of sleep, and it ran through the thorns of the stream.

Meaning: When she wakes up from sleep, and the drowsiness of sleep is in her eyes. It is said: So-and-so is asleep, so he is asleep, sleep, and sleepiness, and he is sleepy, if he is like that.

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

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding the Almighty's statement: **He is not overtaken by drowsiness**, he said: drowsiness is drowsiness, and sleep is sleep.

Muhammad bin Saad told me, he said, my father told

me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **He is not overcome by drowsiness**, drowsiness is drowsiness.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and al-Hasan, regarding his statement: **He is not overtaken by drowsiness**, they said: drowsiness.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Neither drowsiness nor sleep overtakes Him**, he said: Drowsiness is drowsiness, and it is less than sleep, and sleep is heaviness.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **He is not overcome by drowsiness or sleep**. Drowsiness is drowsiness, and sleep is heaviness.

Yahya bin Abi Talib told me: Yazid told us: Juwaybir told us, on the authority of Ad-Dahhak, the same.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He is not overcome by drowsiness or sleep**. As for *sleepy*, it is the smell of sleep that takes hold of the face and makes a person drowsy.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **He is not overcome by drowsiness or sleep**. He said: Drowsiness, drowsiness: between sleeping and being awake.

Abbas bin Abi Talib told me, he said, Munjab bin Al-Harith told us, he said, Ali bin Masaher told us, on the authority of Ismail, on the authority of Yahya bin Rafi': **He is not overtaken by drowsiness**, he said: drowsiness. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **He is not overtaken by drowsiness or sleep**, he said: the drowsy one, who gets up from sleep without reason, to the point that he might take up the sword against his family.

Abu Ja'far said: What God Almighty meant by His statement, **Neither drowsiness nor sleep overtakes Him**, is that He is not afflicted by plagues nor affected by disabilities. This is because drowsiness and sleep are two meanings that overwhelm the understanding of the one with understanding, and remove the one who is afflicted by them from the state he was in before they afflicted him.

The interpretation of the statement, since the matter is as we have described: **God, there is no god but He, the Ever-Living** who does not die, **the Self-Sustainer** over all that is below Him in provision, provision, management, and disposition from one state to another, **He is not overtaken by drowsiness or sleep**, what changes others does not change Him, nor does He remove Him from what He has always been in, the changing of states and the disposition of nights and days, rather He is the Everlasting in one state, and the Self-Sustainer over all of creation. If He slept, He would be overcome and subdued, because sleep

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

overcomes and subdues the sleeper. If He were to sleep, the heavens and the earth and everything in them would be leveled, because the existence of all that is by His management and power. Sleep distracts the manager from management, and drowsiness prevents the one who is destined from being destined by His sleep, as:

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: Muammar narrated to us, he said: Al-Hakam bin Abaan narrated to me, on the authority of Ikrimah, the freed slave of Ibn Abbas, regarding the words of God: **Neither drowsiness overtakes Him nor sleep**, that Moses asked the angels: Does God sleep? So God inspired the angels and commanded them to keep him awake for three days, and not to let him sleep. So they did, then they gave him two bottles and held him back, then they left him and warned him not to break them. He said: So he began to doze off while they were in his hands, one in each hand. He said: So he began to doze off and wake up, and doze off and wake up, until he dozed off a moment and struck one of them with the other and broke them. Muammar said: It is only a parable that God made, meaning: So are the heavens and the earth in His hands.

Ishaq bin Abi Israel narrated to us, he said, Hisham bin Yusuf narrated to us, on the authority of Umayyah bin Shibl, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, "On the authority of Abu Hurairah, he said: I heard the Messenger of God, may God bless him and grant him peace, narrating from Moses, may God bless him and grant him peace, on the pulpit. He said: It occurred to Moses' mind: Does God, the Most High, sleep? So God sent an angel to him who kept him awake for three days, then gave him two bottles, one in each hand, and ordered him to keep them. He said: So he began to sleep and his hands almost met, then he would wake up and hold one of them away from the other. Then he slept and his hands were aligned and the two bottles broke. He said: God gave him an example that if God were to sleep, the heavens and the earth would not be able to hold together."

Abu Ja'far said: What the Most High means by His statement, **To Him belongs whatever is in the heavens and whatever is on the earth**, is that He is the Owner of all of that without partner or equal, and the Creator of all of it without any gods or objects of worship. What He means by that is that nothing should be worshipped other than Him, because the slave is at the disposal of his Master, and he has no service to anyone other than Him except by His command. He says: So everything in the heavens and the earth is My property and My creation, so no one of My creation should be worshipped other than Me, and I am its Owner, because the slave should not worship anyone other than his Master, and he should not obey anyone other

than his Master.

As for his saying: **Who is he that can intercede with Him except by His permission?** He means by that: Who is he that can intercede for His slaves if He wants to punish them, unless He leaves him alone and permits him to intercede for them? And the Almighty said that because the polytheists said: We only worship these idols of ours so that they may bring us closer to God! So God the Almighty said to them: What is in the heavens and what is on the earth is Mine, along with the heavens and the earth, so worship should not belong to anyone other than Me. So do not worship the idols that you claim bring you closer to Me, for they do not benefit you with Me nor do they avail you at all. And no one can intercede with Me for anyone except by leaving him alone, and intercession is for whoever intercedes for him, from among My messengers, My saints, and those who obey Me.

Abu Jaafar said: God Almighty means by that: He encompasses everything that was and everything that will be, with knowledge that nothing of it is hidden from Him.

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

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Al-Hakam: **He knows what is before them**, the world, **and what is behind them**, the Hereafter.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He knows what is before them**, what has passed of this world, **and what is behind them**, of the Hereafter.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: His statement, **He knows what is before them**, is what has passed before them of this world, **and what is behind them**, is what will come after them of this world and the Hereafter.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He knows what is before them**, he said: [As for] **what is before them**, it is the world, [as for], **and what is behind them**, it is the Hereafter.

As for His statement: **And they encompass nothing of His knowledge except what He wills**, He, the Most High, means that He is the All-Knowing from whom nothing is hidden, encompassing all of that, and He knows it without anyone else besides Him, and that no one knows anything besides Him except what He wills to know, so He willed it and knew it. What He means by that is that worship is not established for one who is

ignorant of things, so how can one who does not understand anything at all worship an idol or a statue?! He says: So devote worship to the One who encompasses all things, knows them, and nothing, small or great, is hidden from Him.

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

Who said that?

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And they do not encompass anything of His knowledge**, he says: they do not know anything of His knowledge, **except what He wills**, that is, that He teaches them.

Abu Jaafar said: The people of interpretation differed regarding the meaning of the Throne, which God Almighty mentioned in this verse that it encompasses the heavens and the earth.

Some of them said: It is the knowledge of God Almighty.

Who said that?

Abu Kuraib and Salim bin Janadah told us, they said: Ibn Idris told us, on the authority of Mutraf, on the authority of Ja'far bin Abi al-Mughira, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: **His Throne encompasses His knowledge**. He said: His Throne encompasses His knowledge.

Yaqub bin Ibrahim told me: Hisham told us: Mutraf told us, on the authority of Ja'far bin Abi al-Mughira, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, similarly, and he added to it: Do you not see his saying: **And their preservation does not burden Him**.

Others said: The chair is the place for the feet.

Who said that?

Ali bin Muslim al-Tusi told me, he said, Abd al-Samad bin Abd al-Warith told us, he said, my father told me, he said, Muhammad bin Juhada told me, on the authority of Salamah bin Kuhail, on the authority of Ammarah bin Umair, on the authority of Abu Musa, he said: The chair is the place for the feet, and it makes a creaking sound like the creaking of a saddle.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **His Throne encompasses the heavens and the earth**, for the heavens and the earth are in the interior of the Throne, and the Throne is between the hands of the Throne, and it is the place of His feet.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **His throne encompasses the heavens and the earth**, he said: His throne is the one that is placed under the throne, on which the kings place their feet.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, on the authority of Sufyan, on the authority of Ammar Al-Dahni, on the authority of Muslim Al-Batin, who said: The chair is the place of the feet.

It was narrated on the authority of Ammar, who said:

Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **His Throne encompasses the heavens and the earth**. He said: When the verse **His Throne encompasses the heavens and the earth** was revealed, the companions of the Prophet, may God bless him and grant him peace, said: O Messenger of God, this Throne encompasses the heavens and the earth, so how about the Throne? So God Almighty revealed: **And they have not appraised God with His true appraisal until His saying: Glory be to Him and He is exalted above what they associate with Him**. (al-Zumar 39:67)

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **His Throne encompasses the heavens and the earth**, Ibn Zayd said: My father told me, he said, "The Messenger of God, may God bless him and grant him peace, said: 'The seven heavens in comparison to the Throne are like seven dirhams thrown into a shield.'" He said, "And Abu Dharr said: I heard the Messenger of God, may God bless him and grant him peace, say: 'The Throne in comparison to the Throne is like an iron ring thrown into a desert on the earth.'"

Others said: The chair is the throne itself.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: Al-Hasan used to say: The Kursi is the Throne.

Abu Jaafar said: Each of these sayings has a face and a school of thought, but what is more deserving of the interpretation of the verse is what came in the hadith from the Messenger of God, may God bless him and grant him peace, which is what:

Abdullah bin Abi Ziyad Al-Qatwani told me, he said, Ubaidullah bin Musa told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Abdullah bin Khalifa, he said: "A woman came to the Prophet, may God bless him and grant him peace, and said: 'Pray to God to admit me into Paradise!' So the Lord, may He be glorified, glorified Him, then said: 'His Throne encompasses the heavens and the earth, and He sits on it and nothing of it is left the size of four fingers - then he said with his fingers and gathered them together - and it makes a creaking sound like the creaking of a new saddle when it is ridden, because of its weight.'"

Abdullah bin Abi Ziyad told me, he said, Yahya bin Abi Bakr told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abdullah bin Khalifa, on the authority of Umar, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abdullah bin Khalifa, who said: A woman came, and he mentioned something similar.

As for what indicates its authenticity from the apparent meaning of the Qur'an, it is the statement of Ibn Abbas, which was narrated by Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on his authority that he

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

said: It is His knowledge. This is because the statement of the Most High: **And He is not burdened by their preservation** indicates that this is the case. So He informed that He is not burdened by the preservation of what He knows and encompasses of what is in the heavens and the earth. Just as He informed about His angels that they said in their supplication: **Our Lord, You have encompassed all things in mercy and knowledge** (Ghafir 40:7), so the Most High informed that His knowledge is with everything, so is His statement: **His Throne encompasses the heavens and the earth.**

Abu Jaafar said: The origin of the word *kursi* is knowledge. From this, the word *book* is used for a document containing written knowledge. From this, the rajaz poet said in describing a hunter:

Even if he acquired it, it would be consecrated

It means knowledge, and from this scholars are called chairs, because they are the ones who are relied upon, just as it is said: the pegs of the earth, meaning by this that they are the scholars through whom the earth is made good, and from this the poet said:

They are surrounded by white faces and a group of chairs when events come

He means by this: knowledgeable about the incidents and calamities of things. The Arabs call the origin of everything, the throne, and it is said from it: So-and-so is generous of the throne, meaning generous of origin. Al-Ajjaj said:

The Holy One, the Master of Jerusalem, knows that Abu al-Abbas is more deserving of the soul.

With the metal of the generous king

He means by that: the noble in origin, and it is narrated:

In the noble and honorable mine

The statement in the interpretation of the Almighty's saying: **And He is not burdened by their preservation, and He is the Most High, the Most Great.**

Abu Jaafar said: **And he does not find it difficult or burdensome to memorize them**, nor does it burden him.

It is said: This matter has brought me closer, so it is bringing me closer and closer. It is also said: What has brought you closer is bringing me closer, meaning: What has burdened you is burdensome to me.

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

Who said that?

Al-Muthanna bin Ibrahim told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And their preservation does not burden Him**, meaning: it does not burden Him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And their preservation does not burden Him**, he said: Their preservation does not burden Him.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And their preservation does not burden Him**, their preservation does not burden Him, their preservation does not exhaust Him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan and Qatadah, regarding his statement: **And their preservation does not burden Him**, he said: Nothing is burdensome to Him.

Muhammad bin Abdullah bin Buzaie told me, he said, Yusuf bin Khalid Al-Samti told us, he said, Nafi' bin Malik told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And their preservation does not burden Him**, he said: Their preservation does not burden Him.

Abu Kuraib told us, he said, Ibn Abi Zaydah told us, and Yahya bin Abi Talib told us, he said, Yazid told us, they both said, Juwaybir told us, on the authority of Ad-Dahhak: **And their preservation does not burden Him**, he said: It does not burden Him.

Ibn Hamid told us, he said, Yahya bin Wadh told us, on the authority of Ubaid, on the authority of Ad-Dahhak, similarly. Yunus told me, he said, Ibn Wahb told us, he said, I heard him - meaning Khallad - say: I heard Abu Abd Al-Rahman Al-Madini say about this verse: **And their preservation does not tire Him**, they said: It does not burden Him.

Muhammad bin Amr told me, 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, regarding the statement of God: **And their preservation does not tire Him**, he said: He does not tire Him.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And their preservation does not burden Him**, he said: It does not burden Him.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And their preservation does not burden Him**, meaning: their preservation does not burden Him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn

Zayd said regarding his statement: **And their preservation does not burden Him**, he said: Their preservation does not become difficult for Him.

Abu Ja'far said: The ha, mim and alif in His statement, **He preserved them**, are from the mention of **the heavens and the earth**. So the interpretation of the statement is: His throne encompasses the heavens and the earth, and preserving the heavens and the earth is not burdensome to Him.

As for the interpretation of his saying: **And He is the Most High**, it means: And God is the Most High.

The active participle of the word *al-'Ali* is derived from the phrase *ala* which means to rise up. So, he is *alif* and *ali*. The *alif* is the one who is elevated and raised above his creation by his power.

And also his saying: **The Great**, the One with greatness to whom everything is inferior, so nothing is greater than Him, as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **The Great** is the one who has been perfected in his greatness.

Abu Jaafar said: The scholars differed regarding the meaning of his saying: **And He is the Most High**.

Some of them said: By that he means: He is the Most High above all other similarities and likenesses. They denied that the meaning of that is: He is the Most High in place. They said: It is not permissible for a place to be devoid of Him, and there is no meaning to describing Him as being high in place, because that is describing Him as being in a place rather than a place.

Others said: The meaning of this is: He is the Most High over His creation, by the elevation of His place above the places of His creation. Because He, the Most High, is mentioned above all of His creation, and His creation is below Him, just as He described Himself as being on the Throne, so He is thus high above them.

They also differed on the meaning of his saying: **the Great**.

Some of them said: The meaning of **the great** in this place is: the most important. The verb *mafa'al* was changed to *fa'il*, just as it was said of aged wine, **aged wine**, as the poet said:

As if the old wine from the Isfanat was mixed with pure water

Rather, it is freed. They said: His saying, **The Great**, means: The One Who is glorified, Whom His creation glorifies, fears, and is devout toward. They said: The statement of the speaker, **He is great**, can only have two meanings: One is what we have described, that He is glorified, and the other is that He is great in area and weight. They said: And in the length of the statement that the meaning of that is that He is great in area and weight, the statement of what we have said is correct.

Others said: Rather, the interpretation of His saying:

The Great is that He has a greatness that is an attribute of His. They said: We do not describe His greatness with a manner, but we attribute that to Him from the aspect of affirmation, and we deny that it is in the sense of resembling the greatness known to the servants. Because that is likening Him to His creation, and it is not like that. These people denied what the people of the article that we mentioned earlier said, and they said: If the meaning of that was that He is great, then it would be necessary that He was not great before He created creation, and that the meaning of that would be nullified when creation perishes, because He has no greatness in these circumstances.

Others said: Rather, His saying that He is **the Great** is a description of Himself as great. They said: Everything that is less than Him of His creation has the meaning of smallness, because they are small compared to His greatness.

Tafsir al-Qurtubi

The Almighty said: **God, there is no god except Him, the Ever-Living, the Self-Sustaining**. This is the Throne Verse, the master of the verses of the Qur'an and the greatest verse, as was explained in Al-Fatihah. It was revealed at night and the Prophet, may God bless him and grant him peace, called Zaid and he wrote it down. It was narrated on the authority of Muhammad ibn Al-Hanafiyyah that he said: When the Throne Verse was revealed, every idol in the world fell down, and likewise every king in the world fell down and the crowns fell from their heads, and the devils fled, striking one another until they came to Iblis and informed him of that, so he ordered them to search for it. So they came to Madinah and it reached them that the Throne Verse had been revealed. The Imams narrated on the authority of Ubayy ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: O Abu Al-Mundhir, do you know which verse of the Book of God with you is the greatest? I said: God, there is no god except Him, the Ever-Living, the Self-Sustaining. He struck me on the chest and said: May knowledge be blessed for you, O Abu Al-Mundhir. Al-Tirmidhi Al-Hakim Abu Abdullah said: **By the One in Whose Hand is my soul, this verse has a tongue and two lips that sanctify the King at the foot of the Throne**. Abu Abdullah said: This is a verse that God, the Most High, revealed, and made its reward for its reader both immediate and future. As for the immediate, it is a guard for whoever recites it from calamities. It was narrated to us from Nawf Al-Bakali that he said: The Throne Verse is called in the Torah the guardian of God, meaning that the one who recites it is called the Mighty in the Kingdom of the Heavens and the Earth. He said: When Abd Al-Rahman bin Awf entered his house, he would recite the Throne Verse in the four corners of his house, meaning that he was seeking thereby for it to be a guard for him from its four sides, and to repel Satan from him from the corners of his house. It was narrated from Omar that he wrestled with a jinn, and Omar, may God be pleased with him, defeated him. The jinn said to him: Leave me alone until I teach you how you can protect yourself from us. So he left him and asked him, and he said: You protect yourself from us with the Throne Verse.

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

I said: This is correct. In the hadith: Whoever recites Ayat al-Kursi after every prayer, the One who takes charge of taking his soul will be the One with Majesty and Honor, and he will be like one who fought with the Prophets of God until he was martyred. And on the authority of Ali, may God be pleased with him, he said: I heard your Prophet, may God bless him and grant him peace, say while he was on the steps of the pulpit: Whoever recites Ayat al-Kursi after every prayer, nothing will prevent him from entering Paradise except death, and none will persevere in it except a friend or a worshipper. And whoever recites it when he goes to bed, God will make him safe for himself, his neighbor, his neighbor's neighbor, and the houses around him. And in al-Bukhari: On the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, entrusted me with guarding the zakat of Ramadan, and he mentioned a story in which: So I said: O Messenger of God, he claimed that he would teach me words by which God would benefit me, so I let him go. He said: What are they? I said: He said to me: When you go to bed, recite Ayat al-Kursi from the beginning until you finish: **God, there is no god but He, the Living, the Self-Sustaining.** And he said to me: There will remain a guardian from God over you, and no devil will come near you until morning. And they were the most eager for goodness. The Prophet, may God bless him and grant him peace, said: "He has told you the truth, although he is a liar. Do you know who you have been talking to for the past three nights, O Abu Hurairah?" He said: *No.* He said: **That was Satan.** In Musnad al-Darimi, Abu Muhammad, al-Sha'bi said: Abdullah ibn Mas'ud said: A man from the companions of Muhammad, may God bless him and grant him peace, met a man from the jinn and wrestled with him. A human defeated him. The human said to him: "I see that you are weak and weak, as if your arms were the arms of a dog. Is that how you are with the jinn? Or are you also one of them?" He said: "No, by God! I am one of them, but come back to me a second time. If you defeat me, I will teach you something that will benefit you." He said: *Yes.* So he defeated him. He said: "Do you recite the Throne Verse: 'God, there is no god but He, the Ever-Living, the Self-Sustaining'?" He said: We curse. He said: For you do not recite it in a house except that the devil leaves it with a gait like the gait of a donkey, and he does not enter it until morning. Abu Naim narrated it on the authority of Abu Asim Al-Thaqafi on the authority of Al-Sha'bi, and Abu Ubaid mentioned it in Gharib Hadith Umar. Abu Mu'awiyah narrated it on the authority of Abu Asim Al-Thaqafi on the authority of Al-Sha'bi on the authority of Abdullah, who said: It was said to Abdullah: Is it Umar? He said: It could be none other than Umar! Abu Muhammad al-Daraami said: *Da'il* means thin, *Shakhit* means emaciated, *Dhale'* means well-ribbed, and *Khabaj* means wind. Abu Ubaidah said: *Khabaj* means flatulence, and it is also *Habaj* with a *ha*. In al-Tirmidhi,

on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever recites "Ha Meem" - the believer - **To Him is the destination and Ayat al-Kursi** when he wakes up will preserve them until the evening, and whoever recites them when he goes to bed will preserve them until the morning.'" He said: A strange hadith. Abu Abdullah al-Tirmidhi al-Hakim said: It was narrated that the believers were encouraged to preserve their recitation after every prayer. Anas traced the hadith back to the Prophet, may God bless him and grant him peace, who said: "God revealed to Moses, peace be upon him: Whoever persists in reciting "Ayat al-Kursi" after every prayer, I will give him more than what I give to the grateful, and the reward of the prophets and the deeds of the truthful, and I will extend my right hand over him with mercy, and nothing will prevent me from admitting him to Paradise except that the Angel of Death comes to him." Moses, peace be upon him, said: **O Lord, who has heard of this and does not persist in it?** He said: **I do not give it to any of My servants except that I give it to them.** "To a prophet, a friend, a man I love, or a man I want to kill in My path," and "On the authority of Abi bin Ka'b, he said: God Almighty said: O Moses, whoever recites Ayat al-Kursi after every prayer, I will give him the reward of the prophets," Abu Abdullah said: Its meaning, in my opinion, is that I will give him the reward of the deeds of the prophets. As for the garment of prophethood, it is not for anyone except the prophets. This verse includes monotheism and the sublime attributes, and it is fifty words, and in each word there are fifty blessings, and it is equal to a third of the Qur'an. This was mentioned in the hadith, mentioned by Ibn Atiyah. *God* is the subject, and **there is no god** is a second subject and its predicate is omitted, its meaning is worshipped or exists, and **except Him** is a substitute for the place of **there is no god**, and it was said: **God, there is no god except Him** is the subject and predicate, and it is raised and carried on the meaning, that is, there is no god except Him, and it is permissible in other than the Qur'an, there is no god except Him, the accusative as an exception. Abu Dharr said in his long hadith: I asked the Messenger of God, may God bless him and grant him peace, which verse God revealed to you from the Qur'an is the greatest? He said: **God, there is no god but He, the Living, the Self-Sustaining.** Ibn Abbas said: The most honorable verse in the Qur'an is the Throne Verse. Some scholars said: Because the name of God Almighty is repeated in it, both implicitly and explicitly, eighteen times.

Al-Hayy Al-Qayyum is an attribute of God the Almighty, and if you wish, it is a substitute for (*He*), and if you wish, it is a predicate after a predicate, and if you wish, it is an implied subject. It is permissible in other than the Qur'an to put it in the accusative case for praise. (*Al-Hayy*) is one of His beautiful names by which He is

called. It is said that it is the greatest name of God the Almighty. It is said that when Jesus, son of Mary, peace be upon him, wanted to revive the dead, he would call out with this supplication: O Al-Hayy, O Al-Qayyum. It is said that when Asaf bin Barkhiya wanted to bring the throne of Bilqis to Solomon, he called out by saying: O Al-Hayy, O Al-Qayyum. It is said that the Children of Israel asked Moses about the greatest name of God, and he said to them: O Yahya Sharahiya, meaning O Al-Hayy, O Al-Qayyum. It is said that it is the supplication of the people of the sea when they fear drowning, they call out with it. Al-Tabari said on the authority of some al-Nas 114: It is said that Al-Hayy Al-Qayyum as He described Himself, and this is accepted without looking into it. It is said that He called Himself Al-Hayy because He directs matters according to their expenditures and measures things according to their amounts. Qatada said: The Al-Hayy is the one who does not die. Al-Suddi: What is meant by the living is the eternal. Labid said:

If you see me today, I am safe and sound, and I am no more alive than dogs and jafar

It has been said: This name is the greatest name of God, *Al-Qayyum* from *Qaam*, meaning the one who is in charge of managing what He created, according to Qatada. Al-Hasan said: Its meaning is the one who is in charge of every soul for what it has earned until He rewards it for its work, since He is aware of it and nothing of it is hidden from Him. Ibn Abbas said: Its meaning is the one who does not change or disappear. Umayyah ibn Abi Al-Salt said:

The sky, the stars, and the sun were not created with a moon rising

His power is dominant, self-sustaining, and the gathering, and Paradise, and bliss.

Except for a matter of great importance

Al-Bayhaqi said: I saw in Uyun al-Tafsir by Ismail al-Dharee' in the interpretation of al-Qayyum, he said: It is said that it is the one who does not sleep, and it is as if he took it from the saying of the Almighty after it in the Throne Verse: **Neither drowsiness overtakes Him nor sleep.** Al-Kalbi said: The Qayyum is the one who has no beginning, Abu Bakr al-Anbari mentioned it, and the origin of Qayyum is Qayyum, the waw and the ya' came together and one of them was preceded by a sukoon, so the first was assimilated into the second after changing the waw to a ya', and Qayyum is not fa'ul, because it is from the waw, so it would be qawwam. Ibn Mas'ud, Alqamah, al-A'mash, and al-Nakha'i read (**al-Hayy al-Qiyam**) with an alif, and this was narrated from Umar, and there is no disagreement among the linguists that al-Qayyum is more familiar to the Arabs and more correct in construction and more proven in cause, and al-Qiyam is transferred from al-Qawam to al-Qiyam, diverted from al-Fa'al to al-Fa'aal, as al-Sarraagh is al-Sayyaagh, the poet said:

Verily, the Lord of the Throne is He who provides for mankind and inspires them with knowledge.

Then the Almighty denied that drowsiness or sleep would overtake Him. Drowsiness is drowsiness according to everyone, and drowsiness is what comes

from the eye, but when it reaches the heart it becomes sleep. Adi bin Al-Ruqa' said, describing a woman with a dull gaze:

And Sinan, I mean sleepiness, I saw a squint in his eye, but he is not asleep

Al-Mufaddal distinguished between them, saying: **Sleeping is in the head, drowsiness is in the eye, and sleep is in the heart.** Ibn Zayd said: **The sleepy one is the one who gets up from sleep and is not conscious, to the point that he might draw his sword against his family.** Ibn Atiyah said: **What Ibn Zayd said is questionable, and it is not understood from the speech of the Arabs.** Al-Suddi said: **Sleeping is the smell of sleep that takes hold of the face and makes a person drowsy.**

I said: In short, it is a lethargy that befalls a person without causing him to lose his mind. What is meant by this verse is that God Almighty is not affected by any defect or boredom under any circumstances. The original form of *sunnah* and *sunnah* was deleted from *yasan* as it was deleted from *yasan*. Sleep is the heavy burden that causes the mind to go away in the case of humans, and the *waw* is for conjunction, and *la* is for emphasis.

I said: And the people mention in this chapter "On the authority of Abu Hurairah, he said: I heard the Messenger of God, may God bless him and grant him peace, narrating about Moses on the pulpit. He said: It occurred to Moses whether God, may His praise be glorified, would sleep. So God sent an angel to him who kept him awake for three days. Then he gave him two bottles, one in each hand, and ordered him to keep them. He said: So he would sleep and his hands would almost meet, then he would wake up and move one away from the other until he slept and his hands clapped together and the two bottles broke. He said: God gave him an example that if he slept, the heavens and the earth would not hold together." This hadith is not authentic, and it was deemed weak by more than one of them, including Al-Bayhaqi.

The Almighty says: **To Him belongs whatever is in the heavens and whatever is on the earth**, meaning by dominion, for He is the Owner of all and its Lord. The phrase came with *what* even though there is in the sentence someone who has a mind in terms of what is meant by the sentence and the existent. Al-Tabari said: This verse was revealed when the infidels said: We only worship idols so that they may bring us closer to God.

God the Almighty says: **Who is he that can intercede with Him except by His permission?** "Min" is the subject and *dha* is its predicate, and *alladhi* is an adjective for *dha* or, if you wish, a substitute. It is not permissible for *dha* to be redundant as it was added with *ma* because *ma* is ambiguous, so *dha* was added with it because of its resemblance to it. It is established in this verse that God gives permission to whomever He wills to intercede, and they are the prophets, scholars, mujahidin, angels, and others whom God has honored and glorified. Then they do not intercede except for whom He is pleased with, as He said: **And they do not intercede except for whom He is pleased with** (Al-Anbiya': 28). Ibn 'Atiyyah said: What appears

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

is that the scholars and righteous intercede for those who did not reach the Fire and are between the two stations, or did reach it but had righteous deeds. In Al-Bukhari in **The Chapter of the Remainder of the Chapters of Vision**: The believers say: Our Lord, our brothers used to pray with us and fast with us, and this is intercession for those whose matter is brought near. And just as the child who is in love intercedes at the gates of Paradise, this is only for their relatives and acquaintances, and the prophets intercede for those who are in the Fire from the sinners of their nations without kinship or acquaintance except through the same faith, then remains the intercession of the Most Merciful of the Merciful for those who are immersed in sins and wrongdoings for whom the intercession of the prophets did not work, and as for the intercession of Muhammad, may God bless him and grant him peace, to hasten the reckoning, it is specifically for him.

I said: Muslim has explained in his Sahih the manner of intercession in a clear explanation, and it is as if, may God have mercy on him, he did not read it, and that the intercessors enter Hell and bring out of it people who deserved punishment. Based on this, it is not far-fetched that the believers will have two intercessions: intercession for those who did not reach Hell, and intercession for those who reached it and entered it, may God protect us from it. He mentioned from the hadith of Abu Saeed Al-Khudri: Then the bridge will be struck over Hell and intercession will be permitted and they will say, **O God, save, save**. It was said: O Messenger of God, what is the bridge? He said: A slippery slope in which there are hooks and claws and thorns in Najd in which there is a thorn called Al-Sa'dan. The believers will pass by like the blink of an eye, like lightning, like the wind, like birds, like the best horses and riders. Some will be saved, some will be deceived, some will be sent away, and some will be crushed into the fire of Hell until the believers are freed from the Fire. By the One in Whose Hand is my soul, there is none among you who will implore God more fervently to fulfill his right than the believers on the Day of Resurrection for their brothers who are in Hell. They will say, **Our Lord, they used to fast with us, pray, and perform Hajj**. Then it will be said to them: Bring out whomever you know. Their images will be forbidden to the Fire. They will bring out a large number of people, the Fire having taken up half of their shins and up to their knees. Then they will say: Our Lord, there is no one left in it whom You have commanded us to do. Then the Almighty will say: Go back, and whoever you find in his heart the weight of a dinar of goodness, bring him out. Then they will bring out a large number of people. Then they will say: Our Lord, we have not left in it anyone whom You have commanded us to do. Then He will say: Hopefully, whoever you find in his heart the weight of half a dinar of goodness, bring him out. Then they will bring out a large number of people. Then they will say: Our Lord, we have not left in it

anyone whom You have commanded us to do. Then He will say: Go back, and whoever you find in his heart the weight of an atom of goodness, bring him out. Then they will bring out a large number of people. Then they will say: Our Lord, we have not left in it any of those whom You have commanded us to do. Then He will say: Go back, and whoever you find in his heart the weight of an atom of goodness, bring him out. Then they will say: Our Lord, we have not left in it any of those whom You have commanded us to do. Then the prophets and the believers will intercede, and none will remain except the Most Merciful of the merciful. He will take a handful of fire and bring out of it a people who never did any good and have turned into charcoal. He mentioned the hadith and mentioned the hadith of Anas, "On the authority of the Prophet, may God bless him and grant him peace, so I will say, 'O Lord, give me permission regarding those who said, 'There is no god but God.' He will say, 'That is not for You,' or he will say, 'That is not up to You. By My glory, majesty, greatness, and might, I will bring out those who said, 'There is no god but God.'" He mentioned the hadith of Abu Hurairah, may God bless him and grant him peace, "Until when God has finished judging between His servants and wants to bring out by His mercy whomever He wants from the people of the Fire, He will command the angels to bring out of the Fire whoever did not associate anything with God, whom God Almighty wanted to have mercy on, from those who say, 'There is no god but God.' They will recognize them in the Fire, they will recognize them by the mark of prostration. The Fire will consume the son of Adam except the mark of prostration. God has forbidden the Fire to consume the mark of prostration." The hadith in its entirety.

I said: These hadiths indicate that the intercession of the believers and others is only for those who have entered the Fire and are in it, may God protect us from it! Ibn Atiyyah's statement: **For those who did not pray or did pray** may have been taken from other hadiths, and God knows best. Ibn Majah included in his Sunan on the authority of Anas ibn Malik who said: "The Messenger of God, may God bless him and grant him peace, said: 'On the Day of Resurrection, people will be in rows.'" Ibn Numayr said: "The people of Paradise will stand in rows. A man from the people of the Fire will pass by another man and say: 'O so-and-so, do you not remember the day you asked for water and I gave you a drink?' He will shine for him. A man will pass by another man and say: 'Do you not remember the day I gave you purification?' He will intercede for him. Ibn Numayr said: 'And so-and-so will say: 'Remember the day you sent me for such-and-such a need and I went to you?' He will intercede for him.'

As for the intercessions of our Prophet Muhammad, may God bless him and grant him peace, there is

disagreement about them. It was said that they were three, and it was said that they were two, and it was said that they were five. Their explanation will come in "Glory be to God," God willing. We have already mentioned them in the Book of Remembrance, and praise be to God.

The Almighty says: **He knows what is before them and what is behind them.** The two pronouns refer to every rational being included in His statement: **To Him belongs whatever is in the heavens and whatever is on the earth.** Mujahid said: **What is before them** is this world, **and what is behind them** is the Hereafter. Ibn Atiyyah said: All of this is correct in itself, there is nothing wrong with it, because what is before is everything that a person has done, and what is behind him is everything that comes after him. Al-Suddi and others said something similar to what Mujahid said.

The Almighty says: **And they do not encompass anything of His knowledge except what He wills.** Knowledge here means the known, that is, they do not encompass anything of His information. This is like what Al-Khasr said to Moses, peace be upon him, when the bird pecked at the sea: My knowledge and your knowledge do not decrease from the knowledge of God except as this bird decreased from this sea. This and what is similar to it refer to the information, because the knowledge of God, glory be to Him, which is an attribute of His essence, is not divisible, and the meaning of the verse is known to everyone except what God wills him to know.

God the Almighty said: **His Throne encompasses the heavens and the earth.** Ibn Asakir mentioned in his history on the authority of Ali, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: The Throne is a pearl and the Pen is a pearl, and the length of the Pen is seven hundred years, and the length of the Throne is such that no one knows it except God." Hammad bin Salamah narrated on the authority of Asim bin Bahdalah, who is Asim bin Abi al-Najud, on the authority of Zur bin Hubaish, on the authority of Ibn Masoud, who said: Between every two heavens is a journey of five hundred years, and between the seventh and the Throne is five hundred years, and between the Throne and the Throne is a journey of five hundred years, and the Throne is above the water, and God is above the Throne, and He knows what you are in and upon. It is said: Kursi and Kursi, and the plural is Kursi. Ibn Abbas said: His Kursi is His knowledge, and al-Tabari preferred it. He said: And from it is the notebook that holds knowledge, and from it is said for scholars: the Kursi, because they are relied upon, just as it is said: the pegs of the earth.

The poet said:

They lighten their faces and make them a group of chairs when events come

That is, the scholars of the events of things. It was said: His throne is His power by which He holds the heavens and the earth, as you say: Make a throne for this wall, meaning what supports it. This is close to what Ibn Abbas said in his statement: **(His throne encompasses all things)** Al-Bayhaqi said: We narrated on the authority of Ibn Masoud and Saeed bin Jubair

on the authority of Ibn Abbas in his statement: **(His throne encompasses all things)** He said: His knowledge. The rest of the narrations on the authority of Ibn Abbas and others indicate that what is meant by it is the throne that is famous with the throne. Israel narrated on the authority of Al-Saddi on the authority of Abu Malik in his statement: **(His throne encompasses the heavens and the earth)** He said: The rock on which the seventh earth is and the end of creation on its sides, on it are four angels, each of them has four faces: the face of a human, the face of a lion, the face of a bull, and the face of an eagle. They are standing on it and have surrounded the earths and the heavens, and their heads are under the thrones and the throne is under the throne and God has placed His throne above the throne. Al-Bayhaqi said: In this there is an indication of two thrones: one under the throne, and the other placed on the throne. In the narration of Asbat on the authority of Al-Saddi on the authority of Abu Malik, and on the authority of Abu Salih on the authority of Ibn Abbas, and on the authority of Marra Al-Hamdani on the authority of Ibn Abbas, and on the authority of Marra Al-Hamdani on the authority of Ibn Masoud on the authority of some of the companions of the Messenger of God, may God bless him and grant him peace, regarding his statement, **His Throne encompasses the heavens and the earth**, for the heavens and the earth are in the interior of the Throne, and the Throne is between the hands of the Throne, and the masters of heresy attribute it to the greatness of the Kingdom and the majesty of the Sultan, and they deny the existence of the Throne and the Throne, and they are nothing, and the people of truth permit them, since in the power of God there is room, so it is necessary to believe in that. Abu Musa Al-Ash'ari said: The Throne is the place of the feet and it has the creaking of a saddle. Al-Bayhaqi said: We have also narrated on this from Ibn Abbas and we mentioned that its meaning, in what he sees, is that it is placed on the Throne in the place of the feet on the bed, and it does not establish a place for God Almighty. And on the authority of Ibn Buraidah on the authority of his father, he said: When Ja'far came from Abyssinia, the Messenger of God, may God bless him and grant him peace, said to him: What is the most amazing thing you have seen? He said: I saw a woman with a basket of food on her head, and a knight passed by and scattered it, so she sat down and gathered her food, then she turned to him and said to him: Woe to you on the day when the King places his Throne and takes for the oppressed from the oppressor! The Messenger of God, may God bless him and grant him peace, said in confirmation of her words: **No nation is sanctified - or how can a nation be sanctified - whose weak do not take their right from their strong.** Ibn Atiyyah said: In Abu Musa's statement, **The Throne is the place of the feet**, he meant that it is to the Throne of the Most Merciful like the place of the feet in the beds of kings. It is a great creation in front of the Throne, and its relation to it is like the relation of the Throne to the king's bed. Al-Hasan ibn Abi al-Hasan said: The Throne is the Throne itself, and this is not acceptable to me. What the hadiths require is that the Throne is created in front of the Throne, and the Throne is greater than it. Abu Idris al-Khawlani narrated, "On the authority of Abu Dharr, he said: I said, O Messenger of God, which of what God has revealed to you is the

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Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

greatest? He said: The Throne Verse. Then they said, O Abu Dharr, what are the seven heavens in comparison to the Throne except like a ring thrown in a desert land, and the superiority of the Throne over the Throne is like the superiority of the desert over the ring." It was narrated by al-Ajurri and Abu Hatim al-Basti in his Sahih Musnad and al-Bayhaqi, and he mentioned that it is authentic. Mujahid said: The heavens and the earth in comparison to the Throne are nothing but like a ring thrown in a desert land. This verse indicates the greatness of God Almighty's creations, and from that we learn the greatness of God Almighty, as He is not burdened by the preservation of this great matter.

The meaning of *ya'udah* is *ya'duhu* **he weighs him down**. It is said: *Adani* means **it weighed me down and I endured hardship from it**. This is how the word was interpreted by Ibn Abbas, Al-Hasan, Qatada, and others. Al-Zajaj said: It is permissible for the *ha* to be for God Almighty, and it is permissible for it to be for the Throne. If it is for the Throne, then it is from the command of God Almighty.

And **the Most High** means the loftiness of status and position, not the loftiness of place, because God is exalted above being localized. Al-Tabari narrated on the authority of some people that they said: He is the Most High above His creation by the elevation of His place above the places of His creation. Ibn Atiyyah said: This is the saying of ignorant anthropomorphists, and it should not have been narrated. And on the authority of Abd al-Rahman ibn Qut that on the night of his ascension the Messenger of God, may God bless him and grant him peace, heard glorification in the high heavens: Glory be to God, the Most High, the Most High, glory be to Him and Most High. The Most High and the Most High: the Conqueror, the Victorious over things. The Arabs say: So-and-so overtook so-and-so, meaning he overcame and subdued him. The poet said:

Then, when we had gained control over them, we left them slain before an eagle and a bird of prey.

And from it is the saying of God Almighty: **Indeed, Pharaoh exalted himself in the land** (al-Qasas 28:4), and **the great** is an adjective meaning great in status, danger, and honor, not in the sense of greatness of bodies. Al-Tabari narrated from some people that the great means the honored, just as it is said: the ancient means the freed, and he recited the verse of Al-A'sha:

The old wine was made from the spout mixed with pure water.

It was narrated that some people denied this and said: If it had the meaning of *great*, then it would have been necessary for Him not to be great before He created creation and after their annihilation, since He would

not have had a greatness at that time.

Tafsir Ibn Kathir

This is the Throne Verse, and it has a great status. It has been authenticated from the Messenger of God, may God bless him and grant him peace, that it is the best verse in the Book of God. Imam Ahmad said: Abdul Razzaq told us, Sufyan told us, on the authority of Saeed Al-Jariry, on the authority of Abu Al-Saleel, on the authority of Abdullah bin Rabah, on the authority of Abu - who is Ibn Ka'b - that the Prophet, may God bless him and grant him peace, asked him, **Which verse in the Book of God is the greatest?** He said, **God and His Messenger know best**. He repeated it several times, then he said, **The Throne Verse**. He said, **Congratulations to you, Abu Al-Mundhir, by the One in Whose Hand is my soul, it has a tongue and lips that sanctify the King at the foot of the Throne**. Muslim narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Abdul A'la bin Abdul A'la, on the authority of Al-Jariry, and he did not have the addition: By the One in Whose Hand is my soul, etc.

Another hadith on the authority of my father also on the merit of Ayat al-Kursi, Al-Hafiz Abu Ya'la Al-Mawsili said: Ahmad bin Ibrahim Al-Dawraqi told us, Mubashar told us on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of Abdah bin Abi Lubabah, on the authority of Abdullah bin Abi bin Ka'b, that his father told him that he had a jar of dates. He said: My father used to look after it, but he found it decreasing. He said: So he guarded it one night, and behold, it was a beast resembling a young boy. He said: So I greeted it, and it returned the greeting. He said: So I said: Who are you? Are you a jinn or a human? He said: A jinn. He said: Give me your hand. He said: So he gave me his hand, and behold, it was the hand of a dog and the hair of a dog. I said: This is how the jinn were created. He said: I know that there is none among the jinn stronger than me. I said: So what made you do what you did? He said: I have heard that you are a man who loves charity, so we wanted to share in your food. He said: So my father said to him: What will protect us from you? He said: This verse, the Throne Verse. Then he went to the Prophet and told him, and the Prophet, may God bless him and grant him peace, said: The wicked one has spoken the truth. And thus Al-Hakim narrated it in his Mustadrak from the hadith of Abu Dawud Al-Tayalisi, on the authority of Harb bin Shaddad, on the authority of Yahya bin Abi Katheer, on the authority of Al-Hadrami bin Lahiq, on the authority of Muhammad bin Amr bin Abi bin Kaab, on the authority of his grandfather, on his authority. And Al-Hakim said: Its chain of transmission is authentic, and they did not include it.

Another path Imam Ahmad said: Muhammad ibn Ja'far told us, 'Uthman ibn Ghiyath told us, he said: I heard Abu al-Sail say: A man from the companions of the Prophet, may God bless him and grant him peace, used to talk to people until they became too many for him, so he would climb onto the roof of a house and talk to people. He said: The Messenger of God, may God bless him and grant him peace, said: **Which verse in the Qur'an is the greatest?** A man said: **God, there is no god but He, the Living, the Self-Sustaining.** He said: So he put his hand between my shoulders, and I felt its coolness between my breasts, or he said: So he put his hand between my breasts, and I felt its coolness between my shoulders, and he said: May knowledge be pleasant to you, O Abu al-Mundhir.

Another hadith on the authority of Al-Asqa' Al-Baqri. Al-Hafiz Abu Al-Qasim Al-Tabarani said: Abu Zaid Al-Qurtisi told us, Ya'qub bin Abi Abbad Al-Makki told us, Muslim bin Khalid told us, on the authority of Ibn Jurayj, Umar bin Ata' told me that the freed slave of Ibn Al-Asqa' was a truthful man, he told him on the authority of Al-Asqa' Al-Bakri, that he heard him say: The Prophet, may God bless him and grant him peace, came to them describing the emigrants, and a man asked him: Which verse in the Qur'an is the greatest? The Prophet, may God bless him and grant him peace, said: "God, there is no god but He, the Ever-Living, the Self-Sustaining. Drowsiness does not overtake Him nor sleep," until the verse was completed.

Another hadith - On the authority of Anas - Imam Ahmad said: Abdullah bin Al-Harith told us, Salamah bin Wardan told me, that Anas bin Malik told him, "The Messenger of God, may God bless him and grant him peace, asked a man from among his companions, saying, 'O so-and-so, have you married?' He said, 'No, and I do not have anything with which to marry.' He said, 'Do you not have Qul Huwa Allahu Ahad?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Qul Ya Alayhi Al-Kafirun?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Idha Zalut?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Idha Fazal God ... Ayat Al-Kursi?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Idha Wa Haram?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Ayat Al-Kursi: God, there is no god but He, the Ever-Living, the Self-Sustaining.' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Idha Wa Haram Al-Kafirun?' He said, 'Yes.' He said, 'A quarter of the Qur'an.' He said, 'Do you not have Idha Wa Har

Another hadith on the authority of Abu Dharr Jundub bin Junada. Imam Ahmad said: Waki' ibn al-Jarrah narrated to us, al-Mas'udi narrated to us, Abu 'Umar al-Dimashqi informed me, on the authority of 'Ubayd al-Khashkhash, on the authority of Abu Dharr, may God be pleased with him, who said: I came to the Prophet, may God bless him and grant him peace, 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.** So I got up and prayed, then sat down. He said: **O Abu Dharr, seek refuge in God from the evil of the devils of mankind and jinn.** I said: **O Messenger of God, are there devils among mankind?** He said: *Yes*. I said: **O Messenger of God, prayer?** He said: **It is the**

best prescribed, 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 and is rewarded, and with God is more.** I said: **O Messenger of God, what about charity?** He said: **It is multiplied many times over.** I said: **O Messenger of God, which of them is best?** He said: **The effort of one who is poor, or gives 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 there a prophet?** He said: **Yes, a prophet who was spoken to.** I said: **O Messenger of God, how many were the messengers?** He said: Three hundred and fifteen, a large crowd, and he said once, and fifteen. I said: **O Messenger of God, which of what was revealed to you is the greatest?** He said: The Throne Verse: **God, there is no god but He, the Ever-Living, the Self-Sustaining.** Narrated by Al-Nasa'i.

Another hadith on the authority of Abu Ayoub Khalid bin Zaid Al-Ansari, may God be pleased with him and satisfy him. Imam Ahmad said: Sufyan narrated to us on the authority of Ibn Abi Laila, on the authority of his brother Abd al-Rahman ibn Abi Laila, "On the authority of Abu Ayyub, that he was in a clearing of his, and the ghoul used to come and take, so he complained about it to the Prophet, may God bless him and grant him peace, and he said: When you see it, say: In the name of God, answer the Messenger of God. He said: So it came, so he said to it, so he took it, and it said: I will not return, so he released it, so he came and the Prophet, may God bless him and grant him peace, said to him: What has happened to your prisoner? He said: I took it, and it said: I will not return, so I released it, so he said: It is returning, so I took it two or three times, and each time it said: I will not return, so he said: It is returning, so I took it, and it said: Send me, and I will teach you something to say so that nothing will come near you, the Throne Verse, so he came to the Prophet, may God bless him and grant him peace, and he told him, so he said: She has spoken the truth and she is a liar." Al-Tirmidhi narrated it in Fada'il al-Qur'an on the authority of Bandar on the authority of Abu Ahmad al-Zubayri with it, and he said: It is good and strange. The ghoul in the language of the Arabs is the jinn if it appears at night.

Al-Bukhari mentioned this story on the authority of Abu Hurairah, so he said in the Book of the Virtues of the Qur'an, and in the Book of Agency, and in the Description of Satan in his Sahih, Uthman bin Al-Haitham Abu Amr said: Aouf told us on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, entrusted me with guarding the zakat of Ramadan, and a man came to me and began to scoop up food. I took him and said: I will take you to the Messenger of God, may God bless him and grant him peace. He said: Leave me, for I am in need and have children and I have a great need. He said: So I left him and in the morning, the Prophet, may God bless him and grant him peace, said: O Abu Hurairah, what did your prisoner do last night? He said: I said, O Messenger of God, he complained of a great need and children, so I took pity on him and let him go. He said: He lied to you and will return. I knew that he would return because the Messenger of God, may God bless him and grant him peace, said that he would

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Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

return, so I lay in wait for him, and he came scooping up food, so I took him and said: I will take you to the Messenger of God, may God bless him and grant him peace. He said: Leave me, for I am in need and have children. Children, I will not return. So I took pity on him and let him go. In the morning, the Messenger of God (peace be upon him) said to me, **O Abu Hurairah, what did your prisoner do last night?** I said, **O Messenger of God, he complained of need and children, so I took pity on him and let him go.** He said, **He has lied to you and will return.** So I watched him a third time, and he came scooping up food. I seized him and said, "I will take you to the Messenger of God (peace be upon him), and this is the last of the three times that you claim that you will not return and then return." He said, **Let me teach you some words by which God will benefit you.** I said, **What are they?** He said, "When you go to bed, recite Ayat al-Kursi: 'God, there is no god but He, the Ever-Living, the Self-Sustaining,' until you finish the verse, for there will be a guardian from God over you, and no devil will come near you until morning." So I let him go. In the morning, the Messenger of God (peace be upon him) said to me, **What did your prisoner do last night?** I said, **O Messenger of God, he claimed that he would teach me some words by which God would benefit me.** So I let him go. He said, **What are they?** He said to me: When you go to bed, recite Ayat al-Kursi from the beginning until you finish the verse: **God - there is no god but He, the Ever-Living, the Sustainer of [all] existence.** And he said to me: There will remain upon you a guardian from God, and no devil will come near you until morning. And they were the most eager of all to do good. So the Prophet, may God bless him and grant him peace, said: Has he not told you the truth, even though he is a liar? Do you know whom you have been addressing for three nights, O Abu Hurairah? I said: No. He said, **That is a devil.** This is how Al-Bukhari narrated it in a definitive manner. Al-Nasa'i narrated it in Al-Yawm wa Al-Laylah on the authority of Ibrahim bin Ya'qub, on the authority of Uthman bin Al-Haitham, and he mentioned it. It was narrated from another source on the authority of Abu Hurairah in another context similar to this. Al-Hafiz Abu Bakr bin Mardawayh said in his interpretation: Muhammad bin Abdullah bin Amruwayh Al-Saffar narrated to us, Ahmad bin Zuhair bin Harb narrated to us, Muslim bin Ibrahim informed us, Ismail bin Muslim Al-Abdi informed us, Abu Al-Mutawakkil Al-Naji informed us that Abu Hurairah had the key to the house of charity, and there were dates in it. One day he went and opened the door, and found that a handful of dates had been taken from it. He entered another day and found that a handful of dates had been taken from it. Then he entered a third day and found that the same amount had been taken from it. Abu Hurairah 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, **Do you want to take this companion of yours?** He said, *Yes.* He said, **So when you open the door, say, 'Glory be to Him who has subjected you, Muhammad.** So he went and opened the door and said, **Glory be to Him who has subjected you to Muhammad.** He was standing before him. He said, **O enemy of God, you are the one who did this.** He said, "Yes, leave me alone, for I will not return. I only take it from a poor family of jinn." So he left him alone. Then he returned a second time, then a third time. I said, "Did you not promise me that you would not return? I will not leave you today until I take you to the Prophet, may God bless him and grant him peace." He said, **Do not do that, for if you leave me alone, I will teach you words that, if you say them, no jinn, young or old, male or female, will come near you.** He said to him, **You must do that?** He said, *Yes.* He said, **What are they?** He said, **God, there is no god but He, the Ever-Living, the Self-Sustaining.** He recited the Throne Verse until he finished it, then he left it and went away and did not return. Abu Hurairah mentioned that to the Prophet, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him, **Do you not know that it is like that?** Al-Nasa'i narrated it on the authority of Ahmad bin Muhammad bin Ubayd God, on the authority of Shu'ayb ibn Harb, on the authority of Ismail ibn Muslim, on the authority of Abu al-Mutawakkil, on the authority of Abu Hurairah, with it. A similar incident had also occurred to Abu ibn Ka'b, so these are three incidents.

Another story Abu Ubaid said in the book of Al-Gharib: Abu Muawiyah told us, on the authority of Abu Asim Al-Thaqafi, on the authority of Al-Sha'bi, on the authority of Abdullah bin Masoud, who said: A man from among mankind went out, and a man from among the jinn met him and said: Will you wrestle with me? If you defeat me, I will teach you a verse that if you recite it when you enter your house, no devil will enter it. So he wrestled with him and defeated him, and he said: I see that you are small and thin, as if your arms are the arms of a dog. Is this how you are, O all of you jinn, or are you among them? He said: I am well-versed among them. So he came back to me and wrestled with him, and the human defeated him. Then he said: Recite the Throne Verse, for no one recites it when he enters his house except that the devil comes out, and he has a fart like the fart of a donkey. So it was said to Ibn Masoud: Is it Umar? He said: Who could he be but Umar? Abu Ubaid said: The small one is the one with a thin body, and the khaikh with the voiced kha, and it is said with the silent ha' is the fart.

Another hadith on the authority of Abu Hurairah. Al-Hakim Abu Abdullah said in his Mustadrak: Ali bin Hamshan told us, Sufyan told us, Bishr bin Musa told us, Al-Hamidi told us, Hakim bin Jubayr Al-Asadi told us, 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: "Surat Al-Baqarah contains a verse that is the master of the verses of the Qur'an. If it is recited in a house in which there is a devil, he will leave it: Ayat Al-Kursi." And he narrated it in the same way from another chain of transmission on the authority of Za'idah, on the authority of Hakim bin Jubayr. Then he said: Its chain of transmission is authentic, but they did not include it. This is what he said. Al-Tirmidhi narrated it from the hadith of Za'idah, and its wording is: "Everything has a peak, and the peak of the Qur'an is Surat Al-Baqarah. In it is a verse that is the master of the verses of the Qur'an: Ayat Al-Kursi." Then he said: It is strange. We do not know it except from the hadith of Hakim bin Jubayr. Shu'bah spoke about it and declared it weak. I said And Ahmad and Yahya bin Ma'in and more than one of the imams declared it weak, and Ibn Mahdi abandoned it and Al-Sa'di declared it a liar.

Another hadith Ibn Mardawayh said: Abdul-Baqi bin Nafi' told us, Isa bin Muhammad Al-Marwazi told us, Umar bin Muhammad Al-Bukhari told us, Isa bin Ghanjar told us, on the authority of Abdullah bin Kaysan, Yahya told us, Ibn Aqil told us, on the authority of Yahya bin Ya'mar, on the authority of Ibn Umar, on the authority of Umar bin Al-Khattab: That he went out one day to the people while they were gathering and said: Who among you will tell me the greatest verse in the Qur'an? Ibn Mas'ud said: I have fallen upon the expert, I heard the Messenger of God, may God bless him and grant him peace, say: **The greatest verse in the Qur'an is 'God, there is no god but He, the Ever-Living, the Self-Sustaining.'**

Another hadith In its inclusion of the greatest name of God, Imam Ahmad said: Muhammad bin Bakr told us, Abdullah bin Ziyad told us, Shahr bin Hawshab told us, on the authority of Asma bint Yazid bin Al-Sakn, she said: I heard the Messenger of God, may God bless him and grant him peace, say about these two verses, **God, there is no god but He, the Ever-Living, the Self-Sustaining,** and "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," **In them is the greatest name of God.** And thus Abu Dawud narrated it, on the authority of Musaddad, and Al-Tirmidhi, on the authority of Ali bin Khashram, and Ibn Majah, on the authority of Abu Bakr bin Abi Shaybah, all three of them on the authority of Isa bin Yunus, on the authority of Ubaidullah bin Abi Ziyad, with it, and Al-Tirmidhi said: Hasan Sahih.

Another hadith in the meaning of this, on the authority of Umamah, may God be pleased with him, Ibn Mardawayh said: Abdullah bin Numayr told us, Ishaq bin Ibrahim bin Ismail told us, Hisham bin Ammar told us, Al-Walid bin Muslim told us, Abdullah bin Al-Ala bin Zaid told us that he heard Al-Qasim bin Abd Al-Rahman narrating on the authority of Abu Umamah, with a chain of transmission traceable to the Prophet, who said: "The greatest name of God, by which if He is called upon, He answers, is in three: Surat Al-Baqarah, Al-Imran, and Ta-Ha." Hisham, who is Ibn Ammar, the preacher of Damascus, said: As for Al-Baqarah and **God, there is no god but He, the Ever-Living, the Self-Sustaining,** and in Al-Imran "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," and in Ta-Ha **And faces will be**

humbled before the Ever-Living, the Self-Sustaining.

Another hadith on the authority of Abu Umamah regarding the merit of reciting it after the obligatory prayer. Abu Bakr ibn Mardawayh said: Muhammad ibn Muhriz ibn Musawwar al-Adami told us, Ja'far ibn Muhammad ibn al-Hasan told us, al-Husayn ibn Bishr told us in Tarsus, Muhammad ibn Himyar told us, Muhammad ibn Ziyad told us, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites Ayat al-Kursi after every obligatory prayer, nothing will prevent him from entering Paradise except death.** And this is how al-Nasa'i narrated it in al-Yawm wa al-Laylah, on the authority of al-Husayn ibn Bishr, and Ibn Hibban included it in his Sahih, on the authority of Muhammad ibn Himyar, who is al-Himsi, also one of the men of al-Bukhari, so its chain of transmission meets the criteria of al-Bukhari. Abu al-Faraj ibn al-Jawzi claimed that it is a fabricated hadith, and God knows best. Ibn Mardawayh narrated something similar to this hadith on the authority of Ali, al-Mughira ibn Shu'bah, and Jabir ibn Abdullah, but there is weakness in the chain of transmission of each of them. Ibn Mardawayh also said: Muhammad ibn al-Hasan ibn Ziyad al-Muqri told us, Yahya ibn Darastawayh al-Marwazi told us, Ziyad ibn Ibrahim told us, Abu Hamza al-Sakri told us, on the authority of al-Muthanna, on the authority of Qatada, on the authority of al-Hasan, on the authority of Abu Musa al-Ash'ari, on the authority of the Prophet, may God bless him and grant him peace, who said: "God revealed to Moses ibn Imran, peace be upon him, to recite Ayat al-Kursi after every prescribed prayer, for whoever recites it after every prescribed prayer, I will give him the heart of the grateful, the tongue of the rememberers, the reward of the prophets, and the deeds of the truthful. No one perseveres in this except a prophet, a truthful person, or a servant whose heart has been tested for faith, or who is intended to be killed in the way of God." This is a very strange hadith.

Another hadith that it protects whoever recites it at the beginning of the day and the beginning of the night. Abu Isa Al-Tirmidhi said: Yahya bin Al-Mughira Abu Salamah Al-Makhzumi Al-Madani told us, Ibn Abi Fadik told us, on the authority of Abd Al-Rahman Al-Maliki, on the authority of Zurarah bin Mus'ab, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites 'Ha Meem' **The Believer** to 'To Him is the destination' and the Throne Verse in the morning, will be protected by them until the evening, and whoever recites them in the evening will be protected by them until the morning." Then he said: This is a strange hadith, and some of the people of knowledge have spoken about Abd Al-Rahman bin Abi Bakr bin Abi Maleka Al-Maliki, regarding his memorization.

There are other hadiths about its merits, which we have left out for the sake of brevity due to their lack of authenticity and the weakness of their chains of transmission, such as the hadith of Ali about reciting it during cupping, that it takes the place of two cuppings. And the hadith of Abu Hurairah about writing it on the left hand with saffron seven times, and licking it to memorize it and not forget, both of which were

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

mentioned by Ibn Mardawayh, and others.

This verse contains ten independent sentences.

His saying, **God, there is no god but He**, is a statement that He is the One who is unique in divinity for all creation. **The Ever-Living, the Self-Sustaining**, meaning the Ever-Living in Himself who never dies, the Sustainer of all others. Omar used to recite the Qiyam, so all existence is in need of Him, and He is independent of them, they do not exist without His command, like His saying, **And among His signs is that the heaven and the earth stand by His command**, and His saying, **Neither drowsiness overtakes Him nor sleep**, meaning He is not afflicted by deficiency, heedlessness, or neglect of His creation, rather He is in charge of every soul for what it has earned. Witness over all things, nothing is hidden from Him, and nothing is hidden from Him. And part of the perfection of Self-Sustaining is that He is not afflicted by drowsiness or sleep, so His saying, **Neither overtakes Him**, means drowsiness, which is sleepiness and drowsiness, does not overcome Him, and for this reason he said, **nor sleep**, because it is stronger than drowsiness. In Sahih, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, stood up among us and said four words, and he said: "God does not sleep, and it is not befitting for Him to sleep. He lowers the balance and raises it. The deeds of the day are raised to Him before the deeds of the night, and the deeds of the night before the deeds of the day. His veil is light or fire. If He were to remove it, the radiance of His face would burn everything that His sight reaches of His creation." And Abd al-Razzaq said: Muammar informed us, al-Hakam ibn Abaan informed me, on the authority of Ikrimah, the freed slave of Ibn Abbas, regarding His statement, **Neither drowsiness overtakes Him nor sleep**, that Moses, peace be upon him, asked the angels: Does God Almighty sleep? Then God Almighty inspired the angels and ordered them to keep him awake for three days, so that they would not let him sleep, so they did, then they gave him two bottles, so he held them, then they left him and warned him not to break them. He said: So he began to doze off while they were in his hand, and in each hand there was one. He said: So he began to doze off and wake up, and doze off and wake up, until he dozed off, then he struck one of them with the other and broke them. Muammar said: It is only an example that God Almighty made, saying: So the heavens and the earth are in His hand, and thus Ibn Jarir narrated it, on the authority of Al-Hasan bin Yahya, on the authority of Abd Al-Razzaq, and he mentioned it, and it is from the report of the Children of Israel, and it is from what is known that Moses, peace be upon him, is not unaware of such a matter of God Almighty, and that He is far removed from it, and stranger than all of this is the hadith narrated by Ibn Jarir: Ishaq bin Abi Israel told us.

Hisham bin Yusuf narrated to us, on the authority of Umayyah bin Shibl, on the authority of Al-Hakam bin Aban, on the authority of Ikrimah, on the authority of Abu Ikrimah, on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, narrating about Moses, peace be upon him, on the pulpit. He said: "It occurred to Moses, 'Does God sleep?' So he sent an angel to him, who kept him awake for three days. Then he gave him two bottles, one in each hand, and ordered him to keep them. He said: 'So he began to sleep, and his hands almost met, and he would wake up and hold one over the other, until he fell asleep, and his hands clapped together and the two bottles broke.' He said: 'God, the Almighty, the Majestic, set forth an example, that if God were to sleep, the heavens and the earth would not hold together.'" This is a very strange hadith, and it is most likely that it is an Israelite hadith, not a hadith traceable back to the Prophet, and God knows best. Ibn Abi Hatim said: Ahmad bin Al-Qasim bin Atiyah told us, Ahmad bin Abdul Rahman Al-Dashtaki told us, my father told me on the authority of his father, Ash'ath bin Ishaq told us on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that the Children of Israel said: O Moses, does your Lord sleep? He said: Fear God. So his Lord, the Almighty, called to him: O Moses, they ask you, does your Lord sleep? Take two bottles in your hands and get up tonight. So Moses did, and when a third of the night had passed, he dozed off and fell on his knees, then he recovered and held them together. When it was the end of the night, he dozed off and the two bottles fell and broke. He said: O Moses, if I were to sleep, the heavens and the earth would fall and they would perish just as the two bottles in your hands perished. So God, the Almighty, revealed to His Prophet, may God bless him and grant him peace, the Throne Verse.

His saying, **To Him belongs whatever is in the heavens and whatever is on the earth**, is a statement that all are His servants and in His kingdom, and under His control and authority, like His saying, "There is none in the heavens and the earth but will come to the Most Merciful as a servant. He has enumerated them and counted them exactly. And all of them will come to Him on the Day of Resurrection alone."

And His saying, **Who is he that can intercede with Him except by His permission?** is like His saying, **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission to whomever He wills and is pleased with.** And like His saying, **And they do not intercede except for him with whom He is pleased.** This is from His greatness, majesty, and pride, the Almighty and Majestic, that no one dares to intercede for anyone with Him except with His permission for him to intercede, as in the hadith of intercession: "I come

beneath the Throne and prostrate, and He leaves me as long as God wills that He leaves me. Then it is said, 'Raise your head and say, "You hear, and intercede, and your intercession will be accepted." He said, **Then He sets a limit for me and I admit them into Paradise.**

His statement: **He knows what is before them and what is behind them** is evidence of His comprehensive knowledge of all beings, their past, present, and future, like His statement, informing us about the angels: "And we do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful."

His statement: **And they do not encompass anything of His knowledge except what He wills** means that no one has access to anything of God's knowledge except what God Almighty has informed him of and made him aware of. It is possible that what is meant is that they do not have access to anything of the knowledge of His essence and attributes except what God has informed them of, like His statement: **And they do not encompass Him in knowledge.**

And His statement: **His Throne extends over the heavens and the earth**, Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Idris told us, on the authority of Mutraf bin Tarif, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement: **His Throne extends over the heavens and the earth**, he said: His knowledge. And Ibn Jarir narrated it in the same way from the hadith of Abdullah bin Idris and Hisham, both of them on the authority of Mutraf bin Tarif with it. Ibn Abi Hatim said: And something similar was narrated on the authority of Saeed bin Jubair, then Ibn Jarir said: And others said the Throne is the place of the feet, then he narrated it on the authority of Abu Musa, Al-Suddi, Al-Dahhak, and Muslim Al-Batin. And Shuja' bin Mukhallad said in his interpretation: Abu Asim told us, on the authority of Sufyan, on the authority of Ammar Al-Dhahabi, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, was asked about the statement of God Almighty: **His Throne extends over the heavens and the earth**? He said: **His Kursi is the place of His feet, and the Throne is not estimated except by God, the Almighty and Majestic.** This is how this hadith was narrated by Al-Hafiz Abu Bakr bin Mardawayh on the authority of Shuja' bin Mukhallad Al-Fallas, so he mentioned it, and he made a mistake. It was narrated by Wakee' in his Tafsir: Sufyan told us, on the authority of Ammar Al-Dhahabi, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Kursi is the place of the feet, and no one can estimate the value of the Throne. Al-Hakim narrated it in his Mustadrak on the authority of Abu Al-Abbass Muhammad bin Ahmad Al-Mahboubi, on the authority of Muhammad bin Muadh, on the authority of Abu Asim, on the authority of Sufyan, who is Al-Thawri, with his chain of transmission on the authority of Ibn Abbas, with a similar chain of transmission, and he said: It is authentic according to the conditions of Al-Bukhari and Muslim, but they did not include it. Ibn Mardawayh narrated it on the authority of Al-Hakim bin

Dhahir Al-Ghazari Al-Kufi, and he is rejected, on the authority of Al-Suddi, on the authority of his father, on the authority of Abu Hurairah, with a chain of transmission traceable back to the Prophet, but it is also not authentic. Al-Suddi said, on the authority of Abu Malik: The Kursi is under the Throne. Al-Suddi said: The heavens and the earth are inside the Kursi, and the Kursi is in front of the Throne. Ad-Dahhak said on the authority of Ibn Abbas: If the seven heavens and the seven earths were spread out and then connected to each other, they would not be in comparison to the vastness of the Kursi except as a ring in a desert. Ibn Jarir and Ibn Abi Hatim narrated it. Ibn Jarir said: Yunus told me, Ibn Wahb told me, Ibn Zayd said: My father told me, he said: The Messenger of God said: **The seven heavens in comparison to the Kursi are like seven dirhams thrown into a shield.** He said: Abu Dharr said: I heard the Messenger of God, may God bless him and grant him peace, say: **The Kursi in comparison to the Throne is like an iron ring thrown into a desert.**

Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Abdullah bin Wahib al-Muqri told us, Muhammad bin Abi al-Sarri al-Asqalani told us, Muhammad bin Abdullah al-Tamimi told us, on the authority of al-Qasim bin Muhammad al-Thaqafi, on the authority of Abu Idris al-Khawlani, on the authority of Abu Dharr al-Ghifari, that he asked the Prophet, may God bless him and grant him peace, about the Throne, so the Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, the seven heavens and the seven earths are nothing compared to the Throne but a ring cast in a desert land, and the superiority of the Throne over the Throne is like the superiority of the desert land over that ring." Al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Zuhair narrated to us, Ibn Abi Bakr narrated to us, Isra'il narrated to us, on the authority of Abu Ishaq, on the authority of Abdullah bin Khalifa, on the authority of Umar, may God be pleased with him, who said: A woman came to the Messenger of God, may God bless him and grant him peace, and said: Ask God to admit me into Paradise. He said: So the Lord, may He be blessed and exalted, glorified Him and said: **His Throne encompasses the heavens and the earth, and it creaks like the creaking of a new saddle because of its weight.** It was narrated by Al-Hafiz Al-Bazzar in his famous Musnad, and by Abd bin Hamid and Ibn Jarir in their Tafsirs, and by Al-Tabarani and Ibn Abi Asim in their two books on the Sunnah, and by Al-Hafiz Al-Dhiya in his book Al-Mukhtar from the hadith of Abu Ishaq Al-Sabi'i, on the authority of Abdullah bin Khalifa, and it is not that famous, and there is doubt about his hearing it from Umar. Then some of them narrate it from him on the authority of Umar as a mursal, and some of them narrate it from him as a mursal, and some of them add a strange addition to its text, and some of them delete it. Stranger than this is the hadith of Jubayr bin Mut'im on the description of the Throne, as narrated by Abu Dawud in his book on the Sunnah from his Sunan, and God knows best. Ibn Mardawayh and others narrated hadiths from Buraydah, Jabir and others about the placement of the Throne on the Day of Resurrection to separate judgments. It appears that this is not mentioned in this verse. Some Islamic astronomers

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

have claimed that the Throne is, according to them, the eighth sphere, which is the sphere of fixed things, above which is the ninth sphere, which is the etheric sphere and is called the Atlas. Others have rejected this. Ibn Jarir narrated on the authority of Juwaybir on the authority of al-Hasan al-Basri that he used to say: The Throne is the Throne. What is correct is that the Throne is not the Throne, and the Throne is larger than it, as indicated by the traces and reports. Ibn Jarir relied on the hadith of Abdullah bin Khalifa on the authority of Umar on this, but I have a question about its authenticity. And God knows best.

And His statement: **And He is not burdened by their preservation** means that He is not burdened or overwhelmed by the preservation of the heavens and the earth, and whoever is in them, and whoever is between them, rather it is easy for Him, simple for Him, and He is the One who is in charge of every soul for what it has earned, the Watcher over all things, so nothing is hidden from Him and nothing is absent from Him, and all things are insignificant in His hands, He who is not questioned about what He does, while they are questioned, and He is the Subduer of all things, the Accountant over all things, the Watcher, the Most High, the Magnificent, there is no god but Him, and no Lord but Him, so His statement: **And He is the Most High, the Magnificent** is like His statement: **The Great, the Most High**. These verses and what is similar to them from the authentic hadiths, the best in them is the method of the righteous predecessors, they left them as they came without specification or likening.

Fath al-Qadir

His saying: 255- **There is no god but He** meaning there is no true deity except Him, and this sentence is the predicate of the subject. The Ever-Living: The Eternal, and it was said: The One who does not disappear or change, and it was said: The Disposer of affairs and the Determiner of things. At-Tabari said on the authority of some people that it is said: The Ever-Living as He described Himself, and that is accepted without looking into it, and it is a second predicate and a deleted subject. The Self-Sufficient One is the One who is established over every soul for what it has earned, and it was said: The One who is established by His own self and the One who establishes others, and it was said: The One who is established in managing creation and preserving it, and it was said: He is the One who does not sleep, and it was said: The One who has no substitute. The root of Qayyum is Qayyum, the ya and the waw came together and one of them was preceded by a sukoon, so the first was assimilated into the second after changing the waw to a ya. Ibn Mas'ud, Alqamah, An-Nakha'i, and Al-A'mash read Al-Hayy Al-Qiyam with an alif, and that was narrated on the authority of Umar, and there is no

disagreement among the linguists that the Self-Sufficient One is more well-known to the Arabs and has a more correct construction, and a more proven cause. The Sunnah: Drowsiness according to the majority, and drowsiness: what precedes sleep from lethargy and closing of the eyes, so when it reaches the heart it becomes sleep. Al-Mufasssal differentiated between Sunnah, drowsiness and sleep, saying: Sunnah is from the head, drowsiness is in the eye, and sleep is in the heart. What should be relied upon in the difference between Sunnah and sleep is that the mind is not lost with Sunnah, unlike sleep, which is the relaxation of the brain organs from the moisture of vapors until the mind is lost with it, and even all perceptions with all the senses. What is meant is that nothing of them affects Him, and He mentioned Sunnah before sleep, because it precedes it in existence. Al-Razi said in his interpretation: Sunnah is what precedes sleep, so if it is an expression for sleep, then if it is said: drowsiness does not overtake him, it indicates that sleep does not overtake him by a fortiori, so mentioning sleep was a repetition. We said: The interpretation of the verse is that drowsiness does not overtake him, let alone sleep, and God knows best what he meant. And I say: This priority that he mentioned is not accepted, because sleep may come initially without what was mentioned of drowsiness. If it occurs to the heart and the eye at the same time, then he said to it sleep, but it is not called a year, so the negation of a year does not entail the negation of sleep. It has been reported from the Arabs that they both negated, including the saying of Zuhair:

Not a year can take him throughout his life, nor can he sleep, and there is no doubt about his situation.

He was not satisfied with denying the Sunnah. Also, a person is able to repel the Sunnah from himself, but he is not able to repel sleep from himself. Sleep may overtake him, but the Sunnah does not overtake him. If the Qur'anic system were limited to denying the Sunnah, that would not mean denying sleep. Likewise, if it were limited to denying sleep, it would not mean denying the Sunnah. How many people with a Sunnah are not asleep? The letter of negation was repeated to emphasize the inclusion of the negation for each of them. His saying: **Who is he that can intercede with Him except by His permission?** This question is a denial of those who claim that any of His servants is able to benefit any of them through intercession or otherwise, and a rebuke and rebuke of him that is beyond measure. It contains a repulsion in the hearts of the worshippers of graves, a turning away from them, and a severing of their limbs that cannot be measured or reached. What is learned from it is more than what is learned from the saying of God the Most High: **And they do not intercede except for him with whom He is pleased**. And His saying the Most High: **And how many are there angels in the heavens whose**

intercession will not avail at all except after God has given permission to whom He wills and is pleased with. And His saying the Most High: **They do not speak except to whom the Most Merciful has given permission.** To many degrees. The authentic hadiths established in the books of Islam have explained the nature of intercession, for whom it is, and who performs it. His saying: **He knows what is before them and what is behind them** the two pronouns refer to what is in the heavens and the earth, with rational beings being given precedence over others, and what is before them and what is behind them is an expression for what is before them and what is after them, or for this world and the hereafter and what is in them. His saying: **And they do not encompass anything of His knowledge** the meaning of encompassing has already been presented, and knowledge here means what is known: that is, they do not encompass anything of His information. His saying: **His Throne encompasses** the throne apparently is the body whose description has been reported in the narrations, as will be explained. A group of the Mu'tazila denied its affinity, and they made a clear mistake in that, and they made a grave error. Some of the Salaf said: The throne here is an expression for knowledge. They said: And from this the scholars were called chairs, and from this the notebook in which knowledge is collected, and from this the poet said:

They are surrounded by white faces and a group of chairs with report when the time comes.

This statement was preferred by Ibn Jarir al-Tabari. It was said that His Kursi is His power by which He holds the heavens and the earth, as one says: Make a Kursi for this wall, meaning something to support it. It was also said that the Kursi is the Throne. It was also said that it is a depiction of His greatness, but it has no reality. It was also said that it is an expression for the kingdom. The first statement is correct, and there is no reason to deviate from the true meaning except for mere imaginations resulting from ignorance and misguidance. What is meant by His encompassing the heavens and the earth is that they are in Him and that He encompassed them and was not too narrow for them because He is simple and vast. His statement, **And their preservation does not burden Him** means that He is not burdened by the weight of the slightest thing, meaning that it burdened me and I endured hardship from it. Al-Zajaj said: It is possible that the pronoun in His statement, **burdens Him** refers to God, the Most High, and it is possible that it refers to the Kursi because it is from the command of God. **The Most High** means the loftiness of power and status. Al-Tabari narrated from some people that they said: He is the Most High above His creation by the elevation of His place above the places of His creation. Ibn Atiyah said: These are the statements of ignorant anthropomorphists, and it should not have been narrated. The disagreement over proving direction is well-known, but the one who grows up on a school of thought sees others as outside the Shariah and does not look into its evidence or pay attention to it. The Book and the Sunnah are the criterion by which truth is known from falsehood, and by which the correct is distinguished from the corrupt. **And if the truth had followed their desires, the heavens and the earth would have been ruined.** There is no doubt that this

expression is applied to the apparent and predominant as in His statement: **Indeed, Pharaoh exalted himself in the land.** And the poet said:

Then, when we had gained control over them, we left them slain before an eagle and a bird of prey.

The word *Azeem* means the greatness of His status and danger. Al-Kashshaf says: The first sentence explains His management of creation and His dominance over it, not being heedless of it. The second sentence explains His being the owner of what He manages. The third sentence explains His great status. The fourth sentence explains His encompassing of the conditions of creation and His knowledge of those among them who are approved and deserving of intercession and those who are not approved. The fifth sentence explains the breadth of His knowledge and its connection to all information, or His majesty and great power.

Ibn Jarir and Ibn Abi Hatim narrated in his statement: **The Ever-Living** meaning the Ever-Living who never dies. **The Self-Sustaining** means the One who is eternal and has no substitute. Ibn Jarir, Ibn Abi Hatim, Abu Sheikh and Al-Bayhaqi narrated on the authority of Mujahid in his statement: **The Self-Sustaining** he said: The One who is eternal over everything. Ibn Abi Hatim narrated on the authority of Al-Hasan who said: The Self-Sustaining is the One who never ceases. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Ibn Abbas in his statement: **He is not overtaken by drowsiness or sleep** he said: Slumber is drowsiness, and sleep is sleep. They narrated except Al-Bayhaqi on the authority of Al-Suddi who said: Slumber is the scent of sleep that overtakes the face and makes a person drowsy. Ibn Jarir narrated on the authority of Mujahid in his statement: **He knows what is before them** he said: what has passed of this world **and what is behind them** of the Hereafter. Ibn Abi Hatim narrated on the authority of Ibn Abbas **what is before them** what they have sent forth of their deeds **and what is behind them** what they have lost of their deeds. And 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 his statement, **His Throne encompasses all things**, he said: His knowledge. Do you not see his statement, **and He does not tire in preserving them?** And Al-Daraqutni in Al-Sifat and Al-Khatib in his history narrated on his authority that he said: "The Messenger of God, may God bless him and grant him peace, was asked about God's statement, "His Throne encompasses all things," he said: His Throne is the place of His feet, and no one can estimate the extent of the Throne except God, the Almighty and Majestic." And Al-Hakim narrated it and declared it authentic. Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, and Al-Bayhaqi narrated on the authority of Abu Musa Al-Ash'ari a similar hadith, with a chain of transmission ending with him. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: If the seven heavens and the seven earths were spread out and then connected to each other, they would not be in His expanse, meaning the Throne, except in the position of a ring in a desert. Ibn Jarir, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Abu Dharr

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

Al-Ghifari that he asked the Messenger of God (peace and blessings of God be upon him) about the Kursi, so the Messenger of God (peace and blessings of God be upon him) said: "By the One in Whose hand is my soul, the seven heavens are nothing compared to the Kursi except like a ring thrown in a desert. The superiority of the Throne over the Kursi is like the superiority of the desert over that ring." Abd Ibn Hamid, Al-Bazzar, Abu Ya'la, Ibn Jarir, Abu Al-Shaykh, Al-Tabarani, and Al-Dhiya Al-Maqdisi in Al-Mukhtara narrated on the authority of Umar that he said: "A woman came to the Prophet (peace and blessings of God be upon him) and said: 'Supplicate to God to admit me into Paradise.' So he glorified the Lord, glory be to Him, and said: 'His Kursi encompasses the heavens and the earth, and it creaks like the creaking of a new saddle because of its weight.'" In its chain of transmission is Abdullah Ibn Khalifa, who is not well-known. There is doubt about his hearing it from Umar, and some of them narrate it from Umar as a murūk. Ibn Mardawayh narrated on the authority of Abu Hurayrah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), that it is the place of the feet. In its chain of transmission is Al-Hakam Ibn Dhahir Al-Fazari Al-Kufi, who is rejected. A group of the Salaf from the Companions and others have reported on the description of the Throne, and there is no need to elaborate on them. Abu Dawud narrated in his Sunnah book from the hadith of Jubayr ibn Mut'im a hadith describing it. Ibn Mardawayh also reported on the authority of Buraydah, Jabir and others. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **nor does He tire Him in preserving them**, he said: It does not burden Him. Ibn Abi Hatim narrated on his authority, **nor does He tire Him**, he said: Nor does He multiply it. Ibn Jarir narrated on his authority, he said: The Great One who has been perfected in His greatness.

Know that there are hadiths about the virtue of this verse. Ahmad and Muslim narrated, and the wording is his, on the authority of Ubayy ibn Ka'b, "The Prophet, may God bless him and grant him peace, asked him, 'Which verse of God's Book is the greatest?' He said, 'The Throne Verse.' He said, 'May knowledge be blessed for you, O Abu al-Mundhir.'" An-Nasa'i, Abu Ya'la, Ibn Hibban, Abu al-Shaykh in al-Azmah, al-Tabarani, and al-Hakim narrated, and authenticated it, on the authority of Ubayy ibn Ka'b, that he had a jar of dates, and he used to look after it. He found that it was decreasing, so he guarded it one night and it looked like a young boy who had reached puberty. He said, 'So I greeted him and he returned the greeting.' I said, 'Who are you, a jinn or a human?' He said, 'A jinn.' I said, 'Give me your hand.' He gave it to me and I saw that his hand was the hand of a dog and his hair was the hair of a dog. I said, 'Is this how the jinn were created?' He said, 'I know that there is no one among

them who is stronger than me.' I said, 'What made you do what you did?' He said, 'I heard that you are a man who loves charity, so we wanted to share in your food.' My father said to him, 'What will protect us from you?' He said: This verse is the Throne Verse in Surat al-Baqarah 2: **Whoever says it in the evening will be protected from us until the morning, and whoever says it in the morning will be protected from us until the evening.** When morning came, he came to the Messenger of God (peace and blessings of God be upon him) and informed him. He said: **The evil one has spoken the truth.** Al-Bukhari narrated in his history, as did Al-Tabarani and Abu Nu'aym in Al-Ma'rifah with a chain of narrators whose men are trustworthy, on the authority of Ibn Al-Asqa' Al-Bakri: "The Prophet (peace and blessings of God be upon him) came to them regarding the description of the Muhajireen, and a man asked him which verse in the Qur'an is the greatest. The Prophet (peace and blessings of God be upon him) said: 'God, there is no god but He, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep,' until the verse ended." Ahmad narrated from the hadith of Abu Dharr with a similar chain of narration from the Prophet (peace and blessings of God be upon him). Al-Khatib Al-Baghdadi narrated in his history from Anas with a similar chain of narration from the Prophet (peace and blessings of God be upon him). Al-Darimi narrated from Anfa' bin Abdullah Al-Kila'i with a similar chain of narration. Al-Bukhari narrated in his Sahih from the hadith of Abu Hurairah who said: "The Messenger of God (peace and blessings of God be upon him) entrusted me with guarding the zakat of Ramadan. Then someone came to me and started to scoop it up and told me a story, at the end of which he said to him: 'Let me teach you some words by which God will benefit you.' I said: 'What are they?' He said: 'When you go to bed, recite Ayat al-Kursi, for there will always be a guardian from God over you, and no devil will come near you until morning.' Abu Hurairah informed the Messenger of God (peace and blessings of God be upon him) of that, and he said: 'He has told you the truth, although he is a liar. Do you know who you are addressing, O Abu Hurairah?' He said: 'No.' He said: 'That was such-and-such a devil.'" Ahmad narrated something similar to this from Abu Ayyub. At-Tabarani, Al-Hakim, Abu Nu'aym and Al-Bayhaqi narrated something similar from Mu'adh ibn Jabal. Ibn Mardawayh narrated from Ibn Mas'ud that the Prophet (peace and blessings of God be upon him) said: 'The greatest verse in the Book of God is God, there is no god but He, the Ever-Living, the Self-Sustaining.' Ahmad, Al-Hakim narrated something similar, and Al-Bayhaqi in Al-Shu'ab narrated something similar from Abu Dharr. Ahmad and Al-Tabarani also narrated something similar from the hadith of Abu Umamah, with a chain of transmission traceable to the Prophet. Saeed bin Mansour, Al-Hakim and Al-Bayhaqi in

Al-Shu'ab narrated from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "Surat Al-Baqarah contains a verse that is the master of the verses of the Qur'an. If it is recited in a house in which there is a devil, he will leave it, the Ayat Al-Kursi." Al-Hakim said: Its chain of transmission is authentic, although Al-Bukhari and Muslim did not narrate it. Al-Hakim narrated from the hadith of Za'idah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Everything has a peak, and the peak of the Qur'an is Surat Al-Baqarah. It contains a verse that is the master of the verses of the Qur'an, the Ayat Al-Kursi." He said: It is strange, we do not know it except from the hadith of Hakim bin Jubayr. Shu'bah spoke about it and declared it weak, as did Ahmad, Yahya bin Ma'in and others. Ibn Mahdi abandoned it, and Al-Sa'di called him a liar. Abu Dawud and Al-Tirmidhi narrated and authenticated it from the hadith of Asma' bint Yazid bin Al-Sakan, who said: I heard the Messenger of God, may God bless him and grant him peace, say about these two verses: **God, there is no god but He, the Ever-Living, the Self-Sustaining**, and "Alif, Lam, Meem. God, there is no god but He," for in them are the greatest name of God. There are hadiths about its merit other than this, and there are also hadiths about the merit of reciting it after prayers and other things. There are also hadiths about its merit, along with others, and there are many hadiths about this from the predecessors.

Tafsir al-Baghawi

255. The Almighty said: **God, there is no god but He, the Ever-Living, the Self-Sustaining**. Abdul Wahid Al-Maliki informed us, Abu Mansur Muhammad bin Muhammad bin Sam'an informed us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani informed us, Hamid bin Zanjawayh informed us, Ibn Shaybah informed us, Abdul A'la informed us, on the authority of Al-Jariri, on the authority of Abu Al-Saleel, on the authority of Abdullah bin Rabah Al-Ansari, on the authority of Abi bin Ka'b, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said to Abu Al-Mundhir, 'Which verse of the Book of God is the greatest?' I said, 'God, there is no god but He, the Ever-Living, the Self-Sustaining.' He said, 'Then he struck my chest and said, 'May knowledge be blessed for you.' Then he said, 'By the One in Whose Hand is the soul of Muhammad, this verse has a tongue and two lips that sanctify the King at the foot of the Throne.'"

Abdul Wahid Al-Maliki told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, on the authority of Muhammad bin Ismail, Uthman bin Al-Haitham Abu Amr said: Aouf told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, entrusted me with guarding the zakat of Ramadan. Then someone came to me and began to scoop up some food, so I seized him and said: 'I will take you to the Messenger of God, may God bless him and grant him peace.' He said: 'I am in need and have

dependents and I am in dire need.' So I let him go. In the morning, the Messenger of God, may God bless him and grant him peace, said: 'O Abu Hurairah, what did your prisoner do last night?' I said: 'O Messenger of God, he complained of dire need and dependents, so I took pity on him and let him go.' He said: 'He has lied to you and will return.' I knew that he would return, because the Messenger of God, may God bless him and grant him peace, had said that he would return. So I watched him and he came scooping up some food, so I seized him and said: 'I will take you to the Messenger of God, may God bless him and grant him peace.' He said: 'Leave me, for I am in need and have dependents and I will not return.' So I took pity on him." So I released him. In the morning, the Messenger of God (peace and blessings of God be upon him) said to me: O Abu Hurairah, what happened to your prisoner? I said: O Messenger of God, he complained of severe need and children, so I took pity on him and released him. He said: He lied to you and will return. So I watched him for the third time. He came scooping up food, so I seized him and said: I will take you to the Messenger of God (peace and blessings of God be upon him). This is the last of the three times. You claim that you will not return, then you do return. He said: Let me teach you some words by which God will benefit you. I said: What are they? He said: When you go to bed, recite Ayat al-Kursi: **God - there is no god but He, the Ever-Living, the Self-Sustaining** until you finish the verse, for there will be a guardian from God over you and no devil will come near you until morning. So I released him. In the morning, the Messenger of God (peace and blessings of God be upon him) said to me: What did your prisoner do last night? I said: O Messenger of God, he claimed that he would teach me words by which God would benefit me. So I released him. He said: What are they? I said: He said to me, when you go to bed, recite the Throne Verse from the beginning until you finish the verse, **God, there is no god but He, the Ever-Living, the Self-Sustaining**. And he said: There will remain a guardian from God over you, and no devil will come near you until morning. And they were the most eager of people for good. So the Prophet, may God bless him and grant him peace, said: He has told you the truth, although he is a liar. Do you know who you have been talking to for three nights, O Abu Hurairah? I said: No. He said, **That was the devil**.

Abdul Wahid Al-Maliki told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Mu'awiyah told us, on the authority of Abdul Rahman bin Abi Bakr, he is Al-Maliki, on the authority of Zurarah bin Mus'ab, on the authority of Abu Salamah bin Abdul Rahman, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites the Throne Verse and two verses from the beginning of 'Ha Meem. The revelation of the Book is from God, the Almighty, the All-Knowing' 40:2, will be protected that day until the evening. And whoever recites them in the evening will be protected that night until the morning."

God the Almighty said: *God* is raised by the subject and its predicate in **There is no god but He, the Ever-Living** is the Everlasting, the Eternal, and He is the One to Whom life belongs. Life is an attribute of

Surat Al-Baqarah 2:255

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Drowsiness does not overtake Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, but they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth. And He is not tired of preserving them, and He is the Most High, the Most Great.

God the Almighty. *Al-Qayyum* Umar and Ibn Masoud read *Al-Qiyam* and Alqamah read *Al-Qayyim* and all of them are languages with the same meaning. Mujahid said: *Al-Qayyum* is the one who is in charge of everything. Al-Kalbi said: The one who is in charge of every soul for what it has earned. It was also said: He is the one who is in charge of affairs. Abu Ubaidah said: He who does not go away **He is not overtaken by drowsiness or sleep**. Slumber is drowsiness, which is light sleep, and drowsiness is between sleeping and waking. It is said from it: **Washna yasna** and **wasna** and **sunna** and sleep is the heavy one that removes strength and reason. Al-Mufaddal Al-Dabbi said: Slumber is in the head and sleep is in the heart. Slumber is the beginning of sleep, which is drowsiness. It was said: Slumber is in the head and drowsiness is in the eye and sleep is in the heart, so it is a heavy veil that falls on the heart and prevents knowledge of things. God the Almighty denied sleep from Himself because it is a plague and He is free from plagues and because He has changed and change is not permissible for Him.

Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Ahmad bin Ibrahim Al-Tha'labi told us, Abdullah bin Hamid told us, Muhammad bin Ja'far told us, Ali bin Harb told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, stood up among us and said five words, and he said: "God does not sleep, nor is it befitting for Him to sleep, but He lowers the balance and raises to Him the deeds of the night before the deeds of the day and the deeds of the day before the deeds of the night. His veil is light, were He to remove it, the radiance of His countenance would burn up everything that His sight reaches of His creation." Al-Mas'udi narrated it on the authority of Amr bin Murrah, who said: His veil is the Fire.

To Him belongs whatever is in the heavens and whatever is on the earth in dominion and creation. **Who is it that can intercede with Him except by His permission?** "By His command." **He knows what is before them and what is behind them.** Mujahid, Ata' and As-Suddi said: **What is before them** is of worldly affairs. **And what is behind them** is of the Hereafter. Al-Kalbi said: **What is before them** means the Hereafter because they are moving forward towards it. **And what is behind them** means the world because they are leaving it behind them. Ibn Jurayj said: **What is before them is what has passed before them and what is behind them is what will come after them.** Muqatil said: "What is before them is what was before the creation of the angels and what is behind them is what was after their creation. It was said: "What is before them" means what they have presented of good or evil and what is behind them is what they will do.

And they do not encompass anything of His knowledge meaning of God's knowledge **except what He wills** meaning He informs them of it. He means they do not encompass anything of the knowledge of the unseen except what He wills of what the messengers have informed them of, as God the Most High said: **And He does not disclose His secret to anyone *** **Except to a messenger with whom He is pleased** *36-Al-Jinn*. His statement: God the Almighty said: **His Throne encompasses the heavens and the earth** meaning it filled and encompassed them. They differed about the Throne. Al-Hasan said: It is the Throne itself. Abu Hurairah, may God be pleased with him, said: The Throne is placed in front of the Throne. The meaning of His statement: **His Throne encompasses the heavens and the earth** is that its breadth is like the breadth of the heavens and the earth. In the hadiths, the heavens and the earth are next to the Throne like a ring in a desert, and the Throne is next to the Throne like a ring in a desert. It is narrated on the authority of Ibn Abbas, may God be pleased with them both, that the seven heavens and the seven earths are in relation to the Throne like seven dirhams thrown into a shield.

Ali and Muqatil said: Each leg of the Throne is as long as the seven heavens and the seven earths, and it is in front of the Throne. The Throne is carried by four angels, each angel has four faces, and their feet are in the rock under the seventh lowest earth, a distance of five hundred years. An angel in the image of the master of mankind, Adam, peace be upon him, and he asks for sustenance and rain for mankind from year to year. An angel in the image of the master of livestock, the bull, and he asks for sustenance for livestock from year to year, and his face is fresh since he worshipped the calf. An angel in the image of the master of beasts, the lion, and he asks for sustenance for beasts from year to year. [And an angel in the image of the master of birds, the eagle, and he asks for sustenance for birds from year to year.] In some reports, what is between the bearers of the Throne and the bearers of the Throne are seventy veils of darkness and seventy veils of light, the thickness of each veil is a distance of five hundred years. If it were not for that, the bearers of the Throne would have been burned by the light of the bearers of the Throne.

Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: He meant by the Throne His knowledge, and this is the saying of Mujahid. From this, the scroll of knowledge was called His book, and it was said: His Throne is His kingdom and His authority, and the Arabs call the ancient kingdom a throne. **And it does not burden Him** means it does not weigh Him down or make it difficult for Him. It is said: **He brought me close** meaning it weighed me down. **His preservation** means the preservation of the heavens and the earth. **And He is the Most High** is the exalted above His creation and

the transcendent above things and rivals. It was said that the Most High is in the kingdom and authority. **The Great** is the great than whom nothing is greater.

Tafsir al-Baidawi

255-God, there is no god but He is a subject and predicate, and the meaning is that He is the only One deserving of worship, and no one else. There is a difference of opinion regarding salvation, as to whether it implies an example for the latter in existence or whether it is correct for it to exist. **The Living** is the One who can know and determine, and everything that is correct for Him is obligatory and does not cease due to His impossibility of power and possibility. **The Self-Sustaining** is the One who is constantly in charge of managing creation and preserving it, so He is responsible for whoever undertakes the matter if he preserves it. And al-Qiyam and al-Qayyim were read. **Neither drowsiness overtakes Him nor sleep** drowsiness is a lethargy that precedes sleep. Ibn al-Ruqa'a said:

And Sinan, I mean sleepiness, I saw a squint in his eye, but he is not asleep

Sleep is a condition that the animal is exposed to from the relaxation of the nerves of the brain from the moisture of the rising vapors, so that the apparent senses stop feeling at all, and the Sunnah is presented before it and the measure of exaggeration is its opposite in the order of existence, and the sentence is a negation of the likeness and an affirmation of His being alive and self-sustaining, for whoever is overcome by drowsiness or sleep is the one who is deprived of life and deficient in preservation and management, and therefore the conjunction was left in it and in the sentences that follow it **To Him belongs whatever is in the heavens and whatever is on the earth** is a confirmation of His self-sustaining and an argument with it for His uniqueness in divinity, and what is meant by what is in them is within their reality or outside of them and is established in them, so it is more eloquent than His saying: **To Him belongs the dominion of the heavens and the earth and whatever is in them**, "Who is he that can intercede with Him except by His permission?" is a statement of the greatness of His status, glory be to Him, and that no one is equal to Him or comes close to Him, and is independent in repelling what He wants through intercession and submission, let alone obstructing Him through stubbornness or opposition, i.e. quarreling. **He knows what is before them and what is behind them** what is before them and what is behind them, or vice versa because you are the receiver of the future and the one who has turned away from the past, or the affairs of this world, and the affairs of the Hereafter or vice versa, or what they sense and what they understand, or what they perceive and what they do not perceive, and the pronoun refers to what is in the heavens and the earth, because in them are rational beings, or what is indicated by that from the angels and prophets, peace and blessings be upon them. **And they do not encompass anything of His knowledge** of His information. **Except what He wills** that they know, and He connected it to what came before it because

their combination indicates His uniqueness with complete intrinsic knowledge indicating His Oneness, glory be to Him, the Most High. **His Throne encompasses the heavens and the earth** a depiction of His greatness and an abstract representation like the Almighty's saying: **And they have not appraised God with His true appraisal** "And the earth entirely will be His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand" There is no throne in reality, nor is there a seat. It was said that His throne is a metaphor for His knowledge or His kingdom, taken from the throne of the world and the kingdom. It was said that it is a body in front of the Throne, and that is why it was called a Kursi, surrounding the seven heavens, because of his saying, peace and blessings be upon him: "The seven heavens and the seven earths are not compared to the Kursi except as a ring in a desert, and the superiority of the Throne over the Kursi is like the superiority of that desert over that ring." Perhaps it is the sphere known as the sphere of the zodiac, and it is originally the name of what one sits on and is not superior to the seat of the one sitting, as if it is attributed to the Kursi, which is the padded one. **And it does not burden Him** means it does not weigh Him down, taken from the word *awd* which means crookedness. **He preserved them** means He preserved the heavens and the earth, so the subject was deleted and the infinitive was added to the object. **And He is the Most High** the One who is exalted above rivals and likenesses. **The Great** the One who is despised in comparison to Him, everything else besides Him.

This verse includes the most important divine issues, as it indicates that He, the Most High, is One in divinity, characterized by life, necessary for Himself and the creator of others, as the Self-Sustainer is the One who sustains Himself and establishes others, free from bias and incarnation, free from change and weakness, not compatible with ghosts and not affected by what affects spirits, the Owner of the Kingdom and the Kingdom, the Creator of the principles and branches, the Possessor of severe power, with whom no one intercedes except he who permits Him, the Knower of all things, their clear and hidden, their whole and their parts, the Vast in kingdom and power, everything that is right for Him to own and be able to do, no difficulty harms Him, and no matter distracts Him, He is exalted above what He comprehends, and He is great and cannot be encompassed by understanding, and for this reason the Prophet, may God's prayers and peace be upon him, said: "The greatest verse in the Qur'an is the Throne Verse. Whoever recites it, God sends an angel who writes down his good deeds and erases his bad deeds until the next day from that hour." He said, "Whoever recites Ayat al-Kursi after every prescribed prayer, nothing will prevent him from entering Paradise except death. No one will be persistent in reciting it except a friend or a worshipper. Whoever recites it when he goes to bed, God will make him, his neighbor, his neighbor's neighbor, and the houses around him safe."

Surat Al-Baqarah 2:256

There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

Surat al-Baqarah 2:256

There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in God has grasped the most trustworthy handhold with no break in it. And God is Hearing and Knowing.

Tafsir al-Jalalayn

There is no compulsion in religion to enter it **The right path has become distinct from error** meaning it has become clear through clear verses that faith is right path and disbelief is error. It was revealed about those who had children from the Ansar and wanted to force them to convert to Islam **So whoever disbelieves in Taghut** Satan or idols, and it is used for both singular and plural **and believes in God has grasped** has grasped **the firmest handhold** the firm contract **with no break** interruption (in it. And God is Hearing) of what is said *Knowing* of what is done.

Tafsir al-Suyuti

The Almighty said: There is no compulsion in religion. Abu Dawud, Al-Nasa'i, and Ibn Hibban narrated on the authority of Ibn Abbas, who said: A woman would be a non-Muslim and would make a vow that if she had a child alive, she would convert to Judaism. When Banu Nadir were expelled, there were some of the sons of the Ansar among them, so they said: We will not abandon our sons. Then God revealed: There is no compulsion in religion.

Ibn Jarir narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: There is no compulsion in religion was revealed concerning a man from the Ansar from Banu Salim ibn Awf called Al-Hussain. He had two Christian sons and he was a Muslim. He said to the Prophet, may God bless him and grant him peace, **Should I not compel them, for they have refused to accept anything but Christianity?** So God revealed the verse.

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed about the meaning of that. Some of them said: This verse was revealed about a group of the Ansar - or about a man from them - who had children whom they had converted to Judaism or Christianity. When God brought Islam, they wanted to force them to convert to Islam, but God forbade them from doing so until they themselves chose to enter Islam. Those who said that mentioned:

Muhammad bin Bashar told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: A woman would be a miser, and she would promise herself that if she had a

child alive, she would convert him to Judaism. When Banu Nadir were expelled, there were some of the sons of the Ansar among them, so they said: We will not abandon our sons! Then God Almighty revealed: "There is no compulsion in religion. The right course has become distinct from error."

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, he said: A woman would be maimed and her children would not survive - Shu'bah said: Rather, they were maimed - so she would make a covenant with him if she had a surviving child to convert him to Judaism. He said: When Banu Nadir were expelled, some of them were among them, so the Ansar said: What should we do with our children? Then this verse was revealed: "There is no compulsion in religion. Verily, the right course has become distinct from error." He said: Whoever wishes to stay may stay, and whoever wishes to go may go.

Humayd ibn Mas'adah narrated, Bishr ibn al-Mufaddal narrated, Dawud narrated, and Ya'qub narrated, Ibn 'Ulayyah narrated, on the authority of Dawud, on the authority of 'Amir, who said: There was a woman from the Ansar who was poor and did not have a living child. She would vow that if her child lived, she would leave him with the People of the Book according to their religion. Then Islam came and groups of the sons of the Ansar were following their religion. They said: We only made them follow their religion while we thought that their religion was better than ours! But when God brought Islam, we will force them! Then this verse was revealed: **There is no compulsion in religion**. So there was a distinction between those who chose Judaism and Islam. Those who joined them chose Judaism, and those who stayed chose Judaism. The wording of the hadith is that of Humayd.

Muhammad bin Abdul A'la told us, he said, Mu'tamir bin Sulayman told us, he said, I heard Dawud, on the authority of Amer, with a similar meaning, except that he said: The separation between them was the expulsion of the Banu Nadir by the Messenger of God, may God bless him and grant him peace, so those of them who were Jews but did not convert to Islam joined them, and those who converted to Islam remained.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Amer, something similar, except that he said: The expulsion of Al-Nadir to Khaybar, so whoever chose Islam stayed, and whoever disliked it went to Khaybar.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad al-Harashi, the client of Zayd ibn Thabit, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding his statement: "There is no compulsion in religion. Verily, the right way has become distinct from error." He said: It was revealed about a man from the Ansar from Banu Salim

ibn Awf, called al-Husayn, who had two Christian sons, and he was a Muslim man. So he said to the Prophet, may God bless him and grant him peace: Should I not compel them, for they have refused to accept anything but Christianity? So God revealed that about him.

Al-Muthanna told me, Hajjaj bin Al-Munhal told us, Abu Awana told us, on the authority of Abu Bishr, who said: I asked Saeed bin Jubair about the statement: "There is no compulsion in religion. Verily, the right course has become distinct from error." He said: This was revealed about the Ansar. I said: Especially? He said: Especially! He said: A woman in the pre-Islamic period would vow that if she gave birth to a child, she would place him among the Jews, seeking thereby to prolong his life. He said: Then Islam came and they were among them. When the Nadir were expelled, they said: O Messenger of God, are our children and brothers among them? He said: The Messenger of God, may God bless him and grant him peace, was silent about them, then God revealed: "There is no compulsion in religion. Verily, the right course has become distinct from error." He said: The Messenger of God, may God bless him and grant him peace, said: "Your companions have been given a choice. If they choose you, then they are of you, and if they choose them, then they are of them." He said: Then expel them with them.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: "There is no compulsion in religion. Verily, the right course has become distinct from error" to **There is no separation in it**, he said: "It was revealed about a man from the Ansar called Abu Al-Hussain, who had two sons. Some merchants from Ash-Sham came to Madinah carrying oil. When they sold and wanted to return, the sons of Abu Al-Hussain came to them and invited them to Christianity. They became Christians and returned to Ash-Sham with them. Then their father came to the Messenger of God, may God bless him and grant him peace, and said: My sons have become Christians and have left. Should I seek them out? He said: "There is no compulsion in religion," and he was not commanded that day to fight the People of the Book. He said: May God distance them! They are the first to disbelieve! Abu Al-Hussain felt sorry for the Prophet, may God bless him and grant him peace, when he did not send for them, so the verse was revealed: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (An-Nisa': 65). Then it was abrogated: **There is no compulsion in religion**, so he ordered fighting the People of the Book in Surat Bara'ah.

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **There is no compulsion in religion**, he said: The Jews, the Jews of Banu Nadir, were breast-feeding men from the Aws, and when the Prophet, may God bless him and grant him peace, ordered their expulsion, their sons from the Aws said: We will go with them, and we will follow their religion!

But their families prevented them and forced them to convert to Islam, and this verse was revealed about them.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, and Ahmad ibn Ishaq told us, he said, Abu Ahmad told us, all of them, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **There is no compulsion in religion**. He said: There were some people from the Ansar who were being breastfed by Banu Qurayzah, and they wanted to force them to convert to Islam, so this verse was revealed: "There is no compulsion in religion. The right course has become distinct from error."

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: Mujahid said: The Nadir were Jews and they were breastfed, then he mentioned something similar to the hadith of Muhammad ibn Amr, on the authority of Abu Asim, Ibn Jurayj said, and Abd al-Karim informed me, on the authority of Mujahid: that the sons of the Aws had followed their religion, they followed the religion of the Nadir.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Dawud ibn Abi Hind, on the authority of Al-Sha'bi: That a woman from the Ansar used to vow that if her son lived, she would make him one of the People of the Book. Then when Islam came, the Ansar said: O Messenger of God, should we not force our children who are Jews to convert to Islam? We only made them into it because we see that Judaism is the best religion. But since God brought Islam, should we not force them to convert to Islam? Then God, the Most High, revealed: "There is no compulsion in religion. Verily, the right way has become distinct from error."

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Dawud, on the authority of al-Sha'bi, similarly, and he added: The distinction between those who chose the Jews among them and those who chose Islam was the expulsion of Banu al-Nadir. So whoever went out with Banu al-Nadir was one of them, and whoever left them chose Islam.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **There is no compulsion in religion** to his statement: **the firmest handhold**, he said: This is abrogated.

Saeed bin Al-Rabi' Al-Razi told me, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Wa'il, on the authority of Al-Hasan: Some people from the Ansar were being breastfed by Banu Al-Nadir, and when they were exiled, their families wanted to bring them back to their religion, so the verse was revealed: **There is no compulsion in religion**.

Others said: Rather, the meaning of this is: The People of the Book are not forced to change their religion if they pay the jizya, but they are allowed to remain in their religion. They said: The verse is specifically for the infidels, and nothing was abrogated from it.

Who said that?

Surat Al-Baqarah 2:256

There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada: "There is no compulsion in religion. Verily, the right way has become distinct from the wrong." He said: This tribe of Arabs was forced into it because they were an illiterate nation and had no book that they knew of, so nothing was accepted from them except Islam. And the People of the Book are not forced into it if they acknowledge the jizya or the kharaj and are not tempted away from their religion, so they are released.

Muhammad bin Bashir told us, Sulayman told us, Abu Hilal told us, Qatada told us regarding his statement: **There is no compulsion in religion**, he said: It is this tribe of Arabs, they were forced into religion, nothing was accepted from them except killing or Islam, and the People of the Book had the jizya accepted from them, and they were not killed.

Ibn Hamid told us, Al-Hakam bin Bashir told us, Amr bin Qais told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **There is no compulsion in religion**, he said: The Messenger of God, may God bless him and grant him peace, was commanded to fight the idolaters of the Arabian Peninsula, and he did not accept from them anything but: There is no god but God, or the sword. Then he commanded that the jizya be accepted from those other than them, and he said: "There is no compulsion in religion. The right path has become distinct from the wrong path."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **There is no compulsion in religion**, he said: The Arabs had no religion, so they were forced into religion by the sword. He said: And the Jews, Christians, and Zoroastrians are not to be compelled, if they pay the jizyah.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, he said: I heard Mujahid say to his Christian slave: O Jarir, convert to Islam. Then he said: This is what they used to say to him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: "There is no compulsion in religion. Verily, the right course has become distinct from error." He said: That was when the people entered Islam and the People of the Book paid the jizya.

Others said: This verse is abrogated, and was revealed before fighting was made obligatory.

Who said that?

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ya'qub bin Abdul Rahman Al-Zuhri told me, he said: I asked Zaid bin Aslam about the statement of God Almighty: **There is no compulsion in religion**. He said: The Messenger of God, may God bless him and

grant him peace, was in Mecca for ten years and did not compel anyone in religion, but the polytheists refused except to fight them, so he asked God's permission to fight them and He gave him permission.

Abu Ja'far said: The most correct of these statements is the statement of the one who said: This verse was revealed concerning a specific group of people. He said: What he meant by the words of God Almighty: **There is no compulsion in religion** are the People of the Book, the Magians, and everyone who came to affirm his religion that was contrary to the religion of truth and took the jizya from him, and they denied that any of it was abrogated.

We said: This statement is the most correct of the statements on this matter, because we have demonstrated in our book Kitab al-Latif min al-Bayan 'an Usul al-Ahkam: that the abrogating verse is not the abrogator except for that which negates the ruling of the abrogated, so it is not permissible for them to come together. As for that which appears to be general in terms of commands and prohibitions, but its inner meaning is specific, then it is separate from the abrogating and abrogated.

And since that was the case, and it was not impossible to say: There is no compulsion in religion for anyone from whom the jizyah was taken, and there was no evidence in the verse that its interpretation was otherwise, and all the Muslims had transmitted from their Prophet, may God bless him and grant him peace, that he forced a people to Islam and they refused to accept anything from them except Islam, and he ruled that they should be killed if they refused it, such as the idolaters among the polytheists of the Arabs, and the one who apostatized from his religion, the religion of truth, to disbelief and those like them, and that he left the compulsion of others to Islam by accepting the jizyah from him and confirming his false religion, such as the People of the Book and those like them, it was clear from that that the meaning of his saying: **There is no compulsion in religion** is that there is no compulsion in religion for anyone from whom it was permissible to accept the jizyah by paying the jizyah and accepting the rule of Islam.

There is no meaning to the claim of those who claim that the verse abrogated the ruling, by permitting war.

If someone says: What do you say about what was narrated on the authority of Ibn Abbas and those who narrated on his authority: that it was revealed about a group of Ansar who wanted to force their children to convert to Islam?

We said: This is not proven to be true, but the verse may have been revealed for a specific matter, and then its ruling is general for everything that is similar in meaning to the one it was revealed for. Those about whom this verse was revealed - according to what Ibn Abbas and others mentioned - were people who followed the religion of the people of the Torah before the contract of Islam was established for them, so God

Almighty forbade forcing them to convert to Islam, and He revealed a verse forbidding that, the ruling of which applies to everyone who is in the same category as them, who follows a religion from which it is permissible to take the jizyah and to confirm it with them, in the manner we have mentioned about that.

Abu Jaafar said: The meaning of his saying: **There is no compulsion in religion** is that no one is forced to follow the religion of Islam. The definite article was inserted into religion to define the religion that God meant by His saying: There is no compulsion in it, and that it is Islam.

It may be possible that they were inserted after the letter ha' that was mentioned in the religion, and the meaning of the statement then would be: He is the Most High, the Most Great, there is no compulsion in His religion, right guidance has become distinct from error. And this statement seems to me to be more similar to the interpretation of the verse.

Abu Jaafar said: As for his saying: **The right path has become clear**, it is a source of the saying of the speaker: I have been guided, so I am guided, guidance, guidance, and guidance, and that is if he hits the truth and the right.

As for *al-ghay*, it is a source of the saying of the speaker: So-and-so has gone astray, so he goes astray, ghayyan and ghayat. Some Arabs say: So-and-so went astray, and the correct reading is: **Your companion has not gone astray, nor has he gone astray** (al-Najm 53:2) with the fat-ha, and it is the more eloquent of the two languages, and that is if he transgressed the truth and exceeded it, he went astray.

The interpretation of the statement then is: The truth has become clear from falsehood, and the direction of his quest has become clear to the seeker of truth and guidance, so he has been distinguished from misguidance and error. So do not force anyone from the People of the Book, and from whom you have permitted the taking of the jizya, to follow your religion, the religion of truth. For whoever deviates from guidance after it has become clear to him, then his affair is with his Lord, and He is the Guardian of his punishment in his afterlife.

Abu Jaafar said: The people of interpretation differed regarding the meaning of Taghut.

Some of them said: It is the devil.

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Hassan bin Faid al-Absi, he said, Umar bin al-Khattab said: The tyrant is the devil.

Muhammad bin Al-Muthanna told me, he said, Ibn Abi Uday told me, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Hassan bin Fa'id, on the authority of Umar, similarly.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of someone who told him, on the authority of Mujahid, he said: The

tyrant is the devil.

Yaqub told me, he said, Hisham told us, he said, Zakariya told us, on the authority of Al-Sha'bi, he said: The tyrant is the devil.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **So whoever disbelieves in Taghut**, he said: Satan.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: The tyrant is Satan.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **So whoever disbelieves in Taghut**, in Satan.

Others said: The tyrant is the magician.

Who said that?

Muhammad bin Al-Muthanna told us, he said, Abdul-A'la told us, he said, Dawud told us, on the authority of Abu Al-A'la, that he said: The tyrant is the magician.

Abdul-Ala was contradicted in this narration, and I will mention the disagreement later.

Muhammad bin Bashar told us, Hammad bin Masada told us, Aouf told us, on the authority of Muhammad, who said: The tyrant is the magician.

Others said: Rather, the tyrant is the priest.

Who said that?

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, he said: The tyrant is the soothsayer.

Ibn Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Rafi', he said: The tyrant is the soothsayer.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **So whoever disbelieves in Taghut**, he said: Soothsayers upon whom devils descend, casting judgments on their tongues and hearts. Abu Al-Zubayr told me, on the authority of Jabir Ibn Abdullah, that he heard him say: -and he was asked about the tyrants to whom they used to turn for judgment, so he said:- There was one in Juhayna, and one in Aslam, in every tribe there was one, and they were soothsayers upon whom devils descended.

Abu Ja'far said: The correct statement regarding the tyrant, in my opinion, is that he is anyone who is tyrannical towards God and is worshipped instead of Him, either by force on the one who worships him, or by obedience on the part of the one who worships him, whether that worshipped person is a human being, a devil, an idol, a statue, or whatever it may be.

I think that the root of taghut is taghut, from the saying of the speaker: someone transgressed, if he exceeded his limits, so he went beyond his bounds, like tyranny from arrogance, and khalboot from khalb, and similar names that come in the estimation of fa'aloot with the

Surat Al-Baqarah 2:256

There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

addition of waw and ta. Then its lam - I mean the lam of taghut - was moved and given an 'ayn, and its 'ayn was changed and made in place of its lam, as was said: jadhah and jabadh, jadhhab and jabadh, sa`iqa and sa`iqa, and similar names that are in this example.

So the interpretation of the statement is: whoever denies the Lordship of every deity other than God, disbelieves in Him, **and believes in God**, meaning: and believes in God that He is his God, Lord, and object of worship, **has grasped the firmest handhold**, meaning: he has grasped the firmest thing to which one can grasp in seeking salvation for himself from God's torment and punishment, as:

Ahmad bin Saeed bin Yaquoub Al-Kindi told me, Baqiyah bin Al-Waleed told us, Ibn Abi Maryam told us, on the authority of Hamid bin Uqbah, on the authority of Abu Dardaa: That he visited a sick person from his neighbors and found him in the market, gurgling, and they did not understand what he wanted. So he asked them: Does he want to speak? They said: Yes, he wants to say: I believe in God and disbelieve in Taghut. Abu Dardaa said: How do you know that? They said: He kept repeating it until his tongue broke, so we know that he only wanted to utter it. Abu Dardaa said: Your companion has succeeded! God says: "So whoever disbelieves in Taghut and believes in God has grasped the most trustworthy handhold with no break in it. And God is Hearing and Knowing."

Abu Ja'far said: The handle, in this place, is an example of the faith that the believer holds fast to, so he likened him in his attachment to it and his adherence to it to the one who holds fast to the handle of something that has a handle to which he holds fast, since everything that has a handle only holds fast to the handle of the one who wants it.

God Almighty made the faith that the disbeliever in the tyrant who believes in God adheres to, one of the strongest bonds of all things, by saying: **the most trustworthy**.

And *al-Wathqa* means **the most trustworthy**. It is said of a male: **He is the most trustworthy**, and of a female: **She is the most trustworthy**, just as it is said: **So-and-so is the best**, and **So-and-so is the best**.

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, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **with the firmest handhold**, he said: faith.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: **The firmest handhold** is Islam.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Abu al-Sawda', on the authority of Ja'far - meaning Ibn Abi al-Mughira - on the authority of Sa'id bin Jubayr, regarding his statement: **He has grasped the firmest handhold**, he said: There is no god but God.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu al-Sawda al-Nahdi, on the authority of Saeed ibn Jubayr, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **He has grasped the firmest handhold**, similarly.

Abu Jaafar said: God Almighty means by His statement: **It has no break**, it has no brokenness. The ha and the alif in His statement: **it has** refer back to **the handle**.

The meaning of the words: Whoever disbelieves in the tyrant and believes in God, has held fast to the obedience of God in a way that he does not fear, while holding fast to it, that he will be let down by Him, and his submission when he needs Him in the terrors of the Hereafter, like one who holds fast to the firm bonds of things whose bonds he does not fear will break.

The root of the word *fasm* is *kasr*, and from this comes the saying of A'sha of Banu Tha'labah:

Her smile is different from the scattered plants, neither broken nor separated.

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, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Its condition will never end**, he said: God does not change the condition of a people until they change what is in themselves.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **It has no break**, he said: It has no interruption.

Abu Ja'far said: God Almighty means, **And God is All-Hearing**, the belief of the believer in God alone and the disbeliever in the tyrant, when he acknowledges the oneness of God and disavows the rivals and idols that are worshipped besides God, *All-Knowing* of what he has resolved to do of the oneness of God and the sincerity of His Lordship in his heart, and what his conscience has concealed of disavowal of the gods, idols, and tyrants, and other than that which the soul of every one of His creation has concealed. No secret is

hidden from Him, and no matter is hidden from Him, until He rewards each on the Day of Resurrection for what his tongue has uttered and his soul has concealed, if good, then good, and if evil, then evil.

Tafsir al-Qurtubi

The Almighty's saying: **There is no compulsion in religion** has two issues:

The first is the Almighty's saying: **There is no compulsion in religion**. Religion in this verse is belief and faith, as indicated by His saying: **The right course has become distinct from error**. Compulsion in rulings such as faith, sales, gifts, and others is not its place, but rather comes in the interpretation of His saying, such as **except for one who is forced**. (al-Nahl 16:106) Abu Abd al-Rahman read: **The right course has become distinct from error**. This was also narrated from al-Hasan and al-Sha'bi. It is said: **Rashd yurshid rasdhan**, and **Rashd yurshid rasdhan**, if he attains what he loves, and *ghawwa* is its opposite, from al-Nahhas. Ibn Atiyyah narrated from Abu Abd al-Rahman al-Sulami that he read *al-rashad* with an alif.

It was also narrated on the authority of Al-Hasan: *Al-Rashd* with a damma on the ra' and the sheen. *Al-Ghay* is derived from *ghawa* to mislead if one persists in a belief or opinion. Al-Ghay is not said in the sense of misguidance in general.

Second: Scholars differed on the meaning of this verse into six opinions:

First: It was said that it was abrogated, because the Prophet, may God bless him and grant him peace, forced the Arabs to convert to the religion of Islam and fought them and was not satisfied with anything from them except Islam. This was said by Sulayman ibn Musa, who said: It was abrogated by **O Prophet, fight the disbelievers and the hypocrites** (al-Tawbah 9:73). This was narrated on the authority of Ibn Mas'ud and many of the commentators.

Second: It is not abrogated, but rather it was revealed specifically regarding the People of the Book, and that they are not forced to convert to Islam if they pay the jizyah, and those who hate the people of idols, nothing but Islam is accepted from them, and they are the ones regarding whom it was revealed: **O Prophet, strive against the disbelievers and the hypocrites** (al-Tawbah 9:73). This is the saying of Al-Sha'bi, Qatadah, Al-Hasan, and Ad-Dahhak. The evidence for this saying is what Zaid bin Aslam narrated on the authority of his father, who said: I heard Umar bin Al-Khattab say to an old Christian woman: Convert to Islam, O old woman, and you will be safe, for God sent Muhammad with the truth. She said: I am an old woman, and death is great for me, and death is near me! So Umar said: O God, bear witness, and he recited: **There is no compulsion in religion**.

Third: What Abu Dawud narrated on the authority of Ibn Abbas, who said: This was revealed about the Ansar. A woman would be a miser and would promise herself that if she had a child alive, she would convert to Judaism. When Banu Nadir were expelled, there were many sons of the Ansar among them, so they

said: We will not abandon our sons! So God revealed: "There is no compulsion in religion. Verily, the right course has become distinct from the wrong." Abu Dawud said: And the miserly women who do not have a child alive, in another narration, we only did what we did because we saw that their religion was better than ours. But if God brings Islam, we will force them to it, so this was revealed: **There is no compulsion in religion**. Whoever wants to join them may join them, and whoever wants to enter Islam may enter. This is the statement of Saeed bin Jubair, Al-Sha'bi, and Mujahid, except that he said: The reason for their being among Banu Nadhir was breastfeeding. Al-Nahhas said: The statement of Ibn Abbas regarding this verse is the most reliable statement due to the soundness of its chain of transmission, and the likes of it are not taken as an opinion.

Fourth: Al-Suddi said: The verse was revealed about a man from the Ansar called Abu Husayn who had two sons. Some merchants from Ash-Sham came to Madinah carrying oil. When they wanted to leave, the two sons of Al-Husayn came to them and invited them to Christianity. They became Christians and went with them to Ash-Sham. Their father came to the Messenger of God, may God bless him and grant him peace, complaining about their situation and wishing that the Messenger of God, may God bless him and grant him peace, would send someone to return them. So, **There is no compulsion in religion** was revealed, and he did not command to fight the People of the Book. He said: May God distance them, they were the first to disbelieve. Abu Husayn felt sorry for the Prophet, may God bless him and grant him peace, when he did not send someone to seek them out. So God, may He be glorified and exalted, revealed: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute** (An-Nisa': 65). Then, He abrogated **There is no compulsion in religion** and commanded to fight the People of the Book in Surat Bara'ah. The correct reason for God Almighty's statement, **But no, by your Lord, they will not believe** is the hadith of Al-Zubayr with his Ansari neighbor in the watering place, as will come in An-Nisa'. Its explanation, God willing. It was said: Its meaning is do not say to those who converted under the sword, forced and compelled, and this is the fifth opinion. The sixth opinion is that it was mentioned regarding captives when they were from the People of the Book, they were not forced if they were adults, and if they were young or old Zoroastrians or pagans, then they were forced to convert to Islam, because the one who captured them does not benefit from them while they are pagans. Do you not see that their slaughtered animals are not eaten, nor are their women intercourse, and they are guilty of eating dead meat and impurities and other things, and the owner finds them disgusting and it is difficult for him to benefit from them due to ownership, so it is permissible for him to force them? Ibn al-Qasim narrated something similar to this from Malik. As for Ashhab, he said: They are on the religion of the one who captured them, so if they refuse, they are forced to convert to Islam. The young have no religion, so that is why they were forced to enter the religion of Islam so that they do not go to a false religion. As for the rest of the types, when they pay the jizyah, we do not force

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There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

them to convert to Islam, whether they are Arabs or non-Arabs, Quraysh or others. This will be explained and what the scholars have in The tribute and whoever accepts it from him in (*Bara'ah*), God willing.

God the Almighty said: **So whoever disbelieves in Taghut and believes in God** is in the subjunctive mood, and Taghut is feminine from the verb **to transgress** - and al-Tabari narrated **to transgress** - if he exceeds the limit by adding to it, and its weight is *fa'lūt*. The doctrine of Sibawayh is that it is a singular masculine noun as if it were a generic noun that applies to little and much, and the doctrine of Abu Ali is that it is a source like *karhūbut* and *jabrūt*, and it is used to describe the singular and the plural, and its *lam* was changed to the position of the *ayn* and its *ayn* is the position of the *lam* like *jabd* and *jadh*, so the *waw* was changed to an *alif* because of its movement and the movement of what preceded it, so it was said Taghut, and this statement was chosen by al-Nahhas, and it was said: The origin of Taghut in the language is taken from *tughā* and it conveys its meaning without derivation, as it was said: **la'al min al-lūl**. Al-Mubarrad said: It is a plural. Ibn Atiyyah said: This is rejected. Al-Jawhari said: Taghut is the soothsayer, the devil, and every head in misguidance, and it may be one. God the Almighty said: **They want to refer judgment to Taghut, while they have been commanded to disbelieve**. "By Him" (An-Nisa': 60), and it may be a plural. God Almighty said: **Their allies are the false gods**, and the plural is the false gods, and **believes in God** is an appositive, **then he has grasped the firmest handhold** is the answer to the condition, and the plural of the firm is the trust, like the best and the best, so the most trustworthy is from the trust, and this verse is a simile, and the expression of the commentators differed in the thing being compared to, so Mujahid said: the handhold is faith, and Al-Suddi said: Islam, and Ibn Abbas, Saeed bin Jubayr, and Ad-Dahhak said: there is no god but God, and these are expressions that go back to one meaning, then he said: **Its rupture is not possible**, Mujahid said, meaning God does not change what is established until they change what is in themselves, meaning He does not remove the name of faith from them until they disbelieve, and rupture is breaking without separation, and qasm is breaking with separation, in the authentic hadith: **Then the revelation is severed from him, and his forehead is dripping with sweat**, meaning it is removed. Al-Jawhari said: Fasam something means breaking it without making it clear, you say: I silenced it, so it was severed, God Almighty said: **It has no break** and it breaks like it. Dhu al-Rummah said, mentioning a gazelle that he likened to Damlaj Fasa:

As if he were a silver bullet, he woke up in a neighborhood playground, torn apart.

Rather, He made it separated because of its bending and stooping when it sleeps, and He did not say *maqsum* with a qaf, so that it would be separated by two. And the rain separated: and the fever separated from it. And since disbelief in the tyrant and belief in

God are among the things that the tongue utters and the heart believes in, *History* is good in the attributes because of the speech, *Knowing* because of the belief.

Tafsir Ibn Kathir

God Almighty says: **There is no compulsion in religion** meaning do not force anyone to enter the religion of Islam, for it is clear and evident, its evidence and proofs are obvious, and there is no need for anyone to be forced to enter it. Rather, whoever God guides to Islam, opens his heart, and enlightens his insight, enters it with clear evidence. And whoever God blinds his heart and seals his hearing and sight, then entering the religion under compulsion and coercion will not benefit him. They have mentioned that the reason for the revelation of this verse was about a group of the Ansar, even though its ruling is general. Ibn Jarir said: Ibn Bashir told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: A woman would be a free woman, and she would promise that if she had a child alive, she would convert to Judaism. When Banu Nadir were expelled, there were some of the sons of the Ansar among them, so they said: We will not abandon our sons. Then God, the Almighty, revealed: "There is no compulsion in religion. Verily, the right course has become distinct from error." Abu Dawud and al-Nasa'i both narrated it on the authority of Bandar on his authority, and from other chains of transmission on the authority of Shu'bah on his authority, something similar. Ibn Abi Hatim and Ibn Hibban narrated it in his Sahih on the authority of Shu'bah on his authority, and this is how Mujahid, Sa'id ibn Jubayr, al-Sha'bi, al-Hasan al-Basri and others mentioned that it was revealed regarding that. Muhammad ibn Ishaq said, on the authority of Muhammad ibn Abi Muhammad al-Harshi, the client of Zayd ibn Thabit, on the authority of Ikrimah or Saeed, on the authority of Ibn Abbas, regarding his statement: **There is no compulsion in religion**. He said: It was revealed about a man from the Ansar from Banu Salim ibn Awf, called al-Husayni, who had two Christian sons and he was a Muslim man. So he said to the Prophet, may God bless him and grant him peace: Why don't you compel them, for they have refused to accept anything but Christianity? So God revealed that about him. Narrated by Ibn Jarir. Al-Suddi narrated something similar to that, and added: They had become Christians at the hands of merchants who came from Ash-Sham carrying oil. When they decided to go with them, their father wanted to force them, and he asked the Messenger of God, may God bless him and grant him peace, to send after them, so this verse was revealed. Ibn Abi Hatim said: My father told us, Amr ibn Awf told us, Sharik told us on the authority of Abu Hilal on the authority of Asq, who said: I was in their religion a Christian slave of Umar ibn Al-Khattab, so he used to offer me Islam, but I refused, so he would say, **There is no compulsion in**

religion, and he would say, **O Asq, if you had become Muslim, we would have sought your help in some of the affairs of the Muslims.** A large group of scholars have said that this applies to the People of the Book, and whoever entered their religion before the abrogation and change if they paid the jizyah. Others said: Rather, it was abrogated by the verse on fighting, and that all nations must be called to enter the true religion, the religion of Islam. If one of them refused to enter it, and did not submit to it or pay the jizyah, he would be fought until he was killed. This is the meaning of Coercion, God Almighty said: "You will be called to a people of great strength. You will fight them or they will submit." And God Almighty said: **O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them.** And God Almighty said: "O you who have believed, fight those of the disbelievers who are near you and let them find in you harshness. And know that God is with the righteous." And in the Sahih: **Your Lord is amazed at a people who are led to Paradise in chains,** meaning the prisoners who are brought to the lands of Islam in documents, shackles, chains and shackles, then after that they submit, and their deeds and inner selves are reformed, so they are among the people of Paradise. As for the hadith narrated by Imam Ahmad: Yahya told us on the authority of Humayd on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said to a man who had converted to Islam, he said: I find myself reluctant, he said: Even if you are reluctant, then it is a correct trilateral, but it is not of this type, because the Prophet, may God bless him and grant him peace, did not force him to convert to Islam, rather he called him to it, and informed him that his soul was not receptive to it, rather it was reluctant, so he said to him: Convert to Islam even if you are reluctant, for God will grant you good intention and sincerity.

And His statement: "So whoever disbelieves in Taghut and believes in God has grasped the most trustworthy handhold with no break in it. And God is Hearing and Knowing." That is, whoever rejects rivals and idols, and what Satan calls for of worshipping everything that is worshipped besides God, and believes in the Oneness of God and worships Him alone, and bears witness that there is no god but Him, **has grasped the most trustworthy handhold.** That is, he has been steadfast in his matter, and has adhered to the best path and the straight path. Abu Qasim al-Baghawi said: Abu Ruh al-Baldi told us, Abu al-Ahwas Salam bin Salim told us, on the authority of Abu Ishaq, on the authority of Hassan, who is the son of Qaid al-Absi, who said: Umar, may God be pleased with him, said: Magic is magic, and Taghut is Satan, and courage and cowardice are instincts that exist in men. The brave man fights for someone he does not know, and the coward flees from his mother, even if a man is noble in his religion, and his lineage is his character, even if he is Persian or Nabataean. Thus, Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of al-Thawri, on the authority of Abu Ishaq, on the authority of Hassan bin Qaid al-Absi, on the authority of Umar, and he mentioned it. The meaning of his statement about the tyrant: he is the devil, is very strong, as it includes every evil that the people of ignorance were doing, from worshipping idols and resorting to them for

judgment, and seeking their help.

And his saying: **He has grasped the firmest handhold that will never break** means he has grasped the religion with the strongest reason, and he likened that to a strong handhold that will never break, it is in itself firm, solid and strong and its bond is strong and intense, and for this reason he said: **He has grasped the firmest handhold that will never break** *verse.* Mujahid said: The firmest handhold means faith. Al-Suddi said: It is Islam. Saeed bin Jubair and Al-Dahhak said: It means there is no god but God. Anas bin Malik said: The firmest handhold is the Qur'an. Salim bin Abi Al-Ja'd said: It is love for the sake of God and hatred for the sake of God. All of these statements are correct and there is no contradiction between them. Muadh ibn Jabal said about his statement: **Its continuity will not break** without entering Paradise. Mujahid and Saeed ibn Jubayr said: **He has grasped the firmest handhold that will never break.** Then he recited: **Indeed, God will not change the condition of a people until they change what is in themselves.** Imam Ahmad said: Ishaq ibn Yusuf told us, Ibn Awf told us on the authority of Muhammad ibn Qays ibn Abbad, who said: I was in the mosque, and a man came with signs of humility on his face, so he prayed two rak'ahs in which he made them brief. The people said: This is a man from the people of Paradise. When he left, I followed him until he entered his house, and I entered with him and spoke to him. When he felt comfortable, I said to him: When the people entered the mosque, they said: So-and-so. He said: Glory be to God, it is not appropriate for anyone to say what he does not know. I will tell you why. I saw a vision during the time of the Messenger of God, may God bless him and grant him peace, and I narrated it to him. I saw as if I was in a green garden. Ibn Awn said: He mentioned its greenery and spaciousness. In the middle of it was an iron column, the bottom of which was in the ground and the top of which was in the sky, at the top of a handle. I was told to climb up on it, but I said: I cannot. Then a middleman came to me - Ibn Awn said: He was the servant - and lifted my clothes from behind me and said: Climb up. So I climbed up until I took hold of the handle. He said: Hold on to the handle. I woke up and it was in my hand. I came to the Messenger of God, may God bless him and grant him peace, and told him about it. He said: As for the garden, it is the garden of Islam. As for the pillar, it is the pillar of Islam. As for the handle, it is the firmest handle. You are upon Islam until you die. He said: He is Abdullah bin Salam. They included it in their two Sahihis on the authority of Abdullah bin Awn, so I went to him. Al-Bukhari included it from another chain of transmission, on the authority of Muhammad bin Sirin.

Another way and another context Imam Ahmad said: Hasan bin Musa and Uthman informed us, they said: Hammad bin Salamah informed us, on the authority of Asim bin Bahdalal, on the authority of Al-Musayyab bin Rafi', on the authority of Kharsha bin Al-Har, he said: I came to Madinah and sat with an elder in the mosque of the Prophet, may God bless him and grant him peace, and an old man came leaning on his stick, and the people said: Whoever is pleased to look at a man from the people of Paradise, let him look at this one. He stood behind a pillar and prayed two rak'ahs. I

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said to him: Some people said: Such and such. He said: Paradise belongs to God, and He admits whomever He wills. I saw a vision during the time of the Messenger of God, may God bless him and grant him peace, as if a man came to me and said: Go. So I went with him and he took me along a great path. A path was shown to my left, and I wanted to take it. He said: You are not one of its people. Then a path was shown to my right, and I took it until I reached a slippery mountain. He took me by the hand and made me walk until I took hold of the handle. He said: Hold on. I said: Yes. He kicked the pillar with his foot, and I held on to the handle. I told the story to the Messenger of God, may God bless him and grant him peace, and he said: I have seen something good. As for the great path, it is the place of assembly. As for the path shown to your left, it is the path of the people of Hell, and you are not one of its people. As for the path shown to your right, it is the path of the people of Paradise. As for the slippery mountain, it is the abode of the martyrs. As for the handle that you held on to, it is the handle of Islam. So hold on to it until you die.” He said: **I only hope to be among the people of Paradise.** He said: “And if he is Abdullah bin Salam, then this is how it was narrated by Al-Nasa’i on the authority of Ahmad bin Sulayman on the authority of Affan, and Ibn Majah on the authority of Abu Shaybah on the authority of Al-Hasan bin Musa Al-Ashib, both of them on the authority of Hammad bin Salamah with a similar chain of transmission. Muslim included it in his Sahih on the authority of Al-A’mash, on the authority of Sulayman bin Musah, on the authority of Kharsha bin Al-Har Al-Fazari with a similar chain of transmission.

Fath al-Qadir

Scholars have differed regarding his statement: 256- **There is no compulsion in religion** into statements: The first is that it is abrogated because the Messenger of God, may God bless him and grant him peace, forced the Arabs to accept the religion of Islam and fought them and was not satisfied with anything from them except Islam, and what abrogated it is the statement of God the Almighty: **O Prophet, strive against the disbelievers and the hypocrites** and God the Almighty said: **O you who believe, fight those of the disbelievers who are near you and let them find in you harshness and know that God is with the righteous** and He said: **You will be called to a people of great strength - you will fight them or they will submit**, and many commentators have adopted this view. The second view is that it is not abrogated and was revealed specifically regarding the People of the Book, and that they are not forced to accept Islam if they pay the jizyah, rather those who are forced are the people of idols, so nothing is accepted from them except Islam or the sword, and this is what Al-Sha’bi, Al-Hasan, Qatadah and Al-Dahhak adopted. The third view: This verse is specifically regarding the Ansar, and we will explain what was reported about that. The fourth statement: Its meaning is do not say to someone who converted to Islam under the sword that he was forced,

for there is no compulsion in religion. The fifth statement: It was mentioned about captives, as long as they were from the People of the Book, they were not forced to convert to Islam. Ibn Kathir said in his interpretation: That is, do not force anyone to enter the religion of Islam, for its evidence and proofs are clear and evident, and there is no need for anyone to be forced to enter it. Rather, whoever God guides to Islam, opens his chest, and enlightens his insight, enters it with clarity. And whoever God blinds his heart and seals his hearing and sight, then entering the religion under compulsion and coercion will not benefit him. This could be a sixth statement. Al-Kashshaf said in his interpretation of this verse: That is, God did not force the matter of faith by compulsion and coercion, but by empowerment and choice. Similar to this is His statement: {And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel mankind until they are believers?} That is, if He had willed, He could have forced them to believe, but He did not, and the matter was based on choice. This could be a seventh statement. What should be relied upon and must be considered is that it is a decisive and unabrogated verse for the reason for which it was revealed, which is that a woman from the Ansar would be poor and her children would hardly survive, so she would make it a vow that if she had a child alive, she would convert to Judaism. When the Jews of Banu Nadir were expelled, there were some of the sons of the Ansar among them, so they said: We will not leave our sons, so it was revealed. This was narrated by Abu Dawud, al-Nasa’i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Ibn Mardawayh, al-Bayhaqi in al-Sunan, and al-Dhiya’ in al-Mukhtara on the authority of Ibn Abbas. This story has been narrated from various sources, the gist of which is what Ibn Abbas mentioned with additions that include that the Ansar said: We only made them adhere to their religion, meaning the religion of the Jews, and we see that their religion is better than our religion, and that God brought Islam so we will force them. So when it was revealed, the Messenger of God (blessings and peace of God be upon him) gave the best of children and did not force them to Islam. This requires that the People of the Book are not forced to convert to Islam if they choose to remain in their religion and pay the jizyah. As for the people of war, the verse, although it includes them, because the indefinite noun in the context of negation and the definition of religion indicates that, and consideration is given to the generality of the wording and not to the specificity of the reason, yet this generality has been made specific by the verses that have been reported about forcing the people of war from the infidels to Islam. His statement: “The right way has become distinct from the wrong way” here is faith, and the wrong way is disbelief: meaning one has become distinct from the other. This is a resumption that includes the explanation of what came before it. And taghut is a noun of action from tagha yagha yaghtu yaghtu: if he exceeds the limit. Sibawayh said: It is a singular masculine noun: that is, a generic noun that includes

little and much. Abu Ali al-Farsi said: It is a source like karhabut and jabrut that describes the singular and the plural, and its lam was changed to the position of the 'ayn and its 'ayn to the position of the lam like jabth and jadhah, then the waw was changed to an alif because of its movement and the movement of what preceded it, so it was said: taghut, and this statement was chosen by al-Nahhas. It was said: The origin of taghut in the language is taken from tyranny, which conveys its meaning without derivation, as it was said: pearls from pearls. Al-Mubarrad said: It is a plural. Ibn Atiyyah said: That is rejected. Al-Jawhari said: Taghut is the soothsayer, the devil, and every leader in misguidance. It may be one. God the Almighty said:

They want to refer judgment to Taghut, while they have been commanded to disbelieve in him. It may be a plural. God the Almighty said: **Their allies are Taghut.** The plural is Taghut, meaning whoever disbelieves in Satan, idols, soothsayers, and leaders of misguidance, or all of them, **and believes in God** the Almighty after distinguishing right from wrong, has succeeded and held fast to the firm rope: that is, the firm one.

Al-Wuthqa is from the word *Wuthqa* and its plural is *Wuthqa* like *Al-Fadl* and *Al-Fadl*. The commentators differed in the interpretation of the firmest bond after agreeing that it is a matter of likening and representing what is known by evidence to what is perceived by the senses. It was said: What is meant by the bond is faith, and it was said: Islam, and it was said: There is no god but God, and there is no objection to applying it to all of them. And schism: breaking without separation.

Al-Jawhari said: *Fasam* means breaking something without making it clear. As for *qasm* with the letter *qaf*, it is breaking with separation. The author of Al-Kashshaf interpreted *infasam* as interruption.

Tafsir al-Baghawi

256. The Almighty said: **There is no compulsion in religion.** Saeed bin Jubair said on the authority of Ibn Abbas, may God be pleased with them both: A woman from the Ansar would be a woman who did not have a living child. She would vow that if she had a living child, she would convert him to Judaism. If her child lived, she would make him a Jew. Then Islam came and they were among them. When Banu Nadir were brought, there were a number of the children of the Ansar among them. The Ansar wanted to take them back and said: They are our sons and brothers. Then this verse was revealed: **There is no compulsion in religion.** The Messenger of God, may God bless him and grant him peace, said: "Give your companions a choice. If they choose you, then they are from you. If they choose them, then send them away with them."

Mujahed said: There were people who were being breastfed by the Jews from the Aws. When the Prophet, may God bless him and grant him peace, ordered the expulsion of Banu Nadir, those who were being breastfed by them said: We will go with them and we will follow their religion. So their families were among them. Then the verse **There is no compulsion in religion** was revealed.

Masruq said: A man from the Ansar from Banu Salim ibn Awf had two sons who converted to Christianity

before the mission of the Prophet, may God bless him and grant him peace. Then they came to Medina with a group of Christians carrying food. Their father stuck to them and said: I will not leave you until you become Muslims. They argued before the Messenger of God, may God bless him and grant him peace, and he said: O Messenger of God, will some of me enter Hell while I am watching? Then God Almighty revealed: **There is no compulsion in religion**, and he released them.

Qatada and Ata' said: It was revealed about the People of the Book if they accepted the *jizyah*. This is because the Arabs were an illiterate nation who did not have a book, so nothing was accepted from them except Islam. When they converted willingly or unwillingly, God Almighty revealed: **There is no compulsion in religion.** So He ordered fighting the People of the Book until they converted or accepted the *jizyah*. Whoever among them paid the *jizyah* was not forced to convert to Islam. It was said that this was in the beginning before he was ordered to fight, so it was abrogated by the verse of the sword, which is the saying of Ibn Mas'ud, may God be pleased with them both. **The right course has become distinct from the wrong.** That is, faith from disbelief and truth from falsehood. **So whoever disbelieves in Taghut** means Satan. It was said: Everything that is worshipped other than God Almighty is a Taghut. It was said: Everything that makes a person transgress, so the *ta'* was added to it instead of the lam of the verb, like their saying *hanut* and *tabut*, so the *ta'* in it is replaced by the feminine *ha'*. **And he believes in God has grasped the firmest handhold.** That is, he has grasped. And hold fast to the firm and solid bond in religion. The most trustworthy is the feminine of the most trustworthy. It has been said that the most trustworthy handhold is the cause that leads to the pleasure of God Almighty: **Its unbrokenness** means it has no interruption. **And God is All-Hearing** means it was said: of your calling them to Islam. *All-Knowing* means your eagerness for their faith.

Tafsir al-Baidawi

256- **There is no compulsion in religion** because compulsion is forcing another to do an action in which he sees no good that would compel him to do it, but **the right way has become distinct from the wrong way** faith is distinguished from disbelief by clear verses, and the evidence indicates that faith is the right way that leads to eternal happiness and disbelief is the wrong way that leads to eternal misery, and when this becomes clear to the wise person, his soul rushes to faith in order to attain happiness and salvation, and he does not need compulsion or coercion. And before informing about the meaning of the prohibition, that is, do not hate in religion, and it is either general and abrogated by His saying, **Fight the disbelievers and the hypocrites and be harsh with them**, or specific to the People of the Book, as it was narrated (that an Ansari had two sons who converted to Christianity before the mission, then they came to Medina and their father stuck to them and said: By God, I will not leave you until you become Muslims, but they refused, so they argued before the Messenger of God, may

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There is no compulsion in religion. The right way has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

God bless him and grant him peace, and the Ansari said: O Messenger of God, will my heels enter the Fire while I am looking at him? So it was revealed and he left them alone). **So whoever disbelieves in Taghut** in Satan, or idols, or everything that is worshipped besides God, or turns away from the worship of God Almighty. So the word *taghut* is derived from tyranny, and his eye and his blame are turned upside down. **And believes in God** in monotheism and believing in the Messengers. **He has grasped the firmest handhold** seeking to hold back from himself with the firm handhold from the strong rope, and it is borrowed for holding on to the truth from correct vision and sound opinion. **It has no break** It has no interruption. It is said, **I broke it and it broke.** "And God is All-Hearing" of words, *All-Knowing* of intentions. Perhaps it is an enumeration of hypocrisy.

Surat al-Baqarah 2:257

God is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their ally is Taghut. He brings them out from light into darknesses. Those are the companions of the Fire; they will abide therein eternally.

Tafsir al-Jalalayn

God is the protector of those who believe. He brings them out from darknesses) disbelief **into the light** faith. (And those who disbelieve, their protectors are false deities. They bring them out from the light into darknesses) The mention of bringing them out is either in contrast to His statement {He brings them out from darknesses} or in every one of the Jews who believed in the Prophet before his mission and then disbelieved in him. **Those are the companions of the Fire; they will abide therein eternally**

Tafsir al-Suyuti

God Almighty said: God is the protector of those who believe. Ibn Jarir narrated on the authority of Abdah bin Abi Lubabah regarding his statement: God is the protector of those who believe. He said: They are those who believed in Jesus, then when Muhammad, may God bless him and grant him peace, came to them, they believed in him and this verse was revealed about them.

And he narrated on the authority of Mujahid, who said: There were people who believed in Jesus and people who disbelieved in him. Then when Muhammad, may God bless him and grant him peace, was sent, those who disbelieved in Jesus believed in him and those who believed in Jesus disbelieved in him. Then God revealed this verse.

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **God is the ally of those who believe**, He is their supporter and helper, and He takes care of them with His help and guidance. **He brings them out from darknesses**. He means by that: He brings them out from the darkness of disbelief into the light of faith.

Rather, what is meant by *darkness* in this place is disbelief. And He made *darkness* for disbelief an example because darkness obscures the sight from perceiving things in order to prove them, and likewise disbelief obscures the sight of the hearts from perceiving the truths of faith and knowledge of its soundness and the soundness of its causes. So the Most High informed His servants that He is the Guardian of the believers, and the One who makes them see the truth of faith, its paths, its laws, and its proofs, and He is their Guide and the One who guides them to His proofs that remove doubts from them, by revealing from them the motives for disbelief, and the darkness of its veils [from] the sight of the hearts.

Then the Most High informed us about the people who disbelieved in Him, saying: **And those who disbelieve**,

meaning those who deny His Oneness, **their allies**, meaning their supporters and helpers who support them, **the Taghut**, meaning the rivals and idols whom they worship instead of God, **will lead them out of the light into darkness**, meaning by *light* faith, as we have explained, **into darkness**, meaning by *darkness* the darkness of disbelief and its doubts that prevent the eyes of the hearts from seeing the light of faith, and the truths of its proofs and paths.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: "God is the ally of those who believe. He brings them out from darknesses into the light," meaning: from misguidance to guidance. **And those who disbelieve, their allies are the false gods**, the devil. **He brings them out from the light into darknesses**, meaning: from guidance to misguidance.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: "God is the protector of those who believe. He brings them out from darknesses into the light." The darkness is disbelief, and the light is faith. "And those who disbelieve, their protectors are false deities. They bring them out from the light into darknesses." They bring them out from faith into disbelief.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding the words of God Almighty: "God is the protector of those who believe. He brings them out from darknesses into the light," meaning: from disbelief to faith. "And those who disbelieve, their protectors are false deities. They bring them out from the light into darknesses," meaning: from faith to disbelief.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abdah bin Abi Lubabah, on the authority of Mujahid, or Muqsim, regarding the statement of God: "God is the ally of those who believe. He brings them out from darknesses into the light. As for those who disbelieve, their allies are false gods. They bring them out from the light into darkness." He said: There were people who believed in Jesus, and people who disbelieved in him. Then when God sent Muhammad, may God bless him and grant him peace, those who disbelieved in Jesus believed in him, and those who believed in Jesus disbelieved in him. That is, He brings those who disbelieved in Jesus to faith in Muhammad, may God bless him and grant him peace. **As for those who disbelieve, their allies are false gods**, they believed in Jesus and disbelieved in Muhammad, may God bless him and grant him peace. He said: **They bring them out from the light into darkness**.

Al-Muthanna told us, he said, Al-Hajjaj bin Al-Munhal told us, he said, Al-Mu'tamir bin Sulayman told us, he said, I heard Mansur, on the authority of a man, on the authority of Abdah bin Abi Lubabah, he said, regarding this verse: "God is the protector of those who believe.

Surat al-Baqarah 2:257

God is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their ally is Taghut. He brings them out from light into darknesses. Those are the companions of the Fire; they will abide therein eternally.

He brings them out from darknesses into the light,” to **Those are the companions of the Fire; they will abide therein eternally**, he said: They are those who believed in Jesus, son of Mary, but when Muhammad, may God bless him and grant him peace, came to them, they disbelieved in him, and this verse was revealed about them.

Abu Ja'far said: This statement that we mentioned on the authority of Mujahid and 'Abdah ibn Abi Lubabah indicates that the meaning of the verse is specific, and that - since the matter was as we described - it was revealed regarding those Christians who disbelieved in Muhammad, may God bless him and grant him peace, and regarding those who believed in Muhammad, may God bless him and grant him peace, from among the idol worshippers who did not acknowledge the prophethood of Jesus, and all other religions whose people denied Jesus.

If someone says: Were the Christians right before Muhammad, may God bless him and grant him peace, was sent, and then they denied him?

It was said: Whoever among them followed the religion of Jesus, son of Mary, peace be upon him, was on the right path, and God Almighty meant them when He said: **O you who have believed, believe in God and His Messenger** (An-Nisa': 136).

If someone were to say: Is it possible that his statement, **And those who disbelieve - their allies are false gods who lead them out of the light into darkness**, means someone other than those whom Mujahid and Abdah mentioned that they meant by it, from among the believers in Jesus, or other than the people of apostasy in Islam?

It was said: Yes, it is possible that the meaning of that is that those who disbelieve, their allies are the tyrants, who stand between them and faith, and lead them astray until they disbelieve, so their leading them astray until they disbelieve is their expulsion of them from faith, meaning their turning them away from it, and depriving them of its goodness, even if they were not in it before, like the saying of a man: My father expelled me from his inheritance, if someone else owned it during his lifetime, so he deprived him of his share of it, and that speaker never owned this inheritance so he would be expelled from it, but when he deprived him and was prevented from what he would have had if he had not deprived him, it was said: He expelled him from it. And like the saying of a person: So-and-so expelled me from his battalion, meaning: He did not make me one of its people, and he was never in it before that. So his saying: **They take them out from the light into the darkness**, it is possible that their expulsion of them from faith to disbelief is according to this meaning, even though what Mujahid and Abdah said is more similar to the interpretation of the verse.

If someone were to say to us: How did He say: **And those who disbelieve - their allies are Taghut, they**

drive them out of the light, so that the predicate of Taghut was gathered by His saying: **they drive them out**, and Taghut is one? It would be said: Taghut is a name for a group and a single word, and it may be pluralized as Taghut. If its singular and plural are made into one word, it would be similar to their saying: a just man, and just people, and a man of innate nature, and people of innate nature, and what is similar to that from the names that come unified in wording, their singular and plural, and as Al-Abbas bin Mirdas said:

We said: Submit, we are your brothers! Your hearts are free from hatred.

Abu Ja'far said: God Almighty means by that: These are the ones who disbelieved, **the companions of the Fire**, the people of the Fire who will abide therein eternally - meaning in the fire of Hell - without others of the people of faith, without limit or end ever.

Tafsir al-Qurtubi

The Almighty's saying: **God is the ally of those who believe**. The ally is a fa'il **active participle** meaning an agent. Al-Khattabi said: The ally is the supporter who supports his believing servants. God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light." And He said: **That is because God is the ally of those who believe, and because the disbelievers have no ally**. (Muhammad 47:11), Qatada said: Darkness is misguidance, and light is guidance. Ad-Dahhak and Ar-Rabi' said the same thing. Mujahid and Abdah ibn Abi Lubabah said: His saying: **God is the ally of those who believe** was revealed about a people who believed in Jesus, but when Muhammad, may God bless him and grant him peace, came, they disbelieved in him. That is their being taken out from the light into the darkness. Ibn 'Atiyyah said: So it is as if this belief secured a light in the belief from which it was taken out into the darkness. The wording of the verse is independent of this specification. Rather, it is established in every disbelieving nation, some of which believed, such as the Arabs. That is because whoever among them believed, God is his ally. He brought him out from the darkness. Disbelief into the light of faith, and whoever disbelieves after the presence of the Prophet, may God bless him and grant him peace, the caller sent, then his devil is his seducer, as if he has taken him out of faith since he is prepared with him and qualified to enter it, and he has ruled that they will enter the Fire for their disbelief, out of justice from him, and he will not be asked about what he does. And Al-Hasan read, **Their allies are the tyrants**, meaning the devils, and God knows best.

Tafsir Ibn Kathir

The Almighty informs us that He guides those who follow His pleasure to the paths of peace, and He

brings His believing servants out of the darkness of disbelief, doubt and suspicion into the light of the clear, evident, evident, easy and illuminating truth, and that the disbelievers are only supported by Satan, who makes their ignorance and misguidance seem attractive to them, and leads them out and deviates them from the path of truth into disbelief and slander. **Those are the companions of the Fire; they will abide therein eternally.** For this reason, the Almighty used the word *light* alone, and the word *darkness* in the plural, because the truth is one and disbelief is of many kinds, but they are false, as He said, "And this is My straight path, so follow it and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous." The Almighty also said, **And He has made darkness and light.** The Almighty also said, **On the right and the left,** and other verses whose wording indicates the uniqueness of the truth and the spread, uniqueness and branching of falsehood. Ibn Abi Hatim said: My father told us, Ali bin Maysarah told us, Abdul Aziz bin Abi Uthman told us, on the authority of Musa bin Ubaidah, on the authority of Ayoub bin Khalid, who said: The people of desires will be resurrected, or he said: The people of trials will be resurrected. So whoever's desire is faith, his trial will be white and luminous, and whoever's desire is disbelief, his trial will be black and dark. Then he recited this verse: "God is the ally of those who believe. He brings them out from darknesses into the light. But as for those who disbelieve, their allies are false deities. They bring them out from the light into darknesses. Those are the companions of the Fire; they will abide therein eternally."

Fath al-Qadir

His statement: 257- **God is the protector of those who believe.** The protector is fa'il, meaning active, and he is the helper. His statement, **He brings them out** is an explanation of the protectorate, or a state of the sub-samir in protector, and this indicates that what is meant by his statement, **Those who believe** are those who wanted to believe, because whoever has faith has come out from the darkness into the light, unless what is meant by bringing them out is taking them out from the doubts that the believers are exposed to, in which case there is no need to estimate the will. What is meant by the light in his statement, **They bring them out from the light into the darkness** is what the prophets of God brought of calling to the religion, for that is a light for the disbelievers, and their protectors brought them out from it into the darkness of disbelief: that is, their protectors confirmed them in their state of disbelief because of their turning them away from answering the caller to the prophets. It was said: The one who is referred to here by those who disbelieved is those whose disbelief is proven in the knowledge of God Almighty. Their guardians from the devils and the leaders of misguidance bring them out from the light that is the nature of God upon which He created people to the darkness of disbelief into which they fell because of that bringing them out.

Saeed bin Mansour, Abdul bin Hameed bin Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated on the authority of Saeed bin Jubair something similar to what was

mentioned above on the authority of Ibn Abbas regarding the reason for the revelation of the verse: **There is no compulsion in religion**, and he added that the Prophet, may God bless him and grant him peace, is the best of sons. Abdul bin Hameed, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Sha'bi something similar as well, and he said: **Those who did not convert to Islam joined them** meaning Banu An-Nadir, and those who converted to Islam remained. Saeed bin Mansour, Abdul bin Hameed, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: "The people of the Ansar were breastfed by Banu Qurayzah and they remained steadfast in their religion. When Islam came, their families wanted to force them to convert to Islam, so it was revealed." Ibn Jarir narrated something similar on the authority of Al-Hasan. Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **There is no compulsion in religion**, he said: It was revealed about a man from the Ansar from Banu Salim ibn Awf called Al-Hussain, who had two Christian sons, and he was a Muslim man. He said to the Prophet, may God bless him and grant him peace: Shall I not force them, for they have refused to accept anything but Christianity? So it was revealed. Abd ibn Humayd ibn Abdullah ibn Ubaydah narrated something similar. Likewise, Abu Dawud in his Naskh, Ibn Jarir and Ibn Al-Mundhir narrated something similar from Al-Suddi. Abd ibn Humayd, Abu Dawud in his Naskh and Ibn Jarir narrated on the authority of Qatadah, who said: The Arabs had no religion, so they were forced to accept their religion by the sword. He said: Do not force the Jews, Christians or Magians if they pay the jizyah. Saeed ibn Mansur narrated something similar from Al-Hasan. Al-Bukhari narrated on the authority of Aslam: I heard Umar ibn al-Khattab say to an old Christian woman: Convert to Islam and you will be safe. She refused, so he said: O God, bear witness. Then he recited: **There is no compulsion in religion.** Saeed ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority that he said to his slave Zabaq al-Rumi: If you convert to Islam, I will be satisfied with you as a trustee of the Muslims. He refused, so he said: **There is no compulsion in religion.** Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Sulayman ibn Musa regarding his statement: **There is no compulsion in religion**, he said: It was abrogated by: **Fight the disbelievers and the hypocrites.** Saeed ibn Mansur, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Umar ibn al-Khattab, who said: Taghut is the devil. Ibn Abi Hatim narrated on the authority of Ikrimah, who said: Taghut is the soothsayer. Ibn Jarir narrated on the authority of Abu al-Aaliyah, who said: Taghut is the magician. Ibn Abi Hatim narrated on the authority of Malik ibn Anas, who said: Taghut is that which is worshipped besides God. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The firmest handhold is there is no god but God. Ibn Abi Shaybah and Ibn Abi Hatim narrated on the authority of Anas bin Malik that it is the Qur'an. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid that it is faith. Sufyan narrated that it is the word of sincerity. It has been proven in the two Sahihs that the interpretation of the firmest handhold in other verses is Islam, with a chain of transmission traceable to the Prophet (peace

Surat al-Baqarah 2:257

God is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their ally is Taghut. He brings them out from light into darknesses. Those are the companions of the Fire; they will abide therein eternally.

and blessings of God be upon him) in his interpretation of the dream of Abdullah bin Salam. Ibn Asakir narrated on the authority of Abu Al-Darda' that he said: The Messenger of God (peace and blessings of God be upon him) said: "Follow the example of those who come after me, Abu Bakr and Umar, for they are the extended rope of God. Whoever holds fast to them has held fast to the firmest handhold of God that will never break." Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he said: If one believes in the Oneness of God and in predestination, then it is the firmest handhold. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Muadh that he was asked about the statement: **It will never break.** He said: It will never be interrupted before entering Paradise. Ibn al-Mundhir and al-Tabarani narrated on the authority of Ibn Abbas regarding his statement: **God is the ally of those who believe** *verse*, he said: They are people who disbelieved in Jesus and then believed in Muhammad (peace be upon him). **Those who disbelieve, their allies are false gods** *verse*, he said: They are people who believed in Jesus and then when Muhammad was sent, they disbelieved in him. Ibn Jarir narrated on the authority of al-Dahhak who said: Darkness is disbelief. And light is faith. Abu al-Shaykh narrated something similar on the authority of al-Suddi.

Tafsir al-Baghawi

257. God the Almighty says: **God is the ally of those who believe.** He is their helper and supporter. It has been said: He is the one who takes care of their affairs and does not leave them to anyone else. Al-Hasan said: He is the ally of their guidance. **He brings them out from darkness into the light.** That is, from disbelief to faith. Al-Waqidi said: Everything in the Qur'an about darkness and light means disbelief and faith, other than what is in Surat Al-An'am. **And He made darkness and light.** What is meant by it is night and day. Disbelief was called darkness because its path is ambiguous, and Islam was called light because its path is clear. **And those who disbelieve, their allies are Taghut.** Muqatil said: He means Ka'b ibn Al-Ashraf, Huyayy ibn Akhtab, and all the leaders of misguidance. **They bring them out from the light into darkness.** They call them from the light into darkness. Taghut can be masculine and feminine, singular and plural. God the Almighty said about the masculine and singular: **They want to refer judgment to Taghut, although they were commanded to disbelieve in him.** *60-An-Nisa'* and He said about the feminine: **And those who avoided...** The tyrant that they worship it" *17-Az-Zumar* and he said in the collection: **They take them out of the light into the darkness.** If it is said: He said: They take them out of the light while they are disbelievers who were never in the light? It is said: They are the Jews who believed in Muhammad, may God bless him and grant him peace, before he was sent because of what they found in their books of his description, so when he was sent they disbelieved in him. And it is said: It is general for all

disbelievers. They said: Preventing them from entering into it is an exclusion as a man says to his father, **You have expelled me from your property** and it was not in it, as God Almighty said, informing about Joseph, peace be upon him: **Indeed, I have left the religion of a people who do not believe in God** *37-Yusuf* and he was never in their religion. **Those are the companions of the Fire; they will abide therein eternally.**

Tafsir al-Baidawi

257- **God is the ally of those who believe** He loves them, or He takes care of their affairs, and what is meant by them is the one who desires to believe and it is established in his knowledge that he believes. **He brings them out** with His guidance and success. **From darknesses** the darkness of ignorance and following desires and accepting whispers and doubts that lead to disbelief. **To the light** to the guidance connected to faith, and the sentence is a predicate after a predicate, or a state of what is hidden in the predicate, or of the relative, or of both of them, or a clear resumption, or a confirmation of the guardianship. **And those who disbelieve, their allies are the Taghut** meaning the devils, or the misguiders from desires and Satan and others. **They bring them out from the light into darknesses** from the light that they were given by nature, to disbelief and corruption of readiness and preoccupation with desires, or from the light of clear proofs to the darkness of doubts and suspicions. It was said: It was revealed about a people who apostatized from Islam, and attributing the expulsion to the tyrant on the basis of causation does not negate the connection of His Almighty power and will to it. **Those are the companions of the Fire; they will abide therein eternally.** This is a threat and a warning, and perhaps the fact that it is not met with a promise to the believers is to magnify their status.

Surat al-Baqarah 2:258

Have you not considered the one who argued with Abraham concerning his Lord because God had given him the kingdom? When Abraham said, **My Lord is He who gives life and causes death.** He said, **I give life and cause death.** Abraham said, **Then God brings the sun from the east, so bring it from the west.** So the disbeliever was confounded, and God does not guide. The unjust people

Tafsir al-Jalalayn

Have you not seen the one who argued with Abraham about his Lord because **God had given him the kingdom** that is, his arrogance caused him to do so because of God's blessing, and he was Nimrod *when* instead of argued **Abraham said** when he said to him, **Who is your Lord to whom you are calling us? My Lord is He who gives life and causes death** that is, He creates life and death in bodies **He said he I give life and cause death** by killing and pardoning him, and he called for two men and killed one of them and left the other, and when he saw him dumb **Abraham said** moving to a clearer argument than it **Then God brings the sun from the east, so bring it you from the west.** So the disbeliever was dumbfounded) he was confused and astonished **and God does not guide the wrongdoing people** by disbelief to the path of argument.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **Have you not seen the one who argued with Abraham about his Lord?** O Muhammad, have you not seen in your heart **the one who argued with Abraham,** meaning: the one who disputed with *Abraham*, meaning: Abraham, the Prophet of God, may God bless him and grant him peace, **about his Lord because God had given him the kingdom,** meaning by that: he argued with him and disputed with him about his Lord, because God had given him the kingdom.

This is an expression of astonishment from God Almighty, mentioned by His Prophet Muhammad, may God bless him and grant him peace, about the one who argued with Abraham about his Lord. That is why *to* was included in His statement: **Have you not seen the one who argued?** This is what the Arabs do when they want to express astonishment at a man for some of his actions that they disapprove of. They say: What do you see of this one?! The meaning is: Have you seen the likes of this one, or like this one?!

It was said: **He who argued with Abraham about his Lord** was a tyrant in Babylon called Nimrod bin Canaan bin Cush bin Sam bin Noah. It was also said that he was Nimrod bin Falakh bin Eber bin Shalih bin Arphaxad bin Sam bin Noah. Those who said that were mentioned: Muhammad bin Amr told me, Abu Asim told us, on the authority of Isa, on the authority of

Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Have you not considered him who argued with Abraham about his Lord because God had given him the kingdom?** He said: He is Nimrod bin Canaan. Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Naim told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Nadr Ibn Arabi, on the authority of Mujahid, similarly.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Have you not seen the one who argued with Abraham about his Lord?** He said: We were told that he was a king called Nimrod, and he was the first tyrannical king on earth, and he was the owner of the palace in Babylon.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: His name is Nimrod, and he was the first to be arrogant on earth. He argued with Abraham about his Lord.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Have you not considered the one who argued with Abraham about his Lord because God had given him the kingdom?** He said: It was mentioned to us that the one who argued with Abraham about his Lord was a king called Nimrod, and he was the first tyrant to act tyrannically on earth, and he was the owner of the palace in Babylon.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: He is Nimrod bin Canaan.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: He is Nimrod.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Zaid bin Aslam told me something similar.

Al-Qasim told us: Al-Hussein told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: Abdullah Ibn Kathir told me that he heard Mujahid say: He is Nimrod. Ibn Jurayj said: He is Nimrod, and it is said that he was the first king on earth.

Abu Ja'far said: By that, God the Almighty means: Have you not seen, O Muhammad, the one who argued with Abraham about his Lord when Abraham said to him: **My Lord is He who gives life and causes death,** meaning: My Lord is the One in whose hand is life and death, He gives life to whomever He wills and causes death to whomever He wills after giving life. He said: I do that, I give life and cause death, I spare whomever I want to kill but I do not kill him, so that is from me bringing him back to life, and that is called

Surat Al-Baqarah 2:258

Have you not considered the one who argued with Abraham concerning his Lord because God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So the disbeliever was confounded, and God does not guide. The unjust people

revival among the Arabs, as God the Almighty said: **And whoever saves one, it is as if he had saved mankind entirely** (al-Ma'idah 5:32), and I kill another, so that is from me killing him. Abraham, may God's prayers and peace be upon him, said: God, who is my Lord, brings the sun from its east, so bring it - if you are truthful that you are a god - from its west! God the Almighty said: **Then the disbeliever was dumbfounded**, meaning: he was cut off and his argument was invalidated.

It is said: He slandered, slandered, slandered. It has been narrated that some Arabs say in this sense: He slandered. It is also said: He slandered a man, if you fabricated a lie against him, slander, slander, and slander.

It was narrated from some of the reciters that he recited: **So the one who disbelieved was dumbfounded**, meaning: So Abraham who disbelieved was dumbfounded.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding His statement: **When Abraham said, 'My Lord is He who gives life and causes death.' He said, 'I give life and cause death.'** And he mentioned to us that he called for two men and killed one of them and spared the other, so he said: **I give life to this one! I spare whomever I wish, and I kill whomever I wish!** Then Abraham said: **Then God brings the sun from the east, so bring it from the west.** "So he who disbelieved was confounded, and God does not guide the wrongdoing people."

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **I give life and cause death**, I kill whomever I wish and spare whomever I wish, I leave him alive and do not kill him. And he said: The rulers of the earth, its east and its west, were four men: two believers and two disbelievers. The two believers were: Solomon, son of David, and Dhul-Qarnayn, and the disbelievers were: Bukhtanassar and Nimrod, son of Canaan. No one else ruled it.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Muammar narrated, on the authority of Zaid bin Aslam: The first tyrant on earth was Nimrod. People would go out to buy food from him. Ibrahim would go out to buy food with whoever he wanted. When people passed by him, he would say: Who is your Lord? They would say: You! Until Ibrahim passed by. He said: Who is your Lord? He said: He who gives life and causes death? He said: I give life and cause death! Ibrahim said: God brings the sun from the east, so bring it from the west! The disbeliever was dumbfounded. He said: So he sent him back without food. Ibrahim returned to his

family and passed by a dusty dune. He said: Shall I not take some of this and bring it to my family so that they may be pleased when I enter upon them? So he took some and went to his family. He put down his belongings and went to sleep. His wife went to his belongings and opened them. There was the best food anyone had ever seen. She made him some and brought it to him. His family had not had any food before. He said: Where did this come from? She said: From the food you brought! So he knew that God had provided for him, so he praised God. Then God sent an angel to the tyrant: Believe in me and I will leave you to your kingdom! He said: Is there a Lord other than me?! So he came to him a second time and said that to him, but he refused. Then he came to him a third time and he refused. So the angel said to him: Gather your forces for three days! So the tyrant gathered his forces, and God commanded the angel to open a gate of mosquitoes for him. The sun rose and they did not see it because of its large number, so God sent mosquitoes upon them and they ate their flesh and drank their blood, so nothing remained but the bones, and the king was as he was, nothing of that had happened to him. Then God sent a mosquito upon him and it entered his nostril, so he remained for four hundred years hitting his head with hammers, and the most merciful of people to him was the one who gathered his hands and hit his head with them. He was a tyrant for four hundred years, so God tortured him for four hundred years as his kingdom was, and God caused him to die. He is the one who built a tower reaching to the sky, and God destroyed his building from the foundations. He is the one about whom God said: **Then God destroyed their building from the foundations** (al-Nahl 16:26).

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Zayd ibn Aslam told me about the statement of God: **Have you not considered him who argued with Abraham concerning his Lord?** He said: He was Nimrod. He was in Mosul and people would come to him, and when they entered upon him he would say: Who is your Lord? They would say: You! He would say: Their leader. So when Abraham entered with a camel, he went out to argue with it for his son. He said: He examined them all and said: Who is your Lord? They would say: You! He would say: Their leader! Until Abraham examined them twice and said: Who is your Lord? He said: My Lord is He who gives life and causes death! He said: I give life and cause death. If I wish, I will kill you and cause you to die, and if I wish, I will keep you alive. Abraham said: God brings the sun from the east, so bring it from the west!! **So the one who disbelieved was confounded, and God does not guide the wrongdoing people.** He said: Get this man away from me and do not show him anything! Then all the people came out, and Abraham's sacks were clattering, until when he looked at the blackness of the mountains of his people, he said: My children, Ishmael and Isaac, would grieve me! If I could fill these two sacks from this valley and go

with them, my children's eyes would be refreshed, until night falls and I pour it out! He said: So he filled them, then sewed them up, then came with them. The children threw themselves at them with joy, and he put his head in Sarah's lap for a while, then she said: What makes me sit still! Abraham has come tired and exhausted, if only I could get up and make him food until he gets up! He said: So she took a pillow and put it in its place, and slipped away little by little so as not to wake him. He said: So she went to one of the two baskets and opened it, and there were pure dates the likes of which had never been seen with anyone before, so she took some of it, kneaded it, and baked it. When she came to wake Abraham, she went to him and placed it in front of him, and he said: What is this, Sarah? She said: From your sacks! You have come and we have neither little nor much! He said: So he went to look at the other bag and it was the same, so he knew where it was from.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' who said: When Abraham said to him: My Lord is He Who gives life and causes death! He - meaning Nimrod - said: So I give life and cause death! So he called for two men and spared one of them and killed the other. He said: I give life and cause death! He said: That is, I spare whomever I wish. Abraham said: God brings the sun from the east, so bring it from the west! "So he who disbelieved was confounded. And God does not guide the wrongdoing people."

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: When Abraham came out of the fire, they brought him to the king, although he had never entered before. So he spoke to him and said to him: Who is your Lord? He said: My Lord is He who gives life and causes death! Nimrod said: I give life and cause death! I will bring four men into a house and they will neither be fed nor given water, until they perish from hunger. I will feed two and give them water and they will live, and I will leave two behind and they will die. Abraham realized that he had the power, through his authority and kingdom, to do that. Abraham said to him: My Lord is He who brings the sun from the east, so bring it from the west! The disbeliever was astonished and said: This man is mad! So they brought him out. Do you not see that because of his madness he dared to attack your gods and break them, and that the fire did not consume him! He feared that he would be disgraced among his people, I mean Nimrod, and this is what God Almighty said: **And that was Our argument which We gave Abraham against his people** (al-An'am 6:83). So he claimed that he was a god, and he ordered Abraham to be taken out.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Abdullah ibn Kathir informed me that he heard Mujahid say: I give life and cause death. I give life, but I do not kill, and I cause death to whomever I kill. Ibn Jurayj said: Two men were brought to him, and he killed one of them and left the other, so he said: I give life and cause death. He said: I kill, and I cause death to whomever I kill, and I give life. He said: I keep alive, but I do not kill.

Ibn Humayd told us, Salamah told us, Muhammad ibn Ishaq told us: It was mentioned to us, and God knows best, that Nimrod said to Abraham, among other things: What is this god that you worship and call to worship, and mention of whose power you glorify Him over others? Abraham said to him: My Lord is He who gives life and causes death. Nimrod said: So I give life and cause death! Abraham said to him: How do you give life and cause death? He said: I will take two men who deserved to be killed in my judgment, and I will kill one of them and thus cause him to die, and I will pardon the other and leave him alone and thus cause him to live! Abraham then said to him: God brings the sun from the east, so bring it from the west. I know that it is as you say! At that, Nimrod was dumbfounded and did not respond to him, and he knew that he could not bear that. God Almighty says: **Then the one who disbelieved was dumbfounded**, meaning the argument fell upon him, meaning Nimrod.

Abu Ja'far said: His statement, **And God does not guide the wrongdoing people**, means: And God does not guide the people of disbelief to an argument with which they can refute the argument of the people of truth when arguing and disputing, because the arguments of the people of falsehood are refuted.

We have explained that the meaning of injustice is to put something in the wrong place, and the unbeliever puts his denial of what he denied in the wrong place, so by doing so he is unjust to himself. Ibn Ishaq said something similar to what we said about that.

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told me: **And God does not guide the wrongdoing people**, meaning: He does not guide them in the argument in the dispute, because of their misguidance.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **Have you not seen?** This is the alif of stopping, and in the speech there is a meaning of astonishment, that is, be amazed by it. Al-Farra' said: **Have you not seen?** means have you seen, that is, have you seen the one who argued with Abraham, and have you seen the one who passed by a village, and he is Nimrod bin Cush bin Canaan bin Sam bin Noah, the king of his time and the owner of the fire and the mosquito! This is the saying of Ibn Abbas, Mujahid, Qatada, Al-Rabi', Al-Suddi, Ibn Ishaq, Zaid bin Aslam and others. His destruction was when he intended to fight with God Almighty, by God Almighty opening a door for him from mosquitoes, so they covered the eye of the sun and ate his army and left nothing but bones, and one of them entered his brain and ate it until it became like a mouse, so the most precious person to him after that was the one whose brain he struck with a hammer for that, so he remained in the affliction for forty days. Ibn Jurayj said: He is the first king on earth. Ibn Atiyyah said: This is rejected. Qatada said: He is the first to be arrogant and he is the owner of the palace in Babylon. It was said: He is the king of the entire world, and he is one of the disbelievers, and the other is Hatansar. It was said: The one who argued with Abraham was Nimrod bin

Surat Al-Baqarah 2:258

Have you not considered the one who argued with Abraham concerning his Lord because God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So the disbeliever was confounded, and God does not guide. The unjust people

Falikh bin Eber bin Shalih bin Awfakhshad bin Sam. Ibn Atiyyah narrated all of it, and Al-Suhayli narrated that he was Nimrod bin Kush bin Canaan bin Ham bin Noah, and he was a king over the black land, and his kingdom was... Al-Dahhak, who is known as Al-Azdahhak, and his name is Biurasp bin Andrast, and he was the king of all the regions, and he is the one who was killed by Afridun bin Athqyan, and about him Habib says:

As if he is laughing at his killings in the worlds, and you are unique

Ad-Dahhak was a tyrant and his reign lasted for a thousand years, as they say. He was the first to be crucified and the first to cut off hands and feet. Nimrod had a son named Kusha or something like that, and he had a son named Nimrod the Younger. Nimrod the Younger's reign lasted one year, while Nimrod the Great's reign lasted four hundred years, as they say. There are two versions of the stories of this argument: One of them is that they went out to a festival of theirs, and Abraham entered upon their idols and broke them. When they returned, he said to them: Do you worship what you carve? They said: Who do you worship? He said: I worship my Lord, who gives life and causes death. Some of them said: Nimrod used to hoard food, so when they needed food, they would buy it from him, and when they entered upon him, they would prostrate to him. Abraham entered and did not prostrate to him, so he said: Why do you not prostrate to me? He said: I prostrate only to my Lord. Nimrod said to him: Who is your Lord? Ibrahim said: My Lord is He who gives life and causes death. Zaid bin Aslam mentioned: This Nimrod sat and ordered the people to provide food, and whenever a people came, he would say: Who is your Lord and your God? Ibrahim said: My Lord is He who gives life and causes death. When Nimrod heard that, he said: I give life and cause death. Ibrahim opposed him with the command of the sun, and the disbeliever was dumbfounded and said: Do not leave him. Ibrahim returned to his family without anything, and passed by a sand dune like flour. He said to himself: If I fill my two jars with this, then when I enter with it the children will be happy until I see them. So he went with that, and when he reached his house, the children were happy and started playing on the two jars, and he fell asleep from exhaustion. His wife said: If I made him food so that he would find it ready when he woke up. So she opened one of the jars and found the best of the maidens, so she baked it. When he got up, she placed it in front of him. He said: Where did this come from? She said: From the flour that I have made. Ibrahim knew that God Almighty had made it easy for them.

I said: Abu Bakr bin Abi Shaiba mentioned on the authority of Abu Salih that he said: The Prophet Ibrahim, peace be upon him, went out to buy food but was unable to find any. He passed by a red basket and took some of it, then returned to his family. They said: What is this? He said: Red wheat. So they opened it

and found it to be red wheat. He said: When he planted something from it, its ear would come from its root to its branch as overlapping grains. Al-Rabi' and others said in this story: When Nimrod said: I give life and cause death, he brought two men and killed one of them and sent the other and said: I have given life to this one and caused death to this one. When he responded to him with the command of the sun, he was astonished. It was narrated in the hadith: God Almighty said: By My glory and majesty, the Hour will not come until I bring the sun from the west so that it may be known that I am the one capable of that. Then Nimrod ordered Abraham to be thrown into the fire. This is the custom of the tyrants, for if they are confronted with something and are unable to provide an argument, they are preoccupied with punishment. So God saved him from the fire, as will come. Al-Suddi said: When Abraham came out of the fire, they brought him to the king and he had not entered upon him before that, so he spoke to him and said to him: Who is your Lord? He said: My Lord is He who gives life and causes death. Nimrod said: I give life and cause death. I will take four men and put them in a house and they will not be fed or given anything to drink until they become hungry. I will take them out and feed two and they will come back to life, and I will feed two and they will die. So Abraham confronted him with the sun and he was dumbfounded. The scholars of the principles of jurisprudence mentioned in this verse that when Abraham, peace be upon him, was described by God Almighty with what is His attribute of giving life and trustworthiness, but it is a matter for Him in reality and metaphorically, Abraham, peace be upon him, intended the reality, and Nimrod was frightened by the metaphor and deceived his people. So Abraham surrendered to him in a dialectical manner and moved with him from the example and came to him with a matter in which there is no metaphor. **So the one who disbelieved was dumbfounded**, meaning his argument was cut off and he was unable to say that I am the one who brought it from the east, because people of understanding would deny him.

Second: This verse indicates the permissibility of calling a disbeliever a king if God has given him kingship, glory and elevation in this world. It indicates the establishment of debate, argument and establishing proof. There is much of this in the Qur'an and Sunnah for those who ponder it. God the Most High said: "Say: 'Produce your proof, if you should be truthful.'" (al-Baqarah 2:111), **Indeed, with you is some authority**. (Yunus 10:68), meaning some proof. He described the dispute between Abraham, peace be upon him, and his people and his response to them regarding the worship of idols, as in Surat Al-Anbiya' and others. He said in the story of Noah, peace be upon him: "They said: 'O Noah, you have disputed with us and prolonged your dispute with us.'" (Hud 11:32), the verses up to His saying: **And I am innocent of what you commit**. (Hud 11:35), and likewise the argument of Moses with Pharaoh and other verses. It is all a

teaching from God the Most High about questioning, answering and argumentation in religion, because the difference between truth and falsehood does not appear except by the appearance of the proof of truth and the refutation of the proof of falsehood. The Messenger of God, may God bless him and grant him peace, argued with the People of the Book and their people after the argument, as will be explained in **Al Imran**. Adam and Moses argued and Adam defeated him with the argument. The companions of the Messenger of God, may God bless him and grant him peace, argued on the day of Saqifah and pushed each other and decided and debated until the truth was revealed to its people. They debated after the pledge of allegiance to Abu Bakr regarding the apostates, and other things that are often mentioned. In the statement of God Almighty: **Then why do you argue about that of which you have no knowledge?** (Al Imran 3:66), there is evidence that arguing with knowledge is permissible and common for those who reflect. Al-Muzani, the companion of Al-Shafi'i, said: It is the right of debate that God Almighty is intended by it and that what is clear from it is accepted. They said: Debate is not valid and the truth is not revealed between the debaters until they are close or equal in one level of religion, reason, understanding and fairness, otherwise it is hypocrisy and stubbornness.

Readings: Ali bin Abi Talib read (**alam tar**) with the jazm of the ra', and the majority with its movement, and the ya' was deleted for the jazm, (**that God gave him the kingdom**) in the accusative case, meaning because God gave him, or because God gave him, and the majority of the readers read (**that I revive**) by dropping the alif after the nun from (*ana*) in the connection, and Nafi' and Ibn Abi Uways confirmed it, if you encounter a hamza in the entire Qur'an except in the saying of God the Almighty **I am only a warner** (al-A'raf 7:188), then he drops it in this place like the rest of the readers due to its scarcity, as it did not occur from it in the Qur'an except three places, he treated it as something after which there is no hamza due to its scarcity, so he deleted the alif in the connection. The grammarians said: The pronoun of the speaker is the noun in which there is a hamza and a nun, so if you say: ana or that, then the alif and the ha' are to show the movement in the pause, and if the word is connected to something they are dropped, because the thing that the word is connected to takes the place of the alif, so you do not say: ana fa'alt by confirming The letter Alif is an exception in poetry, as the poet said:

I am the sword of the tribe, so know me as Hamid, the one who has scattered the hump

Al-Nahhas said: Nafi' confirmed the alif and read **I give life and cause death** and there is no basis for that. Makki said: The alif is redundant according to the Basrans, and the hidden noun according to them is the hamza and the nun, and the alif was added for emphasis. It was said: It was added for stopping to show the movement of the nun, and the noun according to the Kufians is *ana* in its entirety, so Nafi' confirmed the alif according to their saying according to the original, and the alif was only deleted from its deletion for ease, and because the fatha indicates it. Al-Jawhari said: As for their saying *ana*, it is a hidden

noun and it is for the speaker alone, and it was built on the fatha to differentiate it from *an* which is a letter that erects the verb, and the last alif is only to show the movement in stopping, so if it is in the middle of the speech it is dropped except in a bad language as he said:

I am the sword of the tribe, so know me as Hamid, the one who has scattered the hump

The man was astonished, dazed, and dazed if he was cut off and remained silent, perplexed, from An-Nahhas and others. At-Tabari said: It was narrated from some Arabs in this meaning (*baht*) with the opening of the ba' and the ha'. Ibn Jinni said: Abu Haywah read: (**Fabhat al-Dhi kufr**) with the opening of the ba' and the damma of the ha', and it is a dialect of (*baht*) with the kasra of the ha'. He said: Ibn Al-Sameeq read (*Fabhat*) with the opening of the ba' and the ha' with the meaning of (**Fabhat Ibrahim al-Dhi kufr**), so the one who is in the accusative case, he said: It is possible that bahat with the opening of the ba' is a dialect of bahat. He said: Abu Al-Hasan Al-Akhfash narrated the reading (*Fabhat*) with the kasra of the ha' like gharaq and dahash, he said: And the majority with the damma of the ha'. Ibn Atiyyah said: Some people interpreted the reading of those who read (*Fabhat*) with the opening of the ba' that it means cursing and slandering, and that Nimrod is the one who cursed when he was cut off and he had no way out.

Tafsir Ibn Kathir

This one who argued with Abraham about his Lord is the King of Babylon, Nimrod bin Canaan bin Cush bin Sam bin Noah, and it is said Nimrod bin Falakh bin Ubar bin Shalih bin Arphaxad bin Sam bin Noah, and the first is the opinion of Mujahid and others. Mujahid said: The kings of the world, its easts and its wests, are four: two believers and two disbelievers. The two believers are Solomon bin David and Dhul-Qarnayn, and the two disbelievers are Nimrod and Nebuchadnezzar, and God knows best. The meaning of his saying: **Have you not seen** that is, in your heart, O Muhammad, **the one who argued with Abraham about his Lord**, that is, the existence of his Lord, and that is because he denied that there was a god other than Him, as Pharaoh said after him to his al-Nas 114: **do not know of any god for you other than me**. What led him to this tyranny, severe disbelief, and intense obstinacy was his arrogance and the length of his reign. It is said that he remained in his kingdom for four hundred years, and for this reason he said: **If God gave him the kingdom**. He asked Abraham for evidence of the existence of the Lord to whom he called, so Abraham said: **My Lord is He who gives life and causes death**. That is, the evidence of his existence is the occurrence of these things, the observation after their nonexistence, and their nonexistence after their existence. This is evidence of the existence of the doer of choice, necessarily, because they did not occur by themselves, so they must have a Creator who brought them into existence, and He is the Lord to whom I call to worship alone, with no partner. At that point, the disputer - who was Nimrod - said: **I give life and cause death**. Qatada,

Surat Al-Baqarah 2:258

Have you not considered the one who argued with Abraham concerning his Lord because God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So the disbeliever was confounded, and God does not guide. The unjust people

Muhammad ibn Ishaq, al-Suddi, and others said: That is because two men were brought to me, and they deserved to be killed, so I ordered the killing of one of them - so he was killed, and I ordered the pardon of the other, so he was not killed. That is the meaning of giving life and causing death. And it appears - and God knows best - that he did not mean this because it is not an answer to what Abraham said, nor is it in its meaning because it does not prevent the existence of the Creator. Rather, he wanted to claim this position for himself out of stubbornness and obstinacy and to give the impression that he is the doer of that, and that he is the one who gives life and causes death, as Pharaoh followed in his saying: **I do not know of any god for you other than me.** That is why Abraham said to him, when he claimed this obstinacy: **Then God brings the sun from the east, so bring it from the west.** That is, if you are as you claim, that you give life and cause death, then the one who gives life and causes death is the one who controls existence in creating its essence and subjugating its planets and movements. So this sun appears every day from the east. If you are a god as you claim, who gives life and causes death, then bring it from the west? When he knew his weakness and his isolation and that he was not able to resist in this situation, he was dumbfounded, that is, he was mute, so he did not speak, and the proof was established against him. God Almighty said: **And God does not guide the wrongdoing people,** that is, He does not inspire them with an argument or proof, rather their argument is invalid with their Lord, and upon them is wrath, and for them is a severe punishment. This revelation in this sense is better than what many logicians have mentioned. Abraham's deviation from the first situation to the second situation is a transition from evidence to a clearer one. Some of them may use the phrase **a vision** that destroys it, but it is not as they said. Rather, the first situation is like an introduction to the second, and it shows the invalidity of what Nimrod claimed in the first and second, and praise and thanks be to God. Al-Suddi mentioned that this debate was between Abraham and Nimrod after Abraham came out of the fire, and he had not met the king until that day, so this debate took place between them. And Abd al-Razzaq narrated on the authority of Muammar, on the authority of Zayd ibn Aslam, that Nimrod had food and people used to come to him for provisions. So Ibrahim came with a group of others to bring provisions, and there was this debate between them. Ibrahim was not given as much food as he gave to the people, but rather he went out without any food with him. So when he approached his family, he went to a mound of dirt and filled his two buckets with it, and said: I will distract my family from me when I come to them. So when he came, he put down his baggage, came, leaned back, and slept. So his wife Sarah went to the buckets and found them full of good food, so she prepared food. So when Ibrahim woke up, he found what they had prepared, so he said: Where did you get this? She said: Who brought it? So he knew that it was provision from God Almighty. Zaid bin Aslam said: God

sent an angel to that tyrannical king, ordering him to believe in God, but he refused. Then he called him a second time, but he refused, then a third time, but he refused. He said: Gather your forces and gather my forces. So Nimrod gathered his army and soldiers at sunrise, and God sent upon them a swarm of mosquitoes such that they could not see the sun. God set them on them, and they ate their flesh and blood, and left them exposed bones. One of them entered the king's nostrils, and it remained in the king's nostrils for four hundred years, and God tormented him with it. He would hit his head with the gates during this period, until God destroyed him with it.

Fath al-Qadir

In this verse there is evidence for what was mentioned above that the infidels' allies are the tyrant, and the question mark is to deny the negation and confirm the negated: that is, has your knowledge or insight not ended with the one from whom this argument came? Al-Farra' said: Have you not seen means have you seen: that is, have you seen the one who argued with Abraham, who is Nimrod bin Kus bin Canaan bin Salm bin Noah, and it was said that he is Nimrod bin Falakh bin Amir bin Shalikh bin Arfakhshad bin Sam. And his statement: 258- **that God gave him the kingdom** means because God gave him, or because God gave him the meaning that giving him the kingdom made him arrogant and caused him to become proud and stubborn, so he argued for that, or that he placed the argument, which is the ugliest form of disbelief, in the place of what is due from him of gratitude, as one says: you were hostile to me because I was good to you, or when God gave him the kingdom. His saying: **When Abraham said** is an adverb for Hajj, and it was said: instead of his saying: **That God gave him the kingdom** in the last way, which is far-fetched. His saying: **My Lord is He who gives life and causes death** with the opening of the ya of my Lord, and it was read without it. His saying: **I give life** The majority of the reciters read **I give life** by dropping the alif after the nun from /in the connection, and Nafi' and Ibn Abi Uways confirmed it as in the saying of the poet:

I am the chief of the tribe, so know me as Hamid, the one with the most prominent hump.

Abraham, peace be upon him, wanted to say that God is the One who creates life and death in bodies, and the disbeliever wanted to say that He is able to forgive killing, so that would be life, and to kill, so that would be death. This was a foolish answer that cannot be used in response to Abraham's argument, because he wanted something other than what the disbeliever wanted. If he had said to him: **My Lord, who creates life and death in bodies, are You able to do that?** the disbeliever would have been dumbfounded at the beginning and at first glance. But he moved with him to another argument to relieve his suffocation and to unleash the reins of debate, so he said: **For God**

brings the sun from the east, so bring it from the west, because this argument does not involve sophistry and it is not easy for the disbeliever to get out of it by way of stubbornness and quarrel. His saying: **Then the one who disbelieved was dumbfounded** The man was dumbfounded, dumbfounded, and dumbfounded: if he stopped and was silent, perplexed. Ibn Jarir said: It was narrated from some Arabs in this meaning that he was dumbfounded with the opening of the ba' and the ha'. Ibn Jinni said: Abu Haywah read Fabahat with a fatha on the ba' and a damma on the ha', which is a variant of Baht with a kasra on the ha'. He said: Ibn al-Samee'ah read Fabahat with a fatha on the ba' and the ha', meaning Fabahat Ibrahim who disbelieved, so *alladhi* is in the accusative case. He said: It is possible that Baht with a fatha on both of them is a variant of Baht. Abu al-Hasan al-Akhfash reported a reading of Fabahat with a kasra on the ha'. He said: And most of them are with a fatha on the ha'. Ibn Atiyyah said: Some people interpreted the reading of those who read Fabahat with a fatha on both of them as meaning cursing and slandering, and that Nimrod was the one who cursed when he was cut off and had no way out. And God the Almighty said: **So the one who disbelieved was confounded**, and He did not say Fabahat who argued, indicating that that argument was disbelief. And His statement: **And God does not guide the wrongdoing people** is a conclusion confirming the meaning of the sentence before it.

Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib that the one who argued with Abraham about his Lord was Nimrod ibn Canaan. Ibn Jarir narrated it on the authority of Mujahid, Qatadah, Ar-Rabi' and As-Suddi. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh in Al-Azma'ah narrated on the authority of Zayd ibn Aslam: The first tyrant on earth was Nimrod, and people used to go out to buy food from him. Abraham, peace be upon him, went out to buy food with those who bought it. When people passed by him, he would say: Who is your Lord? They said: You. Then Abraham passed by him and he said: Who is your Lord? He said: He is the One who gives life and causes death. He said: I give life and cause death. He said: God brings the sun from the east, so bring it from the west. So the disbeliever was dumbfounded, so he sent him back without food. So Abraham returned to his family and passed by a yellow sand dune and said, **Shall I not take some of this and bring it to my family, so that they may be pleased when I enter upon them?** So he took some of it and went to his family, put down his belongings and went to sleep. His wife went to his belongings and opened them and there was the best food he had ever seen. She made him some of it and brought it to him, for he had known his family had no food with them. He said, **Where is this from?** She said, **It is from the food that you have brought.** He knew that God had provided for him, so he praised God. Then God sent an angel to the tyrant, saying, **Believe me and leave you in your kingdom.** He said, **Is there a lord other than me?** Then he came to him a second time and said that to him, but he refused. Then he came to him a third time and he refused. Then the king said to him: **Gather your armies for three days.** So the tyrant gathered his armies, and God commanded the king to open a gate of mosquitoes upon him. The sun rose and they did not see it in great

numbers. Then God sent mosquitoes upon them and they ate their fat and drank their blood, leaving nothing but bones, and the king remained as he was, nothing of that affected him. Then God sent a mosquito upon him and it entered his nostril. He remained for four hundred years hitting his head with hammers. The most merciful of people to him was the one who gathered his hands and then hit his head with them. He was a tyrant for four hundred years, so God tormented him for four hundred years as his kingdom was, then God caused him to die. He was the one who had built a tower reaching the sky, so God destroyed its structures from the foundations. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding the verse, saying: He is Nimrod ibn Canaan. They claim that he was the first king on earth. He came with two men, killed one of them and left the other, and said: **I give life and cause death.** Abu Sheikh narrated on the authority of Al-Suddi: **And God does not guide the wrongdoing people.** He said: To faith.

Tafsir al-Baghawi

258. The Almighty's saying: **Have you not seen the one who argued with Abraham about his Lord?** meaning, has the report of the one who argued with Abraham reached you, O Muhammad, that is, who disputed and argued, and he is Nimrod, who was the first to put the crown on his head, and acted tyrannically on earth and claimed divinity? **That God gave him the kingdom** meaning that God gave him the kingdom and he transgressed, that is, that argument was due to the king's arrogance and tyranny. Mujahid said: The kings of the earth were four, two believers and two disbelievers. As for the two believers, they were Solomon and Dhul-Qarnayn, and as for the two disbelievers, they were Nimrod and Nebuchadnezzar.

They differed about the time of this debate. Muqatil said: When Ibrahim broke the idols, Nimrod imprisoned him and then took him out to burn him in the fire. He said to him: Who is your Lord to whom you are leading us? He said: My Lord is He who gives life and causes death. Others said: This was after he was thrown into the fire. This was because people suffered from famine during the reign of Nimrod and people used to buy food from him. When a man came to him asking for food, he would ask him: Who is your Lord? If he said: You, he would sell him food. Ibrahim came to him among those who came to him and Nimrod said to him: Who is your Lord? He said: My Lord is He who gives life and causes death. He was busy arguing and did not give him anything. Ibrahim returned and passed by a mound of dusty sand and took some of it to soothe the hearts of his family when he entered upon them. When he came to his family and put down his belongings, he slept. His wife went to his belongings and opened them and found that it was the best food anyone had ever seen. She took it and made some for him and brought it to him. He said: Where did this come from? She said, **From the food that you brought me.** So he knew that God had provided for him, so he thanked God.

God Almighty said: **When Abraham said, 'My Lord is He who gives life and causes death.'** [This is the

Surat Al-Baqarah 2:258

Have you not considered the one who argued with Abraham concerning his Lord because God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So the disbeliever was confounded, and God does not guide. The unjust people

answer to an unmentioned question, which is: He said to him: Who is your Lord? And Abraham said, **My Lord is He who gives life and causes death.** Hamza read **My Lord is He who gives life and causes death** with a sukoon on the ya', and likewise **My Lord has forbidden indecencies** 33-Al-A'raf and **About My signs those who are arrogant** 146-Al-A'raf and **Say to My servants who are arrogant** 31-Ibrahim and **He gave me the Book** 30-Maryam and **Harm has touched me** 83-Al-Anbiya' and **My righteous servants** 105-Al-Anbiya' and **My grateful servants** 13-Saba' and **The devil has touched me** 41-Sallallahu Alaihi Wasallam and **If God wills me** 38-Az-Zumar and **If God destroys me** 28-Al-Mulk. Hamza made the ya' sukoon on them, and Ibn Amir and Al-Kisa'i agreed with Ibn Amir in **To My servants who believe** and Ibn Amir in **My signs who** and the others opened it, **Nimrod said, "I give life and cause death.**

The people of Medina read *ana* with the alif and the extension in the connection if it is followed by a fatha or a damma, and the rest deleted the alif, and they all stopped with the alif. Most of the commentators said: Nimrod called for two men, so he killed one of them and kept the other alive, so he made not killing him a revival for him, so Abraham moved on to another argument, not because of his inability, because his argument was necessary because he wanted to revive the dead by the revival, so he could have said: Then revive whoever you have killed, if you are truthful, so he moved on to another argument that is clearer than the first.

Abraham said, 'God brings the sun from the east, so bring it from the west.' So the disbeliever was dumbfounded. That is, he was perplexed and astonished and his argument was cut off. If it is said: How could he have been dumbfounded when he could have opposed Abraham and said to him: Ask your Lord until He brings it from the west? It is said: He did not say that because he feared that if he asked that, Abraham would call upon his Lord, which would have increased his disgrace and his being cut off. The correct view is that God diverted him from that opposition in order to show the argument against him or as a miracle for Abraham, peace be upon him. **And God does not guide the wrongdoing people.**

giving God the kingdom, the infidels from the Mu'tazila. **When Abraham said** is an adverb for *argued*, or a substitute for **that God gave him the kingdom** in the second way. **My Lord is He who gives life and causes death** by creating life and death in bodies. Hamza read Rabb without the ya. **He said, I give life and cause death** by pardoning the killing and by killing. Nafi' read Ana without the alif. **Abraham said, 'God brings the sun from the east, so bring it from the west.'** Abraham, peace be upon him, turned away from objecting to his corrupt opposition to arguing with what he is not capable of, in this manner of deception, in order to avoid trouble. In reality, it is a shift from a hidden example to a clear example of His abilities that no one else can bring, not from one argument to another. Perhaps Nimrod claimed that he was able to do everything that God does, so Abraham refuted him with that, but what prompted him to do that was the king's arrogance and foolishness, or his belief in incarnation. It was said that when Abraham, peace be upon him, broke the idols, he imprisoned them for days, then took them out to burn them. He said to him, **Who is your Lord to whom you call?** and he had a need for Him. **Then the one who disbelieved was dumbfounded.** So he became dumbfounded. It was read, **Then he was dumbfounded**, meaning, I overcame Abraham the disbeliever. **And God does not guide the wrongdoing people**, those who wronged themselves by refusing to accept guidance. It was said that He will not guide them to the path of argument or the path of salvation, or the path to Paradise on the Day of Resurrection.

Tafsir al-Baidawi

258-**Have you not seen him who argued with Abraham about his Lord?** Astonishment at the argument with Nimrod and his foolishness. **That God gave him the kingdom** because He gave him, that is, He made him arrogant by giving him the kingdom and made him argue, or he argued for it as thanks to Him in the opposite way, like saying you opposed me because I was good to you, or the time that God gave him the kingdom is his argument against those who denied

Surat al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, **How will God revive this after its death?** So God caused him to die for a hundred years, then He resurrected him. He said, **How long did you remain?** He said, **I remained a day or part of a day.** He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, **I know that God has power over all things.**

Tafsir al-Jalalayn

or I saw **like the one** the kaf is redundant **passing by a village** which is Jerusalem riding on a donkey and with him a basket of figs and a cup of juice which is Ezra **and it was empty** fallen on its thrones its fall when Bukhtunahr destroyed it **he said how** how **God will revive this after its death** in awe of His Almighty power **so God caused him to die** and made him remain **a hundred years and then resurrected him** He revived him to show him how that would be **he said** the Almighty to him **how long did you stay** did you stay here **he said I stayed a day or part of a day** because he slept at the beginning of the day then he was taken and revived at sunset so he thought it was the day of sleep **he said rather you stayed a hundred years so look at your food** the figs **and your drink** the juice **it has not become old** it has not changed with the passage of time, and the ha is said to be the origin of sanaht and it is said for the silence from sanayt and in a reading with its deletion **and look at your donkey** how it is so he saw it Dead and his bones white and shining! We did this so that you may learn **and to make you a sign** of the resurrection (for mankind. And look at the bones) of your donkey **how We resurrect them** We revive them with a damma on the noon and it is read with a fatha from anshaz and nashaz, two languages. And in the reading {نشوها} with the ra' we move it and raise it **and then We cover it with flesh** so he looked at it and it was assembled and covered with flesh and the soul was breathed into it and it brayed **and when it became clear to him** by witnessing **he said, I know** he knew by witnessing **that God is over all things competent** and in the reading {l'am} a command from God to him

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **Or like the one who passed by a town**, similar to what He meant by His statement: **Have you not seen the one who argued with Abraham about his Lord**, of Muhammad's amazement at him, may God bless him and grant him peace.

His statement, **Or like the one who passed by a town**, is a continuation of his statement, **Have you not seen the one who argued with Abraham about his Lord?** His

statement, **Or like the one** is a continuation of his statement, **To the one who argued with Abraham about his Lord**, even though their wording differs, because their meanings are similar. Because his statement, **Have you not seen the one who argued with Abraham about his Lord**, means: Have you seen, O Muhammad, the one who argued with Abraham about his Lord? Then he continued it by saying, **Or like the one who passed by a town**, because it is the custom of the Arabs to continue speech with a similar meaning that precedes it, even if its wording differs from its wording.

Some Basra grammarians claimed that the kaf in his saying: **or like the one who passed by a village**, is redundant, and that the meaning is: Have you not seen the one who argued with Abraham, or the one who passed by a village?

We have previously explained that it is not permissible for there to be something in the Book of God that has no meaning, which makes it unnecessary to repeat it in this place.

The people of interpretation differed about the one who **passed by a village and it was desolate**.

Some of them said: He is Ezra.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Najjyah bin Ka'b: **Or like the one who passed by a town and it was desolate on its roofs**, he said: Ezra.

Ibn Hamid told us, Yahya bin Wadh told us, Abu Khuzaymah told us, I heard Sulayman bin Buraidah regarding his statement: **Or like the one who passed by a town**, he said: He is Ezra.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Or like the one who passed by a town and it was desolate on its roofs**, he said: It was mentioned to us that it was Ezra.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammad told us, on the authority of Qatada [similarly].

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, regarding his statement: **Or like the one who passed by a town**, he said: Al-Rabi' said: It was mentioned to us, and God knows best, that the one who passed by the town was Ezra. Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah: **Or like the one who passed by a town and it was desolate upon its roofs**, he said: Ezra.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Or like the one who passed by a village**, he said: Ezra.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Al-Dahhak say regarding His statement: **Or like one who passed by a town and it was desolate upon its roofs**, that he is Ezra.

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

Yunus told me, he said, Salim al-Khawass told us: Ibn Abbas used to say: He is Ezra.

Others said: He is Urmia bin Hilkiyah, and Muhammad bin Ishaq claimed that Urmia is Al-Khidr.

Ibn Hamid told us that, Salamah told us, Ibn Ishaq told us that: Al-Khidr's name - according to what Wahb ibn Munabbih claimed about the Children of Israel - was Urmia ibn Hilkiyah, and he was from the tribe of Aaron ibn Imran.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Abd al-Samad bin Muqal told us: that he heard Wahb bin Munabbih say regarding His statement: **How can God revive this after its death?** that when Urmia destroyed the Holy House and burned the books, he stood on the side of the mountain and said: **How can God revive this after its death?**

Ibn Hamid told us, he said, Salamah told us, he said, Ibn Ishaq told me, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, he said: He is Urmia.

Muhammad bin Askar told me, he said, Ismail bin Abdul Karim told us, he said, I heard Abdul Samad bin Muqal, on the authority of Wahb bin Munabbih, the same.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa bin Maimun, on the authority of Qais bin Saad, on the authority of Abdullah bin Ubaid bin Umair, regarding the statement of God: **Or like one who passed by a town and it was desolate on its roofs**, he said: He was a prophet, and his name was Urmia.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Qais bin Saad, on the authority of Abdullah bin Ubayd, similarly.

Yunus told me, he said, Ibn Wahb told us, he said, Bakr ibn [Mudar] told me, he said: They say, and God knows best, that he is Urmia.

Abu Ja'far said: The most correct of the sayings on this matter is that it is said that God Almighty amazed His Prophet, may God bless him and grant him peace, at someone who said - when he saw a village lying desolate on its roofs - **How can God revive this after its death?** while knowing that He had begun its creation from nothing. His knowledge of His ability to begin it did not convince him, so he said: How can God revive it after its death! We do not have any clarification from the aspect from which it is correct to state the name of the one who said that. It is possible that this was Ezra

and it is possible that it was Urmia, and we do not need to know his name, since the purpose of the verse was not to define the name of the one who said that, but rather it was intended to define for those who denied the ability of God to revive His creation after their death, and to return them after their annihilation, and that He is the One in Whose Hand is life and death from among the Quraysh and those who denied that from the rest of the Arabs, and to establish the argument with that against those who were among the Jews of the Children of Israel who were among the emigrants of the Messenger of God, may God bless him and grant him peace, by informing his Prophet Muhammad, may God bless him and grant him peace, of what would remove their doubts about his prophethood, and cut off their excuse for his message, since this report that he revealed to his Prophet Muhammad, may God bless him and grant him peace, in his book, was from the report that Muhammad, may God bless him and grant him peace, and his people did not know, and knowledge of that was only with the People of the Book, and Muhammad, may God bless him and grant him peace, and his people were not among them, rather he was illiterate and his people were illiterate. So it was known by that to the People of the Book from the Jews who were among his emigrants, that Muhammad, may God bless him and grant him peace, did not know that except by revelation from God to him. If the intention was to report the name of the one who said that, then the indication would have been directed at him in a way that would eliminate the excuse and remove doubt. However, the intention was to criticize what he said, so God Almighty made that clear to His creation.

The people of interpretation differed regarding the village that the speaker passed by: **How can God revive this after its death?**

Some of them said: It is Jerusalem.

Who said that?

Muhammad bin Sahl bin Askar and Muhammad bin Abdul Malik told me, they said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me: that he heard Wahb bin Munabbih say: When Urmia saw the destruction of the Holy House like a great mountain, he said: **How can God revive this after its death?**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Abd al-Samad bin Muqal told us: that he heard Wahb bin Munabbih say: It is the Holy House.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, on the authority of someone who is not accused, that he heard Wahb ibn Munabbih say that.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that it was the Holy House, which Ezra came to after it had been destroyed by Nebuchadnezzar the Babylonian.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Or like one who passed by a town and it was desolate upon its roofs**, that he passed by the Holy Land.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **Or like one who passed by a town**, he said: The town is Jerusalem, which Uzair passed by after Nebuchadnezzar had destroyed it.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **Or like the one who passed by a village**. He said: The village is Jerusalem, which Uzair passed by and Nebuchadnezzar had destroyed.

Others said: Rather, it is the village in which God destroyed those who left their homes, thousands in number, for fear of death, so God said to them: Die.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the statement of God, the Most High: **Have you not considered those who went forth from their homes, and they were thousands?** He said: A village where the plague had descended. Then he related their story, which we mentioned in its place, from him, until he reached, **Then God said to them, 'Die,'** in the place where they had gone seeking life, so they died and then God revived them, **Indeed, God is full of bounty to mankind, but most of the people do not give thanks.** (al-Baqarah 2:243) He said: A man passed by it and it was bones flaring up, so he stopped to look and said: **How can God revive these after their death?** So God caused him to die for a hundred years and then resurrected him, until His statement: **He did not revive him.**

Abu Jaafar said: The correct statement about this is like the statement about the name of the speaker: **How can God revive this after its death?** They are the same and do not differ.

Abu Jaafar said: God Almighty means by His saying: **And it is empty**, that it is devoid of its people and inhabitants.

It is said of this: **The house became empty, empty, empty** and *Khawwayan*. The village may also be called *Khawit*, and the first is more expressive and articulate. As for a woman in childbirth, it is said: **Khawit takhwa khawaan** incomplete, and it may be said of her: **Khawwat takhwa**, as is said of the house. Likewise: **Khawwa al-Jawf yakhwa khawwaan severe**. If what was said of the house was said of the cavity, and of the house what was said of the cavity, it would be correct, but what I mentioned is more eloquent.

As for thrones, they are buildings and houses, the

singular of which is throne, and the plural of its little is a'rish. Every building is a throne. It is said: So-and-so's throne is a house, he erects a throne, and from this is the saying of God Almighty: **And they did not erect a throne** (al-A'raf 7:137), meaning they did not build, and from this it is said: the throne of Mecca, meaning its tents and buildings.

And the people of interpretation said the same as we said about that.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: *Empty*, ruins. Ibn Jurayj said: It reached us that Ezra went out and stood by the Holy House which had been destroyed by Nebuchadnezzar, so he stood and said: What was farther from you than Jerusalem, fighting, and wealth was what it was!! So he was said.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **And it is desolate on its thrones**, he said: It is in ruins.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', who said: Uzair passed by it and Bukht Nasr had destroyed it.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And it is empty on its thrones**, he said: fallen on its roof.

Abu Ja'far said: The meaning of that, as mentioned to us, is that when the one who said it passed by the Holy House, or the place that God mentioned that he passed by, it was in ruins after he had known it to be inhabited, he said: How can God revive this after its ruins?

Some of them said: He said what he said out of doubt in God's ability to revive it, so God showed him His ability to do so by giving him an example in himself, then He showed him the place that he had denied His ability to build and revive. He revived what he had seen before its destruction, and He populated what had been there before its destruction.

That is because the one who said that was - as he mentioned to us - in his time, it was inhabited by its people and inhabitants, then he saw it empty on its thrones, its people perishing, and they were scattered by killing and captivity, so that not one of them remained in that place, and their homes and dwellings were destroyed, so that nothing remained but a trace. So when he saw it like that after the state in which he had known it, he said: How will God revive this after its destruction and populate it, in astonishment - according to what some of the people of interpretation said - so he showed him how he revived it by what he had struck for him in himself, and in what was in his water skin and in his food, then he made him know his ability to do that and other things, by showing him in reviving it what was amazing to him in God's ability to revive it, he saw it with his own eyes until he saw it with his own sight. So when he saw that, he said: **I know that God is over all things competent.**

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

The reason for saying that was as follows:

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani, that he used to say: God said to Jeremiah when He sent him as a prophet to the Children of Israel: O Jeremiah, before I created you I chose you, before I formed you in your mother's womb I sanctified you, before I brought you out of her belly I purified you, before you reached maturity I made you a prophet, before you reached maturity I chose you, and for a great matter I selected you. So God, the Most High, sent Jeremiah to the king of the Children of Israel to guide him and direct him and bring him the report from God between him and him. He said: Then the events became great among the Children of Israel, and they committed sins and made permissible the forbidden things, and they forgot what God had done to them and how He had saved them from their enemy Sennacherib. Then God revealed to Urmia: Go to your people from the children of Israel, and tell them what I command you, and remind them of My blessings upon them, and tell them their events, then he mentioned what God sent Jeremiah with to his people from the children of Israel. He said: Then God revealed to Jeremiah: I will destroy the children of Israel with Japheth - and Japheth is the people of Babylon, and they are from the descendants of Japheth, son of Noah - and when Jeremiah heard the revelation of his Lord, he cried out and wept and tore his clothes and threw ashes on his head, and said: Cursed is the day in which I was born, and the day in which I met the Torah, and the worst of my days is the day in which I was born, for I did not leave the last of the prophets except for what is evil for me! If He had intended good for me, He would not have made me the last of the prophets from the children of Israel! For my sake they will be afflicted with misery and destruction! When God heard the supplication of Al-Khudz and his weeping and how he said, He called to him: Urmia! Is what I have revealed to you hard for you? He said. Yes, O Lord, destroy me before I see in the Children of Israel what I do not like. God said: By My mighty glory, I will not destroy the Holy House and the Children of Israel until the command is from You in this! Then Jeremiah rejoiced at what his Lord had said to him, and his soul was content, and he said: No, by Him who sent Moses and His prophets with the truth, I will never command my Lord to destroy the Children of Israel! Then he came to the king of the Children of Israel and told him what God had revealed to him, and he was happy and cheerful and said: If our Lord punishes us, it is for many sins that we have committed against ourselves, and if He pardons us, it is by His power.

Then they remained after this revelation for three years, and they only increased in disobedience and

persisted in evil, and that was when their destruction approached, so the revelation decreased when they did not remember the Hereafter, and it was withheld from them when the world and its affairs distracted them. So their king said: O Children of Israel, desist from what you are doing before a punishment from God touches you, and before He sends upon you kings who have no mercy on you, for your Lord is close to repentance, His hands are extended with goodness, and He is merciful to those who repent to Him! But they refused to give Him up any of what they were doing. And God put in the heart of Bukht Nasr bin Nebuchadran bin Sennacherib bin Darias bin Marwad bin Faligh bin Eber, and Nimrod, the companion of Abraham, peace be upon him, who argued with him about his Lord, to march to Jerusalem, then do there what his grandfather Sennacherib had wanted to do. So he went out with six hundred thousand banners, seeking the people of Jerusalem. When he had departed, the report reached the king of the children of Israel: Nebuchadnezzar has come with his soldiers seeking you. So the king sent for Jeremiah, and he came to him and said: O Jeremiah, where is your claim to us that our Lord revealed to you that the people of Jerusalem should not be destroyed until you give the order to do so? Jeremiah said to the king: My Lord does not break His promise, and I trust in Him.

When the time drew near and their kingdom was about to end, and God was determined to destroy them, God sent an angel from Him and said to him: Go to Jeremiah and ask him, and command him to do what he asked him to do. The angel came to Jeremiah in the form of a man from the Children of Israel. Jeremiah said to him: Who are you? He said: I am a man from the Children of Israel asking you for a question about some of my affairs! So he gave him permission, and the angel said: O Prophet of God, I have come to you to ask you about my relatives, and I have maintained ties of kinship with them as God has commanded me to do. I have treated them only well, and I have not spared them any honor, so my honoring them will only increase their anger towards me. So advise me about them, O Prophet of God! So he said to him: Treat what is between you and God well, and maintain ties of kinship as God has commanded you to maintain ties of kinship, and be glad with good report. So the angel turned away from him, and remained for a few days, then came to him in the form of the man who had come to him, and sat before him. Jeremiah said to him: Who are you? He said: I am the man who came to you about my family! The Prophet of God said to him: Haven't their morals been purified for you yet, and haven't you seen from them what you love? He said: O Prophet of God, by Him who sent you with the truth, I do not know of any honor that anyone can bestow upon his relatives except that I have bestowed upon

them, and better than that! The Prophet said: Go back to your family and be good to them. I ask God, who reforms His righteous servants, to reform your relationship, and to gather you together for His pleasure, and to spare you His wrath! The king got up from his presence and stayed for days, and Nebuchadnezzar and his soldiers descended around the Holy House more than the locusts, and the Children of Israel were terrified by them, and that was difficult for the king of the Children of Israel, so he called Jeremiah and said: O Prophet of God, where is what God promised you? He said: I trust in my Lord.

Then the king came to Jeremiah while he was sitting on the wall of the Holy House, laughing and rejoicing in the victory that his Lord had promised him. He sat before him and Jeremiah said to him: Who are you? He said: I am the one who asked you twice about my family. The Prophet said to him: Has it not been time for them to recover from what they are in? The king said: O Prophet of God, everything that happened to me from them before today, I used to endure with patience, and I knew that what they have in it is My anger. But when I came to them today, I saw them doing something that does not please God and that God does not love. The Prophet said: What action did you see them doing? He said: O Prophet of God, I saw them doing a great action that angers God. If they had been as they were before today, my anger would not have been so intense, and I would have been patient with them and hoped for them. But today I became angry for God and for you, so I came to you to tell you about their situation. I ask you by God - who sent you with the truth - not to call upon your Lord to destroy them. Then Jeremiah said: O King of the heavens and the earth, if they are right and correct, then spare them, but if they are angry with you and doing something that you are not pleased with, then destroy them! When the word left Jeremiah's mouth, God sent a thunderbolt from the sky into the Holy House, and the place of sacrifice caught fire and seven of its gates were swallowed up. When Jeremiah saw that, he cried out, tore his clothes, and threw ashes on his head, saying: O King of the heavens and Most Merciful of the merciful, where is the appointment that you promised me? Then it was called: Jeremiah, what happened to them did not happen except because of your fatwa that you issued to our Messenger! The Prophet was certain that it was his fatwa that he issued three times, and that he was the Messenger of his Lord. Then Jeremiah flew until he mingled with the wild beasts.

Nebuchadnezzar and his soldiers entered Jerusalem, stomped on the Levant, killed the Israelites until they were annihilated, and destroyed Jerusalem. Then he ordered his soldiers to fill each man's shield with dirt and throw it into Jerusalem. They threw dirt into it until they filled it. Then he turned back to the land of Babylon, taking with him the captives of the Israelites. He ordered them to gather everyone who was in Jerusalem. All the young and old of the Israelites gathered around him, and he chose seventy thousand boys from among them. When the spoils of his soldiers came out and he wanted to divide them among them, the kings who were with him said to him: O king, all our spoils are yours, but divide among us these boys whom you have chosen from the Israelites! So he did, and each one of them got four boys. Among those

boys were: Daniel, Azariah, Mishael, and Hananiah. Nebuchadnezzar divided them into three groups, one third settled in the Levant, one third took captive, and one third killed. He took the vessels of the Holy House and brought them to Babylon, and the seventy thousand boys and brought them to Babylon. This was the first incident in which God Almighty mentioned the Children of Israel, their innovations and their injustice.

When Nebuchadnezzar turned away from him, returning to Babylon with the captives of the Children of Israel, Jeremiah came on his donkey, with grape juice in a jug and a basket of figs, until he reached Elijah. When he stood there and saw the devastation there, he doubted and said: How can God revive this after its death? So God caused him to die for a hundred years, and his donkey, his juice, and his basket of figs were with him where God caused him to die, and he caused his donkey to die with him. God blinded the eyes of him so that no one saw him. Then God resurrected him and said to him: **How long have you remained?** He said: **A day or part of a day.** He said: "Rather, you have remained a hundred years. So look at your food and your drink; it has not stale." He said: It has not changed. "And look at your donkey, and We will make you a sign to mankind. And look at the bones - how We raise them up and then cover them with flesh." So he looked at his donkey, some of it connected to others - and it had died with him - by veins and nerves, then He covered it with flesh until it was whole, then the spirit ran through it and it stood up braying. And he looked at its juice and its figs, and behold, they were as they were when he laid them down; they had not changed. And when he saw of God's power what he saw, he said, **I know that God has power over all things.** Then God gave Jeremiah life after that, and he is the one who sees the wildernesses of the earth and the countries.

Muhammad bin Askar and Ibn Zanjawayh told me, they said: Ismail bin Abdul Karim told us, he said: Abdul Samad bin Maqal told me: He heard Wahb bin Munabbih say: God revealed to Jeremiah while he was in the land of Egypt: Go to the land of Elijah, for this is not a place for you to stay. So he rode his donkey, until he was on a part of the road, and with him was a basket of grapes and figs, and he had with him a new water skin, so he filled it with water. When he saw the sight of Jerusalem and the surrounding villages and mosques, he looked at indescribable ruins. When he saw the destruction of Jerusalem like a great mountain, he said: How can God revive this after its death?! So he walked until he found a home there, so he tied his donkey with a new rope, and hung up his water skin, and God cast sleep upon it. When he slept, God took his soul for a hundred years. When seventy years had passed, God sent an angel to a great Persian king called Yousk, saying: God commands you to go forth with your people and destroy Jerusalem, Ilya, and its land until it returns to its former state. The king said: Give me three days to prepare for this work and to prepare the tools for it. So he gave him three days, and he appointed three hundred chieftains, and gave each chieftain a thousand workers and the tools he needed to prepare them. So his chieftains went to it with three hundred thousand workers. When they set out to work, God restored the spirit of life to Jeremiah's eye, while the rest of his body was dead. So he looked at Ilya and

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

the surrounding villages, mosques, and rivers, and the fields working, threshing, and renewing themselves, until they became as they were. After thirty years, exactly one hundred, the spirit was restored to him. He looked at his food and drink, they had not stale, and he looked at his donkey standing as it was on the day he tied it, it had not eaten or drunk, and he looked at the ashes on the donkey's neck, they had not changed to new, and a hundred years of wind, a hundred years of cold, and a hundred years of heat had passed over it, and they had not changed or deteriorated at all. Jeremiah's body had shriveled from decay, so God made new flesh grow for him and raised his bones while he was watching. God said to him: **Look at your food and your drink, they have not stale, and look at your donkey, and We will make you a sign to the people, and look at the bones, how We raise them up and then cover them with flesh.** So when it was clear to him, he said, **I know that God has power over all things.**

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Abd al-Samad bin Muqal told us: He heard Wahb bin Munabbih say about His statement: **How can God revive these after their death?** When Jeremiah destroyed the Temple in Jerusalem and burned the books, he stood on the side of the mountain and said: **How can God revive these after their death?** So God caused him to die for a hundred years. Then God returned those of the Children of Israel who were returned after seventy years from the time he caused him to die, and they lived for thirty years, completing the hundred. When the hundred years had passed, God restored his soul, and it had returned to its original state. He began to look at the bones, how they were joined together, then he looked at the bones, how they were covered with nerves and flesh. When that became clear to him, he said: **I know that God has power over all things.** God, the Most High, said: **Look at your food and your drink; they have not spoiled.** He said: So his food was figs in a basket and a jug of water.

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: **Or like the one who passed by a town and it was desolate on its roofs,** that Ezra passed by kneeling from Ash-Sham on his donkey with juice, grapes, and figs. When he passed by the town and saw it, he stopped over it and folded his hands and said: How can God revive this after its death? - not as a lie or doubt - so God caused him and his donkey to die and they perished, and a hundred years passed over them. Then God revived Ezra and said to him: How long did you stay? He said: I stayed a day or part of a day! It was said to him: Rather, you stayed a hundred years! So look at your food of figs and grapes, and your drink of juice, **it has not become stale,** the verse.

Abu Jaafar said: God Almighty means by His saying: **Then He raised him up,** then He raised him up alive after his death.

We have already demonstrated the meaning of resurrection.

As for the meaning of his saying: **How long did you stay?** **How long** is an interrogative in the speech of the Arabs about the amount of the number, and in this place it is in the accusative case with *labhat*, and its interpretation is: God said to him: How much time did you stay dead before I raised you from your death to life? The one sent said after his death: I stayed dead until you raised me to life for one day or part of a day.

He mentioned that the messenger was Jeremiah, or Ezra, or whoever God told this report about.

He said: **I stayed a day or part of a day,** because God Almighty had taken his soul at the beginning of the day, then returned his soul to him at the end of the day after a hundred years. He was asked: **How long did you stay?** He said: **I stayed a day,** while he saw that the sun had set. So that was a day for him, because he mentioned that he took his soul at the beginning of the day, and he was asked about the amount of time he had stayed dead at the end of the day, while he saw that the sun had set, so he said: **I stayed a day,** then he saw the rest of the sun that had not set, so he said: **Or part of a day,** meaning: rather part of a day, as God Almighty said: **And We sent him to a hundred thousand or more (37:147),** meaning: rather more. So his saying: **or part of a day,** was a return from his saying: **I stayed a day.**

A group of interpreters said something similar to what we said about this.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: "Then He sent him. He said, 'How long did you stay?' He said, 'I stayed a day or part of a day.'" He said: It was mentioned to us that he died in the morning, then He sent him before sunset, and he said, **I stayed a day.** Then he turned and saw the remainder of the sun, so he said, **Or part of a day.** He said, **Rather, you stayed a hundred years.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **How can God revive this after its death?** He said: He passed by a village and was amazed and said: **How can God revive this after its death?** So God caused him to die at the beginning of the day, and he remained for a hundred years, then He resurrected him at the end of the day, and He said: **How long did you remain?** He said: **I remained for a day or part of a**

day. He said: **Rather, I remained for a hundred years.**

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, who said: Al-Rabi' said: God caused him to die for a hundred years, then He resurrected him. He said: **How long did you stay?** He said: **I stayed a day or part of a day.** He said: **Rather, I stayed a hundred years.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said: When he stood at the Holy House which had been destroyed by Nebuchadnezzar, he said: **How can God revive this after its death?** How can He restore it as it was? So God caused him to die. He said: And it was mentioned to us that he died at noon, and was resurrected before sunset after a hundred years, so he said: **How long did you stay?** He said: **A day.** When he saw the sun, he said: **Or part of a day.**

Abu Jaafar said: God Almighty means by His saying: **Then look at your food and your drink; it has not become stale**, that the years that have passed have not changed it.

His food - according to some of them - was a basket of figs and grapes, and his drink was a small bowl of water.

Some of them said: Rather, his food was a basket of grapes and a basket of figs, and his drink was a skin of juice.

Others said: Rather, his food was a basket of figs, and his drink was a wine jug - or: a wine bottle.

We have previously mentioned what some of them said about this, and we will mention what is in it in the future, God willing.

As for his saying: **It was not made lawful for him**, there are two ways of reading it:

One of them: It was not possible to delete the ha' in the connection and to keep it in the pause. And whoever reads it like that, then he makes the ha' in *yatasanna* an extra conjunction, like his saying: **So follow their guidance** (al-An'am 6:90), and he made tafa'alat from it: tasnayt tasnayyan, and he reasoned in that by saying that sunnah is the plural of sanawat, so tafa'alat is correct.

And whoever says in the year sanayna, then it is permissible, even if it is rare, that tasnayt tafa'alat, the nun was replaced with a ya' because the nuns are many, just as they said tazanayt, and its original form is zan. And some people said: it is taken from His statement: **from black mud that has been altered** (al-Hijr 15:26, 28, 33), which is the variable. And that also, if it is like that, then it is also from what its nun was replaced with a ya'.

It is a general reading of the Kufa reading.

The other of them: proving the ha' in connection and pause. Whoever reads it in this way, then he makes the ha' in *yatasanna* the lam of the verb, and makes it jussive with lam, and makes fa'ala from it: tasannahat and yaf'ulu atsanah tasannahan, and he said in the diminutive of sunnah sanayha and suniyah, asnayt 'ad'l-qawm and asnahat 'ad'l-hum, if you stayed for a

year.

This is a general reading of the people of Medina and Hijaz.

Abu Jaafar said: The correct reading in my opinion is to prove the ha' in both connected and paused pronunciations, because it is proven in the Muslims' Mushaf, and there is a correct explanation for proving it in both cases.

The meaning of his saying: **He has not aged** is that the years have not passed him by and he has not changed, according to the language of those who say: **He has aged among you**, meaning he has lived a year, as the poet said:

It is not a year of drought or Rajab, but naked in the years of calamity.

So he made the letter ha' in the word *sunnah* the original, which is the classical language.

It is not permissible to delete a letter from the Book of God, whether it is stopped or connected, to prove a known aspect in her speech.

If a defective person claims that letters have been added to the Qur'an that are extra letters with the intention of stopping, and the original way when reciting is to delete them, such as His statement: **Then follow their guidance** (al-An'am 6:90), and His statement: **Oh, I wish I had not been given my two books** (al-Haqqah 69:25), then this is something about which there is no doubt that it is an extra letter, and that it was added with the intention of stopping. As for what was likely to be the original letter that is not extra, then it is not permissible - and it is confirmed in the Qur'an of the Muslims - to turn it into an extra letter or a connection.

However, even if this is an addition to what is undoubtedly an addition, the Arabs may connect a word with an addition and pronounce it in the same way they pronounce it in the case of a break, so their connection to it and their break are the same. This action of theirs indicates the correctness of the reading of those who read all of this by proving the ha' in connection and in pause. However, even if this is the case, his saying **لا يسه** has a ruling that is different from the ruling of what the ha' is an addition to, there is no doubt about its addition to it.

What indicates the correctness of what we said, that the letter *ha* in *yatasnahu* is from the language of those who say: **qad asnahat** and *musanaha*, is what:

It was narrated to me on the authority of Al-Qasim bin Salam, who said: Ibn Mahdi narrated to us, on the authority of Abu Al-Jarrah, on the authority of Sulayman bin Umair, who said: Hani', the freed slave of Uthman, narrated to me: I was the messenger between Uthman and Zayd bin Thabit, and Zayd said: Ask him about his saying: **It was not made possible or: It was not made possible.** Uthman said: Put a *ha* in it.

Al-Qasim narrated, and Muhammad ibn Muhammad al-Attar narrated to us, on the authority of al-Qasim, and Ahmad and al-Attar narrated to us, all of them, on the authority of al-Qasim, who said: Ibn Mahdi narrated to us, on the authority of Ibn al-Mubarak, who

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

said: Abu Wa'il, a sheikh from the people of Yemen, narrated to me, on the authority of Hani' al-Barbari, who said: I was with Uthman, and they were showing the copies of the Qur'an, so he sent me with a shoulder of a sheep to Abi ibn Ka'b, in which were written **lam yatasnahu** and **fa-mahal al-kafirin** (al-Tariq: 17), and **la taddeed li-khalq** (al-Rum 30:30). He said: So he called for an inkwell and erased one of the two lams, and wrote **la taddeed li-khalq** God and erased **fa-mahal** and wrote **fa-mahal al-kafirin** and wrote **lam yatasnahu** and added a ha' to it.

Abu Jaafar said: If that had been possible or recommended, Abu would not have added a ha' to it that has no place in it, nor would Uthman have ordered it to be added to it.

It was narrated on the authority of Zaid bin Thabit in this regard, similar to what was narrated on the authority of Abi bin Kaab.

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **He did not make it Sunnah**.

Some of them said something similar to what we said, that its meaning is: it did not change.

Who said that?

Ibn Hamid told us, he said, Salamah bin al-Mufaddal told us, on the authority of Muhammad bin Ishaq, on the authority of someone who is not accused, on the authority of Wahb bin Munabbih: **He did not change it**, he did not change it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **He did not change it**, did not change.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Then look at your food and your drink; it has not become spoiled**, meaning: **Then look at your food** of figs and grapes, **and your drink** of juice, **it has not become spoiled**, meaning: it has not changed, so that the figs and grapes have not soured, and the juice has not fermented; they are sweet as they are. That is because he passed by coming from Ash-Sham on his donkey, with juice, grapes, and figs, and God killed him and his donkey, and a hundred years passed over them.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard

Al-Dahhak say regarding His statement: **Then look at your food and your drink; it has not become stale**, meaning: it has not changed, and a hundred years have passed over it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, something similar.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **He did not change it**, did not change.

Sufyan told us, he said, my father told us, on the authority of Al-Nadr, on the authority of Ikrimah: **He did not change it**, he did not change.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **It did not change**, it did not change in a hundred years.

Yunus told me, he said, Ibn Wahb told us, he said, Bakr ibn Mudar told me, he said: They claim in some books that Jeremiah was in Ilia when Nebuchadnezzar destroyed it, so he left it for Egypt, and he was there. Then God revealed to him: Leave it for Jerusalem. So he came to it and found it in ruins. He looked at it and said: **How can God revive this after its death?** So God caused him to die for a hundred years, then He resurrected him, and behold, his donkey was alive and standing on its tether, and his food was a basket of grapes and a basket of figs, and it had not changed from its state. Yunus said: Salim al-Khawass told us: His food and drink were a basket of grapes, a basket of figs, and a skin of juice.

Others said: The meaning of this is: it did not stink.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **It did not become foul-smelling**, it did not smell bad.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said, his statement: **to your food**, he said: Ask for figs, **and your drink**, he said: a jug of wine, **that has not become stale**, he said: has not gone bad.

Abu Ja'far said: I think that Mujahid, Al-Rabi' and those who said the same thing saw that his statement, **It did not become foul** is from the statement of God Almighty, **From altered black mud** (al-Hijr 15:26, 28,

33), meaning the smell of which changes with stench, from the statement of the speaker: It became foul. The evidence has been explained previously that this is not the case.

If someone thought that it was from the old ones, from the saying of the speaker: This water has become old, it has become old, as God Almighty said: **In it are rivers of water that is not putrid** (Muhammad 47:15), then if that were the case, the statement would be: So look at your food and drink, it has not become putrid, and it has not **become putrid**.

[If it is said]: It is from him, except that he left out the hamza.

It was said: Even if he left out the hamza, it is not permissible to double the nun, because the nun is not doubled, and it is doubled in *yatasanna*. If the one who says *yatasanna* left out the hamza, it would be said: *yatasanna* with a light nun without a ha' added to it. In that is a clear statement that it is not permissible for it to be from *asn*.

Abu Ja'far said: The people of interpretation differed in their interpretation of His statement: **And look at your donkey**. Some of them said: The meaning of this is: And look at My bringing your donkey back to life, and at its bones, how I raised them up and then covered them with flesh. Then the interpreters of this differed in their interpretation.

Some of them said: God Almighty said that to him, after He had revived him as a sound creation, then He wanted to revive his donkey, as a way for Him Almighty to explain to him how He revived the village that he saw as desolate, so he said: **How can God revive this after its death?** denouncing God's revival of it.

Who said that?

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: God sent him and said: **How long did you remain?** He said: **A day or part of a day** until His saying: **Then We covered it with flesh**. He said: So he looked at his donkey, some parts connected to others, and it had died with him, with the veins and nerves, then He covered it with flesh from it until it was even, then the soul ran through it and it stood up braying. He looked at its juice and softness, and behold, it was as it was when he was born, it had not changed. So when he saw what he saw of God's power, he said: **I know that God has power over all things**.

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: Then God revived Ezra and said: How long have you remained? He said: I have remained for a day or part of a day! He said: Rather, you have remained for a hundred years! Look at your food and drink, they have not stale, and look at your donkey, it has perished and its bones have decayed, and look at its bones, how We raise them up and then cover them with flesh. Then God sent a wind that brought the bones of the donkey from every plain and mountain, which the birds and beasts had taken away, and they gathered together, and some of them

mounted on others while he was watching, and it became a donkey of bones, without flesh or blood. Then God covered the bones with flesh and blood, and it became a donkey of flesh and blood, but without a soul in it. Then an angel came walking and took hold of the donkey's nostril and blew into it, and the donkey brayed, **I know that God has power over all things**.

Abu Ja'far said: The interpretation of the statement is as the speaker of this statement interpreted it: **And look at our bringing your donkey back to life, and at his bones - how We raise them up and then clothe them with flesh, and that We may make you a sign for the people**. So in his statement: **And look at your donkey**, there is something omitted from the statement that is sufficient in its apparent meaning from mentioning it, and the alif and lam in his statement: **And look at the bones** are a substitute for the ha' intended in the meaning, because its meaning is: **And look at his bones** - meaning: at the bones of the donkey.

Others among them said: Rather, God Almighty said that to him after He breathed the spirit into his eye. They said: It was the first of His limbs into which He breathed the spirit, and that was after He created him in a perfect form, and before He revived his donkey.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: This was a man from the Children of Israel into whose eyes the spirit was breathed, so he looked at all of his creation when God brought him back to life, and at his donkey when God brought him back to life.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: He began with his eyes and breathed life into them, then with his bones and raised them up, then joined some of them to others, then covered them with nerves, then veins, then bones come together, for God has sent down a spirit upon you. So each bone ran to its companion, and he joined the bones, then the nerves, then the veins, then the flesh, then the skin, then the hair. His donkey was a trunk, but He revived it as an adult, and it had become unkempt from the passage of time, and nothing remained of it except the skin. His food was a basket of grapes, and his drink was a jug of wine. Ibn Jurayj said on the authority of Mujahid: He breathed life into his eyes, then looked with them at all of His creation when God resurrected it, and at his donkey when God revived it.

Others said: Rather, God placed the soul in his head and his sight, and his body was dead. So he saw his donkey standing as it was on the day he tied it up, and his food and drink as it was on the day he arrived at the spot. Then God said to him: Look at the bones of your soul, how We will resurrect them.

Mention who told you:

Muhammad bin Sahl bin Askar told me, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

Maqal told me: He heard Wahb bin Munabbih say: God restored the spirit of life to the eye of Jeremiah, and the end of his body was dead. He looked at his food and drink, and they did not stagnate. He looked at his donkey standing as it was on the day he tied it up, it did not eat or drink. He looked at the ashes on the donkey's neck, and they did not change, they were new.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **Then God caused him to die for a hundred years, then He resurrected him.** He looked at his donkey standing, having remained for a hundred years, and at his food, which had not changed, having been for a hundred years. **And look at the bones, how We raise them up and then cover them with flesh.** The first thing that God revived from it was its head, and then he began to look at the rest of His creation being created.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Then God caused him to die for a hundred years and then resurrected him,** he looked at his donkey standing, and at his food and drink, and they had not changed. The first thing that was created from it was its head, so he began to look at every part of it, connecting some of it to others. When it became clear to him, he said: **I know that God is over all things competent.**

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that the first thing God created from him was his head, then his eyes were placed in him, then it was said to him: Look! So he began to look, and his bones began to connect with each other, and that happened through the eyes of the Prophet of God, peace be upon him, and he said: **I know that God is capable of all things.**

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi': **Then look at your food and drink, they have not become spoiled, and look at your donkey,** and his donkey was with him as it was, **And We will make you a sign for the people,** "And look at the bones, how We raise them up." Ar-Rabi' said: It was mentioned to us, and God knows best, that the first thing created from him was his eyes, then it was said: Look! So he began to look at the bones, some of them connected to each other, and that was with his eyes, and he said: **I know that God has power over all things.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told us, he said: His statement, "Then look at

your food and your drink, it has not spoiled. And look at your donkey," standing over you for a hundred years, "and that We may make you a sign to mankind. And look at the bones," he said: And look at your bones, how We bring them to life when you asked Us: How do We bring these to life? He said: So God put the spirit in his sight and in his tongue, then He said: Call now with your tongue, in which God put the spirit, and look with your sight. He said: So he was looking at the skull. He said: So he called: Let every bone join its friend. He said: So every bone came to its companion, until it connected while he was watching it, until a piece of bone would come to the place from which it was broken and stick to it, until it reached his skull while he was watching that. So when it connected, He strengthened it with nerves and veins and filled it with flesh and skin, then He breathed the spirit into it, then He said: **And look at the bones, how We raise them up and then cover them with flesh.** When that became clear to him, he said: **I know that God is capable of all things.** He said: Then he ordered that those bones be called out, about which he said: **How can God revive these after their death?** just as he had called out to his own bones, then God revived them just as He revived him.

Yunus told me, he said, Ibn Wahb told us, he said, Bakr ibn Mudar told me, he said: They claim in some books: God caused Jeremiah to die for a hundred years, then resurrected him, and behold, his donkey was alive and standing on its tether. He said: God restored his sight to him, and put the spirit in him thirty years before he was resurrected, then he looked at Jerusalem and how it was inhabited and what was around it. He said: They say, and God knows best, that he is the one about whom God Almighty said: **Or like one who passed by a town and it was desolate,** the verse.

The meaning of the verse according to their interpretation is: Look at your donkey, and We will make you a sign for the people. Look at your bones, how We will raise them up after their decay, then clothe them with flesh and give them life through your life. So learn how God gives life to the towns and their people after their death.

Abu Ja'far said: The most correct of the sayings about this verse is the saying of the one who said: God, the Most High, sent someone who said: **How can God revive this after its death?** from his own death, then showed him something similar to what he found strange about God reviving the village he passed by after its death, clearly from himself, his food, and his donkey. So God, the Most High, made what he saw of his reviving himself and his donkey an example of what he found strange about his reviving the people of the village he passed by, which was empty and empty

of its roofs, and made what he saw of the lesson in his food and drink a lesson for him and an argument against him about how he revived the houses and gardens of the village. And that is the meaning of the saying of Mujahid that we mentioned before.

Rather, we said: This is more appropriate for the interpretation of the verse because His statement: **And look at the bones**, means: And look at the bones that you see with your eyes, how We raise them up and then cover them with flesh. And his donkey had become worn out, according to all the people of interpretation, similar to what happened to the bones of the one addressed with this speech. So it is not possible to divert the meaning of His statement: **And look at the bones**, to him being commanded to look at the bones of the donkey rather than the bones of the one he was commanded to look at, nor to him being commanded to look at his own bones rather than the bones of the donkey. Since that was the case, and the wear and tear had affected his bones and the bones of his donkey, it would have been more appropriate for the interpretation to be that the command be to look at everything that his eye could see of what had become worn out. Because God, the Most High, made all of that an argument against him, and a lesson and admonition for him.

Abu Ja'far said: God Almighty means by that: And We will make you a sign for the people. We kept you alive for a hundred years, then We resurrected you.

The waw was inserted with the lam in His statement: **And We will make you a sign for the people**, which means **so that**, because its inclusion in ki and its sisters indicates that it is a condition for the action that comes after it, meaning: And We will make you such and such, We did that. If there was no waw before the lam - I mean the lam of ki - the lam would have been a condition for the action that came before it, and its meaning would have been: And look at your donkey, We will make you a sign for the people.

What he meant by his saying: **And We will make you a sign**, is that We will make you an argument against those who are ignorant of My power and doubt My greatness. I am able to do whatever I will of causing death and giving life, annihilation and creation, bestowing favors and humiliating, poverty and enrichment. All of that is in My hand. No one possesses it except Me, and no one is able to do it except Me.

Some of the interpreters said: He was a sign for the people, because he came after a hundred years to his son and his son's son, a young man while they were old.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Qubaysah bin Uqbah told us, on the authority of Sufyan, he said: I heard Al-A'mash say: **And We will make you a sign to the people**. He said: A young man and his children were old men. Others said: The meaning of that is: He came and those who knew him had perished, so he was a sign to those of his people who came to him.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: He returned to his family and found that his house had been sold and rebuilt, and that those he knew had perished. He said: Get out of my house! They said: Who are you? He said: I am Ezra! They said: Didn't Ezra perish such and such a time ago? He said: I am Ezra, he was like me and he was! So when they knew that, they got out of the house and gave it to him.

Abu Ja'far said: What is more appropriate for the interpretation of the verse than the statement is to say: God Almighty mentioned that He made the one whose description was described in this verse an argument for the people, so that was an argument against those of his children and his people who knew him, who knew of his death and God's revival of him after his death, and against those of them to whom He was sent.

Abu Ja'far said: We have previously demonstrated that the bones that he was commanded to look at were the bones of himself and his donkey, and we mentioned the differences of opinion among those who differed in interpreting that, and what each speaker meant by what he said in that, so there is no need to repeat it.

As for his saying: **How do we raise it up?**, the readings differed in its reading.

Some of them read it as: **And look at the bones, how We bring them together**, with a damma on the *nun* and a *zay*. This is the general reading of the Kufians, meaning: And look how We put some of them on top of others, and transfer that to places in the body.

The root of the word *nashuz* is to rise. It is said, **The boy has become nashuz**, if he has grown tall and matured. It is also said, **The woman is nashuz with her husband**. It is also said, **The high place on the ground is called nashuz, nashuz, and nashaz**. If you mean that you raised it, you say, **I raised it inshazan**, and **nashuz hu**, if it rose.

The meaning of his saying: **And look at the bones, how We raise them up** - according to the reading of those who read it with a *zay* - is how We raise them from their places in the earth, and return them to their places in the body.

Among those who interpreted this interpretation were a group of people of interpretation.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **How do We raise it up?** How do We bring it out?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **How do we raise it?** He said: We move it.

Others read it as: **And look at the bones, how We resurrect them** with a damma on the *nun*. They said: It is from the saying of the speaker, God resurrects the dead, so He resurrects them, and this is how the majority of the people of Medina read it, meaning: And look at the bones, how We bring them to life, then

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

clothe them with flesh.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: How do we resurrect it? He said: Look at it when God resurrects it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And look at the bones, how We resurrect them**, he said: How We bring them to life.

Some of the reciters of this verse cited the letter *ra* and the damma of the letter *nun* at the beginning, in his saying: **Then if He wills, He will resurrect him** (Abasa 80:22), so he saw that it was correct to add to his saying: **And look at the bones, how We resurrect them thereby**.

Some of them read it as: **And look at the bones, how We spread them out**, with the opening of the letter noon at the beginning and with the letter *ra*. It is as if he directed that to something similar in meaning: spreading something out and folding it. This is an undesirable reading, because the Arabs do not say: spreading the dead, but rather they say: God raised the dead, so they were raised, meaning He revived them, so they were revived. This is indicated by His statement: **Then when He wills, He will raise him up** and His statement: **Or have they taken gods from the earth who will raise them up?** (Al-Anbiya': 21). And that if it is meant by it that the dead person is brought to life and lives after his death, it is said: spreading, and from this is the statement of A'sha of Banu Tha'labah:

Until people say from what they saw: Oh, how strange is the dead one who spreads!

It was narrated by hearing from the Arabs: He had scabies and it spread, if his skin returned.

Abu Jaafar said: My opinion on this matter is that the meaning of *inshaz* and *inshar* are close. Because the meaning of *inshaz* is composition and establishment and returning bones to bones, and the meaning of *inshar* is restoring life to bones. Restoring them is undoubtedly returning them to their places and locations in the body after they have left it. So, even though they differ in wording, they are close in meaning. The nation has come to recite them in a way

that eliminates excuses and requires proof. So whichever one the reader recites is correct, because their meanings are subservient, and there is no proof that requires one of them to be judged as correct over the other.

If someone thinks that resurrection is revival, then he is more correct, because the one who was commanded to look at the bones being resurrected was only commanded to do so in order to see with his own eyes what he denied by saying: **How will God revive these after their death?** [He has made a mistake]. For there is no doubt that reviving the bones in this place means returning them to their places in the body of the one being looked at, which is He who is revived, in order to restore the soul that had left them at death. What indicates this is His saying: **Then We covered them with flesh**. There is no doubt that the soul was only breathed into the bones that were resurrected after they had been covered with flesh.

Since this is the case, and the meaning of *reconstruction* is the assembly of bones and their return to their places in the body, and this is the meaning of *spreading*, it is known that their two meanings are equal, and that they agree in meaning and do not differ. In that is a clarification of the correctness of what we have said about it.

As for the third reading, I do not consider it permissible to read it. It is the reading of those who read: **How shall we spread it** with the opening of the letter *nun* and the letter *ra*, because it is an anomaly of the reading of Muslims and its departure from the correct and eloquent speech of the Arabs.

Abu Ja'far said: God Almighty meant by His statement: **Then We covered them with flesh**, meaning the bones, "and the ha' in His statement: "Then We covered them with flesh," is from the mention of the bones.

The meaning of *naksooha* is that we dress it and cover it with it, just as a person's body is covered by the clothing he wears. The Arabs do the same, they make everything that covers something and conceals it, a garment and cover for it. From this is the saying of Al-Nabigha Al-Ja'di:

Praise be to God that my death did not come until I had put on a garment of Islam.

So Islam - by covering what he was wearing, concealing it and eliminating it - made it his clothing and garment.

Abu Ja'far said: God Almighty means by His statement: **So when it became clear to him**, when it became clear to him clearly what he had found strange about God's power and greatness before he had seen it, **he said, 'I know,' now after seeing it, clarifying it, and explaining**

it, 'that God has power over all things.'

Then the reading differed in the reading of his saying: **He said, 'I know that God...'**

Some of them read it: **He said, know** meaning a command to connect the alif of I know, and to make the meem jazm from it, and this is a general reading of the people of Kufa. They mention that in the reading of Abdullah, **It was said, know** is a command from God who gave life after his death, so he was commanded to look at what God will give life to after his death. And this is also narrated from Ibn Abbas.

Ahmad bin Yusuf al-Taghlabi told me, he said, al-Qasim bin Salam told us, he said, Hajjaj told me, on the authority of Harun, he said: It is in Abdullah's reading: **It was said, know that God** in the form of a command.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ibn Tawus, on the authority of his father - I think it was him, Abu Ja'far al-Tabari was not sure - I heard Ibn Abbas recite: **And when it became clear to him, he said, Know.** He said: That was only said to him.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', who said: It was mentioned to us, and God knows best, that it was said to him: Look! So he began to look at the bones, how some of them were connected to others, and that was with his eyes, and it was said: Know that God is capable of all things.

Abu Ja'far said: According to this statement, the interpretation of that is: When what was made clear to him of God's command and power became clear to him, God said to him: Know now that God has power over all things. If the interpreter of his statement: He said, know - and he read it as a command - were to refer it to the one about whom he was informed of what was related in this verse of his story, it would be a correct interpretation, and that would be like the speaker saying: Know that such and such happened, as a command from him to someone else, and he means himself by it.

Others read it as: **He said, I know**, as a report about himself to the speaker, with a hamza on the alif of I know and its severing, and raising the mim, meaning: So when what became clear to him of God's power and great authority became clear through his witnessing what he witnessed, he said: The one who made that clear: I know now that God is capable of everything.

This is how most of the people of Medina read it, and some of the people of Iraq read it. This is how a group of people of interpretation interpreted it.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, he said: When he witnessed what he witnessed of God's power, he said: **I know that God is capable of everything.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Abd al-Samad bin Muqal told us: that he heard Wahb Munabbih say: "When it became clear to him, he said: I know that God is capable of all things."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: With the eye of the Prophet of God, may God bless him and grant him peace, meaning the resurrection of the bones, then he said: **I know that God is capable of everything.**

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Uzair said at that time - meaning when he witnessed God reviving his donkey - **I know that God is capable of all things.**

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: He began to look at every part of it, connecting some of it to others, **and when it became clear to him, he said, 'I know that God is over all things competent.'**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said something similar.

Abu Ja'far said: The more correct of the two readings in this regard is the reading of the one who reads: **Know** by connecting the alif and making the mim jazm, as a command from God, the Most High, to the one who brought him back to life after his death, by commanding him to know that God - who showed him with his own eyes what he saw of His great power and authority, by bringing him and his donkey back to life after a hundred years of death and affliction, until they returned to the state they were in on the day He took their souls, and preserved his food and drink for him for a hundred years until He returned him to him in the state he was in on the day he placed him, unchanged - is capable of everything in this way.

We chose to read it in this way, and judged it to be correct, rather than anything else, because what preceded it of speech was a command from God Almighty: a statement to the one whom God revived after his death, and an address to him with it, and that is His saying: **Then look at your food and your drink, it has not spoiled, and look at your donkey... And look at the bones, how We raise them up.** So when that became clear to him in response to his question to his Lord: **How can God revive these after their death?** God said to him: Know that God, who did these things as you saw, is capable of other things, just as He is capable of what you saw and the like, as God Almighty said to His friend Abraham, peace be upon him, after He answered his question to Him in His saying: **My Lord, show me how You give life to the dead,** "And know that God is Exalted in Might and Wise." So He commanded Abraham to know, after He showed him how He revives the dead, that He is Exalted in Might and Wise. So likewise was the command of the one who asked, saying: **How can God give life to these after their death?** After I showed him how to revive it, he should know that God is capable of everything.

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

Tafsir al-Qurtubi

The Almighty said: "Or like the one who passed by a town and it was desolate on its roofs" Or for the purpose of conjunction based on the meaning and the estimation according to Al-Kisa'i and Al-Farra: Have you seen like the one who argued with Abraham about his Lord, or like the one who passed by a town? Al-Mubarrad said: The meaning is, have you not seen the one who argued with Abraham about his Lord, have you not seen who he is! Like the one who passed by a town. So he implied in the speech who he is. Abu Sufyan bin Hussein read or like the one who passed by with the opening of the waw, which is the waw of conjunction with the alif of interrogation entered on it, which means confirmation. The village was called a village because the people gathered in it, from their saying: I gathered the water, meaning I collected it, and it was mentioned before. Sulayman bin Buraydah, Najiyah bin Ka'b, Qatadah, Ibn Abbas, Al-Rabi', Ikrimah, and Al-Dahhak said that the one who passed by the village is Uzair. Wahb bin Munabbih, Abdullah bin Ubaid bin Umair, and Abdullah bin Bakr bin Mudar said: He is Jeremiah and he was a prophet. Ibn Ishaq said: Jeremiah is Al-Khidr, and Al-Naqqash narrated it on the authority of Wahb ibn Munabbih. Ibn Atiyyah said: This is as you see, unless it is a name that coincides with a name, because Al-Khidr was a contemporary of Moses, and the one who passed by the village was after him by some time from the tribe of Aaron, according to what Wahb ibn Munabbih narrated.

I said: If Al-Khidr is Jeremiah, then it is not far-fetched that he is him, because Al-Khidr has been alive since the time of Moses until now, according to the correct view, as will be explained in Surat Al-Kahf. If he died before this story, then the statement of Ibn Atiyyah is correct, and God knows best. An-Nahhas and Makki narrated from Mujahid that he was an unnamed man from the Children of Israel. An-Naqqash said: It is said that he is the servant of Lot, peace be upon him. Al-Suhayli narrated from Al-Qutbi that he is Isaiah according to one of his two statements. The one who revived it after its destruction was Kushk the Persian. The village mentioned is Jerusalem according to Wahb bin Munabbih, Qatada, Ar-Rabi bin Anas and others. He said: He was coming from Egypt and his food and drink mentioned were green figs and grapes and a cup of wine. It was also said: juice. It was also said: a small water container was his drink. The one who evacuated Jerusalem at that time was Bukhtanash, who was the governor of Iraq for Al-Harasis, then for Istasib bin Lahrasib, the father of Ispandiad. Al-Naqqash narrated that some people said: It is Al-Mu'tafika. Ibn Abbas said in the narration of Abu Salih: Nebuchadnezzar invaded the Children of Israel and captured many

people from them and brought them, including Uzair bin Sharkhiya, who was one of the scholars of the Children of Israel. He brought them to Babylon. One day, he went out on some errand to the Monastery of Heraclius on the banks of the Tigris. He dismounted under the shade of a tree while riding his donkey. He tied the donkey under the shade of the tree and then went around the village. He did not see any inhabitants in it, and it was completely deserted. He said: How can God revive this after its death? It was said: It is the village from which thousands left, fearing death. This was said by Ibn Zayd. Ibn Zayd also said that the people who left their homes, thousands, fearing death, and God said to them, "Die." A man passed by them and they were rotten, sprouting bones. He stopped and looked and said: How can God revive this after its death? So God caused him to die for a hundred years. Ibn Atiyah said: This statement by Ibn Zayd contradicts the words of the verse, as the verse only includes an empty village with no inhabitants in it, and the reference with this is to the village. And its revival is only through construction and the presence of buildings and inhabitants. Wahb ibn Munabbih, Qatada, Ad-Dahhak, Ar-Rabi' and Ikrimah said: The village is Jerusalem when it was destroyed by Nebuchadnezzar the Babylonian. And in the long hadith where the Children of Israel caused the events, Jeremiah or Ezra stopped at the village and it was like a great hill in the middle of Jerusalem, because Nebuchadnezzar ordered his soldiers to move the dirt to it until he made it like a mountain, and Jeremiah saw the houses whose walls had fallen on their roofs, so he said: How can God revive these after their death?

Arish: the roof of a house. Everything that is prepared to provide shade or shelter is an arish, and from it is the arish of the grapevine, and from it is the saying of God the Almighty: **And of what they erect**. Al-Suddi said: He says it is fallen on its roof, meaning the roof fell and then the walls fell on it, and Al-Tabari chose it. And someone other than Al-Suddi said: Its meaning is empty of people and the houses are standing, and empty means vacant, and the origin of emptiness is emptiness, it is said: the house was khawt and khawyt khawwa khawwa *extended* and khawya: it was eaten, and likewise if it fell, and from it is the saying of God the Almighty: **Then those are their houses, empty because of what they did wrong** meaning empty, and it is said fallen, as He said: **So they are empty on their thrones** meaning fallen on their roof. Emptiness is hunger because the stomach is empty of food. The woman was khawt and khawyt also khawwa, meaning her stomach was empty at birth. And khawyt for her khawyat if you made a khawyah for her to eat and it is food. And khawy is the flat stomach of the ground on Fa'il. The camel prostrates when its belly is exposed to the ground while kneeling, and so does the man when

he prostrates.

God the Almighty said: **How will God revive this after its death?** Its meaning is from which path and by what reason? The apparent meaning of the wording is a question about reviving the village with construction and inhabitants, as is said now about ruined cities that are unlikely to be rebuilt and inhabited: How will this be rebuilt after its destruction? So this is as if this is the longing of someone who is standing and considering his city in which he knew his family and loved ones. And he gave him an example in himself of something greater than what he asked about, and the example that he gave him in himself may be that his question was only about reviving the dead of the sons of Adam, i.e. how will God revive its dead? At-Tabari narrated from some of them that he said: This statement was a doubt in God's ability to revive! So that is why he gave him an example in himself. Ibn Atiyyah said: There is no doubt in God's ability to revive a village by bringing construction to it, but doubt is conceivable from an ignorant person in the other aspect, and the correct thing is not to interpret the verse as doubt.

The Almighty said: **So God caused him to die for a hundred years.** "A hundred" is an adverbial accusative. **A year** means a year. It is said: **Years of floating** which is an emphasis on the first, just as it is said: **There was preoccupation between them.** Al-Ajjaj said:

Years of floating years have passed

It is in the estimation a floating plural, except that it is not mentioned alone, because it is not a name but rather an emphasis, as stated by Al-Jawhari. Al-Naqqash said: The year is a source like the floating, this amount of time was named after it because it is a floating of the sun in the sky. And the floating is like the swimming, and God the Most High said: "Each in an orbit floats." Ibn Atiyyah said: This is in the meaning of what Al-Naqqash said, and the year according to this is like the saying and the saying, and the apparent meaning of this death is that it is by removing the soul from the body. It was narrated in the stories of this verse that God the Most High sent to it a king from the kings to populate it and strive in that until its population was complete when the speaker was sent. It was said: When seventy years had passed since his death, God sent a great king from the kings of Persia called Kushk, and he populated it in thirty years.

The Almighty's saying: **Then He resurrected him** means He brought him back to life, and we have already discussed this.

God the Almighty said: **He said, 'How long have you remained?'** There is a difference of opinion as to who said to him, **How long have you remained?** Some say, **It was God, the Almighty, the Majestic.** He did not say to him, **If you are truthful,** as the angels said, as mentioned above. It is also said, **He heard a voice from the sky saying that to him.** It is also said, **Gabriel spoke to him.** It is also said, **A prophet.** It is also said, **A believing man from among those of his people who saw him when he died and lived until he was brought back to life.** So he said to him, **How long have you remained?**

I said: It is most apparent that the speaker is God, the

Most High, because He said: **And look at the bones - how We raise them up and then cover them with flesh** Al-Bukhari and Muslim. And God knows best. The people of Kufa read **kam labhat** by assimilating the tha' into the ta' because of their proximity to it in articulation. Their articulation is from the tip of the tongue and the roots of the incisors and because they are both unvoiced. An-Nahhas said: It is better to pronounce it clearly because the articulation of the tha' is different from the articulation of the ta'. It is said: This question was by the angel for the purpose of confirmation. *kam* is in the accusative case as an adverb.

"He said, 'I stayed a day or part of a day.'" He only said this based on what he had and what he thought, and based on this he is not lying if he reported it. Similar to this is the statement of the People of al-Kahf 18: "They said, 'We stayed a day or part of a day.'" They only stayed three hundred and nine years - as will come - and they were not lying because they reported what they had, as if they had said: What we have and what we think is that we stayed a day or part of a day. Similar to this is the statement of the Prophet, may God bless him and grant him peace, in the story of Dhu al-Yadayn:

I did not fall short and I did not forget. Some people say: It is a lie in the sense that there is a true lie in it, but he is not to be held accountable for it. Otherwise, lying is reporting something in a way that is different from what it is, and this does not differ based on knowledge or ignorance. This is clear in the view of the principles. Based on this, it is permissible to say: The prophets are not infallible from reporting something in a way that is different from what it is if it was not intentional, just as they are not infallible from forgetfulness and inattention. This is what is related to this verse, and the first statement is more correct. Ibn Jurayj, Qatadah, and al-Rabi' said: God caused him to die in the morning, then he was sent before sunset, so he thought that this day was one, so he said: I stayed a day. Then he saw the rest of the sun and feared that he might be lying, so he said: Or part of a day. It was said: Rather, I stayed a hundred years. And he saw from the construction of the village, its trees, and its buildings what indicated that to him.

God the Almighty said: **Then look at your food,** which is the figs he collected from the trees of the village he passed by. **And your drink has not become stale.** Ibn Masoud read: **This is your food and your drink has not become stale.** Talhah ibn Musarraf and others read: **And look at your food and drink for a hundred years.** The majority read with the ha' in the connection, except for the two brothers, who delete it. There is no disagreement that the pause on it is with the ha'. Talhah ibn Musarraf also read: **It has not become stale** and *look* and assimilated the ta' into the seen. According to the majority's reading, the ha' is original, and the damma was deleted for the jazm. It is derived from *sunnah*, meaning that the years have not changed it. Al-Jawhari said: "It is said: Sunun, and the sunnah is the same as "al-sanin," and there are two opinions about its deficiency: one of them is the waw, and the other is the ha'. Its root is sanah like the forehead, because it is from *sanahat an-nakhlah* and *tasnahat* if the years come upon it. A palm tree *sana'* means it bears one year and does not bear another,

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

and *sanaha* also, some of the Ansar said:

It is not a year of drought or a year of Rajab, but it is naked in the years of calamity.

And I stayed with the Banu Fulan, I stayed with them, and I also stayed. And I hired him as a musanat and musanaha also. And in the diminutive saniya and saniha. An-Nahhas said: Whoever reads lam yatasna and look says in the diminutive: saniya and the alif is deleted for the jussive, and he stops on the ha and says: lam yatasnahu, the ha is to show the movement. Al-Mahdawi said: It is possible that its origin is from sanitu masanat, meaning I treated him year after year, or from sanahat with the ha, if it is from sanait then its origin is yatasanna so the alif was dropped for the jussive, and its origin is from the waw as evidenced by their saying sanawat and the ha in it is for the pause, and if it is from sanahat then the ha is the lam of the verb, and the origin of sanah according to this is sanah. And according to the first opinion sanwah. And it was said: It is from the water asan if it changes, and it should have been on this basis it is yatasna. Abu Amr Al-Shaibani: It is from his saying **al-hama masnun** so the meaning is it did not change. Glass, it is not like that, because his saying *musnun* does not mean it changes, but rather it means it is cast according to the year of the earth. Al-Mahdawi said: Its origin, according to Al-Shaibani, is *yatasanna*, then one of the two *nuns* was replaced with *ya* due to the dislike of doubling, so it became *yatasanna*, then the *alif* was dropped for the sake of jazm and the *ha* was added for the sake of sukoon. Mujahid said: **lam yatasanna** did not mean it stinks. Al-Nahhas said: The most correct thing that has been said about it is that it is from the year, meaning the years did not change it. It is possible that it is from the year and in drought, and from that is the saying of God Almighty: **And We seized the people of Pharaoh with years** and his saying, peace be upon him:

O God, make them years like the years of Joseph. It is said: **The people became barren**, meaning they became dry. The meaning is that drought and famine did not change your food, or the years and decades did not change it, meaning it remained fresh and tender.

God the Almighty said: **And look at your donkey.** Wahb ibn Munabbih and others said: Look at the connection of its bones and its revival, part by part. It is narrated that God revived it in this way until it became joined bones, then He clothed it with flesh until it became a complete donkey. Then an angel came to it and breathed the spirit into it, and the donkey stood up braying. This is the opinion of most of the commentators. It is narrated from Ad-Dahhak and Wahb ibn Munabbih also that they said: Rather, it was

said to him: Look at your donkey standing in its tether, nothing has happened to it for a hundred years. The bones that he looked at were the bones of his own soul after God revived its eyes and head, while the rest of its body was dead. They said: And God blinded the eyes of Jeremiah and his donkey for this entire period.

God the Almighty said: **And We will make you a sign for the people.** Al-Farra' said: The waw was inserted in His statement **And We will make you** to indicate that it is a condition for a verb after it, meaning **And We will make you a sign for the people**, and to indicate the resurrection after death, **We made that**. If it is incorrect, the waw is made an inserted and redundant one.

Al-A'mash said: The place where he is a sign is that he came as a young man in the same state as he was on the day he died, and he found his sons and grandsons old. Ikrimah: He was forty years old on the day he died. It was narrated on the authority of Ali, may God be pleased with him, that Uzair left his family and left his wife pregnant, and he was fifty years old, so God caused him to die for a hundred years, then He resurrected him and he returned to his family when he was fifty years old and he had a son after a hundred years, so his son was fifty years older than him. It was narrated on the authority of Ibn Abbas that he said: When God revived Ezra, he rode his donkey and came to his camp. The people disapproved of him and they disapproved of him. He found in his house an old blind woman who had been their slave. Ezra left them when she was twenty years old. He said to her: Is this the house of Ezra? She said: Yes! Then she cried and said: Ezra parted from us such and such years ago! He said: I am Ezra. She said: We lost Ezra a hundred years ago. He said: God caused me to die for a hundred years and then resurrected me. She said: Ezra was the one whose prayers were answered for the sick and the afflicted, so he would recover, so pray to God to restore my sight. So he prayed to God and wiped her eyes with his hand and she recovered as if she had been freed from a shackle. She said: I bear witness that you are Ezra! Then she went to the leaders of the Children of Israel, among whom was the son of Ezra, an old man of one hundred and twenty-eight years, and his grandsons were old men. She said: O people, by God, this is Ezra! His son came to him with the people and his son said: My father had a black mole like a crescent moon between his shoulders. He looked at it and saw that it was Ezra. It was said: He came after everyone he knew had perished, so he was a sign for those of his people who were alive, as they were certain of his condition by hearing. Ibn Atiyyah said: In his death during this period and then his revival after that is the greatest sign, and his entire affair is a sign for the ages past, and there is no need to specify some of it over others.

God the Almighty said: **And look at the bones - how**

We resurrect them. The Kufians and Ibn Amir read it with a zay, and the rest read it with a ra'. Abaan narrated from Asim that We resurrect it with a fatha on the noon and a damma on the sheen and the ra'. Ibn Abbas, al-Hasan, and Abu Haywah read it likewise. It was said: They are two languages for revival with one meaning, just as it is said: he returned and I returned it, the water subsided and I subsided it, and the animal lost and I lost it. However, what is known in the language is that God resurrected the dead, so they resurrected, meaning God revived them and they came to life. God the Almighty said: **Then, if He wills, He will resurrect him.** And resurrecting him is like spreading a garment. And resurrecting the dead, meaning he lived after death. Al-A'sha said:

Until people say from what they saw, **Oh, how strange is the dead man who spreads the report.**

So death is as if the bones and limbs are being folded, and revival is as if the limbs are being spread out to one another. As for the reading of *nanshazha* with a z, it means we raise it. *Nashaz* means that which is elevated from the ground. He said:

You see the yearling fox in it, as if it were a well-dressed horse when it rises high.

Al-Maki said: The meaning is: Look at the bones, how we raise some of them on top of others in the structure to revive them, because rising means rising, and from this comes the rebellious woman, who rises from the obedience of her husband, and from this is the saying of God the Almighty: **And when it is said, 'Arise,' then rise** meaning rise and join together. Also, the reading with the letter Ra' means revival, and the bones do not come to life on their own until they join together, and the letter Zay is more appropriate for this meaning, as it means joining without revival. So what is described as revival is the man, not the bones on their own, and it is not said: This is a living bone, but rather the meaning is: Look at the bones, how we raise them from their places in the earth to the body of their owner to revive them. Al-Nakha'i read Nanshizuha with a fatha on the letter Noon and a damma on the letter Sheen and the letter Zay, and this was narrated from Ibn Abbas and Qatada. Abi bin Ka'b read Nanshiha with a Ya'.

Clothing: what is covered of clothes, and meat is likened to it. Labid used it as a metaphor for Islam, saying:

Until I acquired a garment of Islam

The beginning of the Surah has been mentioned.

God the Almighty said: **And when it became clear to him, he said, 'I know that God has power over all things.'** with the alif cut off. It has been narrated that God the Almighty revived part of him and then showed him how He revived the rest of his body. Qatada said that he began to look at how some of his bones were connected to each other, because the first thing God created from was his head, and it was said to him: *Look*, so he said at that time: **I know**, with the alif cut off, meaning I know this. At-Tabari said: The meaning of His statement **And when it became clear to him** is when what he had found strange in God's power before he saw it became clear to him clearly, he said: I

know. Ibn Atiyyah said: This is a mistake, because it required something that the wording does not require, and it was interpreted based on an anomalous statement and weak possibility. In my opinion, this is not an admission of what was before he denied it, as At-Tabari claimed, but rather it is a statement prompted by consideration, just as a believing person says when he sees something strange in the power of God the Almighty: **There is no god but God**, and the like. Abu Ali said: Its meaning is: I know this type of knowledge that I did not know.

I said: We have mentioned this meaning from Qatada, and Makki, may God have mercy on him, said the same. Makki said: He spoke about himself when he witnessed the power of God Almighty in reviving the dead, so he was certain of that by witnessing, so he acknowledged that he knows that God is capable of everything, meaning I know this type of knowledge that I did not know with my own eyes. This is according to the reading of those who read **I know** by cutting off the alif, and they are the majority of the readers. Hamza and Al-Kisa'i read by connecting the alif, and it has two possible meanings: One of them is that the angel said to him: Know, and the other is that he puts himself in the position of the separate foreign addressee, so the meaning is: When it became clear to him, he said to himself: Know, O soul, this is the certain knowledge that you did not know with your own eyes. Abu Ali recited in a similar meaning:

Farewell kitten, the caravan is leaving

Didn't your eyes close on a sore night?

Ibn Atiyyah said: Abu Ali was comforted in this meaning by the poet's saying:

Remember who I am and where I drank it, he orders a psychic like this, the camel attack

Al-Makki said: It is far-fetched that this is a command from God, the Most High, to him to know, because He has revealed to him His power, and shown him a command that he is certain of its truth and he has acknowledged the power, so there is no point in God commanding him to know that, rather he commands himself to do that and it is permissible and good. And in the letter of Abdullah there is what indicates that it is a command from God, the Most High, to him to know, in the sense of adhere to this knowledge when you have witnessed and become certain, and that is because in his letter it is said: Know, and also it is in agreement with what preceded it from the command in His statement: So look at your food and look at your donkey and look at the bones, so likewise and know that God, and Ibn Abbas used to recite it, it was said: Know, and he would say: Is he better or Abraham? When it was said to him: And know that God is Exalted in Might and Wise. So this shows that it is from the statement of God, the Most High, to him when he witnessed the revival.

Tafsir Ibn Kathir

The Almighty said: "Have you not seen the one who argued with Abraham about his Lord?" This is as

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Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

strong as His saying: Have you seen the like of the one who argued with Abraham about his Lord? That is why He followed it with His saying: "Or like the one who passed by a town and it was desolate on its roofs?" They differed about who this passer-by was. Ibn Abi Hatim narrated, on the authority of Issam bin Rawad, on the authority of Adam bin Abi Iyas, on the authority of Israel, on the authority of Abi Ishaq, on the authority of Najiyah bin Kaab, on the authority of Ali bin Abi Talib, that he said: He is Ezra. Ibn Jarir narrated it on the authority of Najiyah himself, and Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Ibn Abbas, Al-Hasan, Qatadah, Al-Suddi, and Sulayman bin Buraydah. This is the well-known statement. Wahb bin Munabbih and Abdullah bin Ubayd said: He is Jeremiah bin Hilqiya. Muhammad bin Ishaq said, on the authority of someone who is not accused, on the authority of Wahb bin Munabbih, that he said: He is the name of Al-Khidr, peace be upon him. Ibn Abi Hatim said: My father told us: I heard Sulayman ibn Muhammad al-Yassari al-Jari from the people of al-Jari, the cousin of Mutraf, who said: I heard Salman say: A man from the people of Ash-Sham says: The one whom God caused to die for a hundred years and then resurrected him is called Ezekiel ibn Buwar. Mujahid ibn Jabr said: He is a man from the Children of Israel. As for the village, it is well-known that it is Jerusalem. He passed by it after Bukhtanasr destroyed it and killed its people. **And it was empty,** meaning that there was no one in it, from their saying, **The house was empty, it was empty.**

- And his saying, **on its thrones**, meaning its roofs and walls had fallen onto its courtyards. So he stood thinking about what had become of it after the great construction, and he said, **How can God revive this after its death?** This is because he saw its destruction and its severe ruin and its distance from returning to what it was. God Almighty said, **So God caused him to die for a hundred years, then He resurrected him.** He said: And the country was inhabited after seventy years had passed since his death, and its inhabitants were complete, and the Children of Israel returned to it. So when God Almighty resurrected him after his death, the first thing that God revived in him was to see with them God's work in him: how to revive his body. So when he became straight, God said to him, meaning through the angel: **How long have you remained?** He said, **I have remained a day or part of a day.** He said: This is because he died at the beginning of the day, then God resurrected him at the end of the day. So when he saw the sun remaining, he thought that it was the sun of that day, so he said, **or part of a day.** He said, "Rather, you have remained a hundred years. So look at your food and your drink. "And look at your donkey," meaning how God the Almighty will revive it, and you will see. **And We will make you a sign for the**

people, meaning a proof of the Resurrection. **And look at the bones, how We raise them**, meaning We raise them, so that some of them are mounted on others. Al-Hakim narrated in his Mustadrak from the hadith of Nafi' ibn Abi Nu'aym from Ismail ibn Hakim, from Kharijah ibn Zayd ibn Thabit, from his father, that the Messenger of God, may God bless him and grant him peace, recited: **How We raise it**, with a zay, then he said: Its chain of transmission is authentic. They did not narrate it. It was recited *Nanshizha*, meaning We revive it, as Mujahid said, **Then We clothe it with flesh.** Al-Suddi and others said: The bones of his donkey were scattered around him, right and left. He looked at them and they were shining white. Then God sent a wind that gathered them from every place in that neighborhood. Then He put each bone in its place until it became a standing donkey made of bones with no flesh on it. Then God covered it with flesh, nerves, veins, and skin. God sent an angel who blew into the donkey's nostrils, and it brayed with the permission of God Almighty. All of this was in the sight of the Almighty. Then, when all of this became clear to him, **He said, 'I know that God has power over all things.'** That is, I know this, and I have seen it with my own eyes. So I am the most knowledgeable of the people of my time about this. Others read, **He said, 'I know,' meaning that he was commanded to know.**

Fath al-Qadir

His saying: 259- "Or like the one" or for conjunction based on the meaning, and the estimate: Have you seen like the one who argued or like the one who passed by a village? Al-Kisa'i and Al-Farra' said it. Al-Mubarrad said: The meaning is: Have you not seen the one who argued with Abraham about his Lord, have you not seen who is like the one who passed by a village? So he omitted his saying who is he? A group chose that the kaf is redundant, and others chose that it is nominal. The famous view is that the village is Jerusalem after Bukhtanasr destroyed it, and it was said: What is meant by the village is its people. And his saying: "Empty on its thrones" means fallen on its thrones, meaning the roof fell and then the walls fell on it, Al-Suddi said it and Ibn Jarir chose it, and it was said: Its meaning is empty of people and the houses are standing, and the origin of emptiness is emptiness, it is said: the house became empty and emptied and emptied and emptied: it became deserted, and emptiness is also hunger due to the stomach being empty of food. The first statement is apparent, based on the meaning of his statement: "on its thrones **from the word khawa the house collapsed or from khawat the earth collapsed** and this sentence is a circumstantial statement: that is, from the state of being like that. And his statement: "How will God revive this?" means when will He revive or how will He

revive, and this is a ruling out of reviving it while it is in that state similar to the state of the dead that is different from the state of the living, and the object is presented because the ruling out arises from his side and not from the side of the agent. So when the passerby said this statement ruling out reviving the mentioned village by populating it and dwelling in it, God gave him an example in himself of something greater than what he asked about, "So God caused him to die for a hundred years and then resurrected him." At-Tabari narrated from some of them that he said: This statement was a doubt in the ability of God, the Most High, to revive a village by bringing it to life, and doubt can only be imagined if his question was about reviving its dead. And his statement: "a hundred years" is an accusative of circumstance. And the year: the year is originally a source like the year, and this amount of time is named after it. His saying: **He resurrected him** means He revived him. His saying: **He said, 'How long have you remained?'** is a resumption, as if someone asked him what he said to him after his resurrection. There is disagreement about the subject of *said*. It was said: It is God, the Almighty, and it was said: The angel of the heavens called him with that. It was said: It is Gabriel, and it was said: Someone else. It was said: It is a prophet from the prophets. It was said: A man from the believers from his people who witnessed him with him that God caused him to die and he lived until his resurrection. The first is more appropriate because of his saying later: **And look at the bones, how We raise them up**. Ibn Amir and the people of Kufa, except for Asim, read: **How long have you remained?** by assimilating the *tha'* into the *ta'*. And "*kam*" is in the accusative case as an adverbial phrase, and he only said: "a day or part of a day" based on what he had and thought, so he would not be lying. Similar to this is the statement of the People of al-Kahf 18: "They said, 'We stayed a day or part of a day'" and similar to this is the statement of the Prophet (peace and blessings of God be upon him) in the story of Dhu al-Yadayn: "You did not fall short, nor did I forget." This is what supports the statement of those who said: Truth is that which matches belief, and falsehood is that which contradicts it. And his statement: "He said, 'Rather, I stayed a hundred years'" is also a resumption as mentioned previously: meaning, I did not stay a day or part of a day, rather I stayed a hundred years. And his statement: "Then look at your food and your drink; it has not become stale" is God's command to look at this great effect of the effects of power, which is the lack of change in his food and drink despite the length of that period. Ibn Mas'ud read: "This is your food and your drink, it has not become stale" and Talha ibn Musarraf read: "Look at your food and your drink for a hundred years." It was also narrated from Talha that he read: "It has not become stale" by assimilating the *ta'* into the *seen* and deleting the *ha'*. The majority of people read it with the *ha'* in the connection, and *tasna* is taken from *as-sunnah*: meaning the years did not change it, and its origin is *sanah* or *sanwah* from *sanahat an-nakhlah* and *tasnahat*: if the years came upon it, and a palm tree *sanaa*: meaning it bears one year and does not bear another, and *asnahat* at the Banu Fulan: I stayed with them, and its origin is *yatasana*, the *alif* was dropped for the *jazm* and the *ha'* for the *sukun*. It was said: it is from *asna al-ma'*: if it changed, and based on this it

should have been said: *yatasna* from his saying: **al-hama masnoon** said by Abu Amr al-Shibanis. Al-Zajaj said: it is not like that, because his saying: *al-masnoon* does not mean it changed, but rather it means it was poured on the age of the earth. And his saying: **And look at your donkey** the commentators differed in its meaning, the majority went to that its meaning is look at it how its parts were scattered, and its bones decayed, then God revived it and it returned as it was. Ad-Dahhak and Wahb ibn Munabbih said: Look at your donkey standing in its stable, nothing has happened to it after a hundred years have passed. The first statement is supported by the Almighty's statement: **And look at the bones - how We raise them up**. The second statement is supported by its relevance to His statement: **Then look at your food and your drink - it has not become stale**. Rather, the Almighty mentioned that his food and drink did not change after informing him that he had remained for a hundred years, although the fact that that food and drink did not change is not suitable as evidence for that long period. Rather, what He said about his remaining for a day or part of a day is to increase the greatness of that which God caused to die for that period. For if he saw that his food and drink did not change, although he thought that he had only remained for a day or part of a day, his confusion would increase and his doubt would become stronger. So if he looked at his donkey's rotten bones, he would decide that this was the work of One whose power is beyond the comprehension of the minds, for the food and drink are happy to change. And they remained unchanged for this long period, and the donkey lives for a long period. And it became like this **So blessed be God, the best of creators**. His saying: "And We will make you a sign for the people." Al-Farra' said: He inserted the *waw* in his saying: "And We will make you" to indicate that it is a condition for a verb after it, meaning: And We will make you a sign for the people and an indication of the resurrection after death, We made that. If you wish, you can make the *waw* an inserted and redundant word. Al-A'mash said: The place where it is a sign is that he came as a young man in the same state as he was on the day he died, and he found his sons and grandsons old. His saying: "And look at the bones, how We raise them." The Kufians and Ibn Amir read it with a *zay*, and the rest read it with a *ra'*. Abaan narrated from Asim Nasha'ra with a *fatha* on the first noon and a *sukoon* on the second, and a *damma* on the *sheen* and the *ra'*. Al-Hakim narrated and authenticated it from Zayd ibn Thabit that the Messenger of God, may God bless him and grant him peace, read *Kayfa nanshazha* with a *zay*. So the meaning of reading with a *zay* is that we raise it, and from it comes the *nashz*: which is the elevated part of the earth, meaning that some of it is raised to others. As for the meaning of reading with the silent *ra'*, it is clear from **God resurrected the dead**: meaning He brought them back to life. And His statement: **Then We clothed them with flesh**: meaning: We covered them with it as we cover the body with clothing. So clothing was used as a metaphor for that, just as al-Nabigha used a metaphor for Islam, saying:

Praise be to God that my death did not come until I had put on a garment of Islam.

His statement: **When it became clear to him** meaning

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

what was mentioned previously of the signs that God Almighty showed him and commanded him to look at and ponder, **he said, 'I know that God has power over all things'** nothing is impossible for Him. Ibn Jarir said: The meaning of his statement: **When it became clear to him** is when what was strange about God's power became clear to him clearly before he saw it. **He said, 'I know.'** Abu Ali al-Farisi said that it means: I know that this is the kind of knowledge that I did not know. Hamza and al-Kisa'i read **They said, 'Your Lord knows best'** in the form of a command, addressing himself in a manner of abstraction.

Abd bin Hamid, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated, and authenticated it, on the authority of Ali, regarding his statement: **Or like the one who passed by a town**, he said: Uzair, the Prophet of God, left his city when he was a young man, and passed by a ruined town, which was empty of its inhabitants, and said: **How can God revive this after its death?** So God caused him to die for a hundred years, then He resurrected him. The first thing God created were his eyes, and he began to look at his bones as they joined together, then they were covered with flesh, then the soul was breathed into him. It was said to him: **How long did you stay?** He said: **I stayed a day or part of a day.** He said: **Rather, I stayed a hundred years.** So he came to his city. He had left behind a young cobbler neighbor, and he came back when he was an old man. It was narrated from a group of the Salaf that the one whom God caused to die was Ezra, among them Ibn Abbas according to Ibn Jarir and Ibn Asakir, and among them Abdullah bin Salam according to Al-Khatib and Ibn Asakir, and among them Ikrimah, Qatadah, Sulayman, Buraydah, Ad-Dahhak and As-Suddi according to Ibn Jarir, and it was narrated from another group that the one whom God caused to die was a prophet named Jeremiah, among them Abdullah bin Ubayd bin Umair according to Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim, and among them Wahb bin Munabbih according to Abd Al-Razzaq, Ibn Jarir and Abu Al-Shaykh. Ibn Ishaq also narrated from him that he was Al-Khidr. Ibn Abi Hatim narrated from a man from the people of Ash-Sham that he was Ezekiel. Ibn Kathir narrated from Mujahid that he was a man from the Children of Israel. The first opinion is more popular. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: *khawiyja* he said: ruins. Ibn Abi Hatim narrated from Qatadah who said: *khawiyja* with no one in it. He also narrated from Ad-Dahhak who said: **on its roofs** its ceilings. Ibn Jarir narrated on the authority of Al-Suddi who said: **It fell on its roofs.** Ibn Abi Hatim narrated on the authority of Qatadah who said: **It stayed for a day**, then he turned and saw the sun and said: **Or part of a day.** He also narrated on his authority who said: **The food that he had with him was a basket of figs, and his drink was a**

skin of juice. He also narrated something similar on the authority of Mujahid. Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **It has not become stale**, he said: It has not changed. Abd bin Hamid and Ibn Jarir narrated that: **It has not become stale**, he said: It has not become foul. Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding his statement: **And We will make you a sign to the people**, something similar to what was mentioned above on the authority of Al-A'mash, and he also narrated something similar on the authority of Ikrimah. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **How shall We raise it up?** he said: We shall bring it out. Ibn Jarir narrated on the authority of Zaid bin Thabit who said: We shall revive it.

Tafsir al-Baghawi

259. The Almighty says: **Or like the one who passed by a town.** This verse is connected to the first verse, meaning **Have you not seen the one who argued with Abraham?** and the one who passed by a town. It was said: Its meaning is, **Have you seen the one who argued with Abraham about his Lord?** and **Have you seen the one who passed by a town?** They differed about that which passed by. Qatada, Ikrimah and Ad-Dahhak said: He is Aziz bin Sharkhiya. Wahb bin Munabbih said: He is Jeremiah bin Hilqiya, and he was the grandson of Aaron, and he is Al-Hadr. Mujahid said: He is an infidel who doubted the resurrection. They differed about that village. Wahb, Ikrimah and Qatada said: It is Jerusalem. Ad-Dahhak said: It is the Holy Land. Al-Kalbi said: It is the Monastery of Sabarabad. Al-Suddi said: Salma Badh. It was said: The Monastery of Heraclius. It was said: It is the land in which God destroyed those who left their homes, and they were thousands. It was said: It is the village of grapes, and it is two farsakhs from Jerusalem. **And it is empty** is fallen. It is said: The house was emptied with a kasra on the waw, it is khawa, shortened, if it fell. The house was emptied with a fatha, extended, if it was empty. **On its thrones** is its roofs, the singular of which is a throne. It was said: Every building is a throne, and its meaning is: The roofs fell and then the walls fell on them.

He said, 'How can God revive this after its death?' The reason for that, according to what Muhammad ibn Ishaq ibn Munabbih narrated, was that God Almighty sent Jeremiah to Nashiyya ibn Amuz, the king of the Children of Israel, to guide him in that and bring him report from God Almighty. The events among the Children of Israel became great and they committed

sins, so God Almighty inspired Jeremiah: **Remind your people of My blessings and tell them about their events and call them to Me.** Jeremiah said, **I am weak if you do not strengthen me, helpless if you do not inform me, and forsaken if you do not support me.** God Almighty said, **I will inspire you.** Jeremiah stood up among them and did not know what to say, so God inspired him at that time with a long, eloquent sermon in which he explained to them the reward of obedience and the punishment of disobedience. At the end of it, he said from God Almighty: "And I swear by My might that I will seize for them a trial in which the wise will be perplexed, and I will set over them a Persian tyrant whom I will clothe with awe and remove mercy from his chest, followed by a number like the blackness of the dark night." Then God Almighty inspired Jeremiah: Jeremiah said: I will destroy the children of Israel through Japheth, and Bapheth was from the people of Babylon, and they were from the descendants of Bapheth, son of Noah, peace be upon him. When Jeremiah heard that, he cried out and wept, and tore his clothes and threw ashes on his head. When God heard his supplication and weeping, He called out to him: O Jeremiah, is what I have revealed to you difficult for you? He said: Yes, O Lord, destroy me before I see in the children of Israel something that I do not like. God Almighty said: By My might, I will not destroy the children of Israel until the matter is decided by You. Jeremiah was pleased with that and his soul was content, so he said: No, by the One Who sent Moses with the truth, I am not pleased with the destruction of the children of Israel. Then he came to the king and informed him of that, and he was a righteous king, so he was glad and joyful and said: If our Lord punishes us, it will be for many sins, and if He pardons us, it will be by His mercy.

Then they remained after the revelation for three years, and they only increased in disobedience and persistence in evil. That was when their destruction drew near, and the revelation decreased. The king called them to repent, but they did not. So God empowered Nebuchadnezzar over them, and he went out with six hundred thousand banners, intending to go to the people of Jerusalem. When he had departed, the report came to the king, and he said to Jeremiah: Where is what you claimed that God revealed to you? Jeremiah said: God does not break His promise, and I trust in Him. When the time drew near, God sent to Jeremiah an angel who appeared to him as a man from the Children of Israel. Jeremiah said to him: Who are you? He said: I am a man from the Children of Israel. I have come to you to ask you about my relatives. I have maintained ties of kinship with them, and I have only treated them well, and my honoring them only increases my anger, so give me a fatwa about them. He said: Do well, maintain ties of kinship with them, and be glad for good. The king turned away and stayed for a few days, then he came to him in the form of that man and sat before him and said: I am the one who came to you about my family. Jeremiah said to him: Haven't their morals been purified for you yet? He said: O Prophet of God, by Him who sent you with the truth, I do not know of any honor that anyone has given to mercy except that I have presented it to them and done better. The Prophet Jeremiah, peace be upon him, said to him: Go back to them and ask God,

who reforms His righteous servants, to reform them. The king stood up and stayed for a few days, and Nebuchadnezzar and his cavalry had descended around the Holy House with more locusts than the Children of Israel. Their king said to Jeremiah: O Prophet of God, where is what God promised you? He said: I trust in my Lord. Then the king came to Jeremiah while he was sitting on the wall of the Holy House, laughing and rejoicing in the victory of his Lord, the Almighty and Majestic, which He promised him. He sat before him and said: I am the one who came to you about my family twice. The Prophet said: Is it not time for them to wake up from what they are in? The king said: O Prophet of God, I used to be patient with everything that happened to me from them before today, but today I saw them doing something that displeases God. The Prophet said: For what action did you see them? He said: For a great action that angered God, so God became angry and I came to you to inform you. I ask you by God who sent you as a prophet with the truth, except that you call upon God against them to destroy them. Jeremiah said: O Owner of the heavens and the earth, if they are doing what is right and correct, then spare them, and if they are doing something that does not please You, then destroy them. When the word came out of Jeremiah's mouth, God sent a thunderbolt from the sky into the Holy House, and the place of sacrifice caught fire and seven of its gates caved in. When Jeremiah saw that, he cried out, tore his clothes, threw ashes on his head and said: O Owner of the heavens, where is the appointment that You promised me? Then it was announced that what happened to them did not happen except because of your fatwa and your supplication. The Prophet, peace be upon him, was certain that it was his fatwa and that the questioner was the Messenger of God, peace be upon him. Jeremiah flew until he mingled with the wild beasts.

Then Nebuchadnezzar and his soldiers entered Jerusalem and trod the Levant and killed the Children of Israel until he annihilated them and destroyed Jerusalem. Then he ordered his soldiers to fill each man's shield and throw it into Jerusalem, so they did until they filled it. Then he ordered them to gather whoever was in the countries of Jerusalem, so the young and old of the Children of Israel gathered around them. He chose seventy thousand boys from them and divided them among the kings who were with him. Each man got four boys, and among those boys were Daniel and Hananiah. He divided the remaining Children of Israel into three groups, one third he killed, one third he took captive, and one third he left in the Levant. This was the first incident that God brought down on the Children of Israel because of their oppression. When Nebuchadnezzar turned away from them, returning to Babylon with the captives of the Children of Israel, Jeremiah came on his donkey with grape juice in a jug and a basket of figs until he reached Elijah. When he stood over it and saw its devastation, he said: **How can God revive this after its death?**

He who said that the one who passed by was Ezra said: When Nebuchadnezzar destroyed the Holy House and brought the Children of Israel to Babylon, Ezra was among them, along with Daniel and seven thousand of the people of the House of David. When

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

Ezra escaped from Babylon, he traveled on his donkey until he reached the Monastery of Heraclius on the banks of the Tigris. He wandered around the village and did not see anyone there, although most of its trees were bearing fruit. He ate some of the fruit, squeezed some of the grapes and drank from it, and put the excess fruit in a basket and the excess juice in a wineskin. When he saw the destruction of the village and the destruction of its people, he said: **How can God revive this after its death?** He said it in amazement, not in doubt about the resurrection.

We returned to the hadith of Wahn, who said: Then Jeremiah tied his donkey with a new rope, and God Almighty cast sleep upon him. When he slept, God took away his soul for a hundred years and caused his donkey to die, and his juice and figs were with him. God blinded the eyes of him so that no one saw him, and that was at noon. God prevented the wild beasts and birds from eating his meat. When seventy years had passed since his death, God sent an angel to a king of the Persian kings called Nushk and said: God commands you to go forth with your people and populate Jerusalem and Aelia until it returns to being more populated than it was. So the king delegated a thousand heromen with three hundred thousand workers for each heromen and they began to populate it. Then God destroyed Nebuchadnezzar with a mosquito that entered his brain, and God removed from the children of Israel those who remained, and he did not die in Babylon and returned them all to Jerusalem and its environs and they populated it for thirty years and they multiplied until they returned to the best they had been. When the hundred years had passed, God revived his eyes, and the rest of his body was dead. Then He revived his body while he was looking at it. Then he looked at his donkey and saw that its bones were scattered. Eggs, waving, then he heard a voice from the sky: O decayed bones, God commands you to gather together, so some of them gathered together, and some of them connected with each other, and it was called: God commands you to be clothed with flesh and skin, and it was like that, then it was called: God commands you to live, so he rose with God's permission and brayed, and God gave Jeremiah a long life, so he is the one who sees in the deserts, so that is what God Almighty said: **So God caused him to die for a hundred years, then He raised him up** meaning He brought him back to life **He said, 'How long did you remain?'** meaning: How long did you stay? It is said: When God brought him back to life, He sent an angel to him and asked him, **How long did you remain?** "He said, 'I have remained one day.'" That is because God Almighty caused him to die in the early morning and brought him back to life after a hundred years at the end of the day before the sun set. He said, **I have remained one day**, and he saw that the

sun had set. Then he turned and saw the remainder of the sun, so he said, **Or part of a day**. Rather, part of a day. The king said to him, "Rather, you have remained one hundred years. So look at your food," meaning the figs, **and your drink**, meaning the juice. **It has not stale**, meaning it has not changed. So the figs were as if they had been picked immediately, and the juice was as if it had been squeezed immediately.

Al-Kisa'i said: It is as if the years had not passed him by. Hamzah, Al-Kisa'i and Ya'qub read **lam yatasanna** without deleting the ha' in the connected word, and likewise **fa bihdahum iqtidah** 90-Al-An'am. The others read with the ha' in both of them, connected and paused. Whoever dropped the ha' in the connected word made the ha' an extra connection and said: Its origin is *yatasanna* so he deleted the ya' in the jussive mood and replaced it with a ha' in the pause. Abu Amr said: They are from *tasanna* with two noons: which is the change like the Almighty's saying: **from black mud that has been altered** 26-Al-Hajj, meaning it has changed, so a ya' was replaced with one of the two noons like the Almighty's saying: **Then he went to his family, stretching himself** 33-Al-Qiyamah, meaning he stretched himself out, and like His saying: **And he who has hidden it has failed** 10-Ash-Shams. Its origin is *dasitahu dissimilative*, and its diminutive is *sanaiha* and the verb is from *sanah*. He only said: **lam yatasannahu** and did not dualize it even though he informed about two things. He returned the change to the closest of the two words, which is the drink, and he was satisfied with mentioning one of the two mentioned. Because it has the meaning of the other: **And look at your donkey**. So he looked and saw that it was white bones. So God Almighty put the bones together, one on top of the other, and covered it with flesh and skin, and brought it back to life while it was looking. **And that We may make you a sign for mankind**. It was said that the waw is an extra, inserted letter. Al-Farra' said: The waw was inserted in it to indicate that it is a condition for a verb after it, the meaning of which is: And that We may make you a sign, meaning: a lesson and an indication of the resurrection after death. This was said by most of the commentators. Al-Dahhak and others said: He returned to his village as a young man with his children and the children of old men and women, and his head and beard were black.

The Almighty said: **And look at the bones, how We resurrect them**. The people of Hijaz and Basra read *nanshiruha* with a *ra* meaning We revive them. It is said: God resurrected the dead person, *nanshira* and *nanshira* and *nanshira*. God Almighty said: **Then when He wills, He will resurrect him** 22-Abasa. He said in the imperative: **And to Him is the resurrection** 15-Al-Mulk. The others read it with a *zay* meaning We raise them from the earth and return them to their place in the

body and mount some of them on top of others. *Inshiza* of something means raising it and disturbing it. It is said: **Anshazatuhu fanashaz** meaning I raised it and it rose.

They differed about the meaning of the verse. Most of them said: He meant the bones of his donkey. Al-Suddi said: God Almighty revived Ezra and then said to him: Look at your donkey, it has perished and its bones have decayed. God Almighty sent a wind that brought the bones of the donkey from every plain and mountain. The birds and beasts had taken them, and they gathered together and mounted one another while he was watching. So it became a donkey of bones with no flesh or blood. **Then We covered them with flesh.** Then He covered the bones with flesh and blood, so it became a donkey with no soul in it. Then an angel came walking until he took hold of the nostril of the winemaker and blew into it, so the donkey stood up and brayed with God's permission.

Some people said that he meant the bones of this man, because God Almighty did not cause his donkey to die, but rather caused him to die, so God revived his eyes and his head, and the rest of his body was dead. Then he said: Look at your donkey. So he looked and saw his donkey standing as it was the day he tied it up alive, it had not eaten or drunk for a hundred years, and he saw the ashes on its neck, new and unchanged. The meaning of the verse: **And look at your donkey** and look at your bones, how We will resurrect them. In the verse there is an inversion, and their meaning is: And look at your donkey, and look at the bones, how We will resurrect them, and that We may make you a sign for the people.

Qatada said on the authority of Ka'b and Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both: When God Almighty revived Ezra after He had caused him to die for a hundred years, he rode his donkey to his place of residence. The people did not recognize him and the people did not recognize his dwellings, so he set off among them until he reached his place of residence. There was a blind, crippled old woman who had been one hundred and twenty years old. She had recognized him and understood him.

Ezra said to her: O woman, is this the place of Ezra? She said: Yes, this is the home of Ezra, and she cried and said: I have not seen anyone for so and so years mention Ezra. He said: I am Ezra. She said: Glory be to God, for we have lost Ezra for a hundred years, and we have not heard any mention of him. He said: I am Ezra. God caused me to die for a hundred years, then He resurrected me. She said: Ezra was a man whose prayers were answered, and he used to pray for the sick and the afflicted for recovery. So pray to God to restore my sight so that I may see you. If you are Ezra, I will recognize you. So he called upon his Lord and wiped his hand over her eyes, and they recovered. Then he took her hand and said: Get up, by the permission of God, the Most High. So God released her legs, and she stood up healthy. She looked at him and said: I bear witness that you are Ezra. So she went to the Children of Israel while they were in their clubs and gatherings, and Ezra's son was an old man, one hundred and eighteen years old, and his grandsons were old men in the gathering. She called out: This is Ezra, he has come to you, but they denied

her. She said: I am so-and-so, your mistress. He prayed to his Lord for me, and restored my sight and released my legs, and he claimed that God had caused him to die for a hundred years. Then he sent him, and the people rose and came to him. His son said: My father had a black mole like a crescent moon between his shoulders. So he uncovered his shoulders and behold, it was Uzair.

Al-Suddi and Al-Kalbi said: When Ezra returned to his people, Nebuchadnezzar had burned the Torah and there was no covenant between the creation of God, so Ezra wept over the Torah, and an angel came to him with a vessel of water and gave him to drink from that water, and the Torah was represented in his chest, so he returned to the Children of Israel and God had taught him the Torah and sent him as a prophet, and he said: I am Ezra, but they did not believe him, so he said: I am Ezra, God has sent me to you to renew your Torah for you, they said: Dictate it to us, so he dictated it to them from his heart, and they said: God did not place the Torah in the chest of a man after it was gone except that he is his son, so they said: Ezra is the son of God, and the story will come in Surat Bara'ah, God willing.

The Almighty said: **So when that became clear to him,** he said: **I know.** Hamza and Al-Kisa'i read it in the subjunctive mood as a command, meaning God Almighty said: **I know.** The others read: **I know,** cutting off the alif and raising the meem as a report on the authority of Uzair, who said when he saw that: **I know,** "that God is over all things competent."

Tafsir al-Baidawi

259-"Or like the one who passed by a village **its meaning is or have you seen the like of the one so it was deleted because of the indication of have you not seen**" on it, and it was specified with the letter of comparison because the one who denies the revival is many and the one who is ignorant of its manner is more than can be counted, unlike the one who claims divinity, and it was said that the kaf is added and the meaning of the speech is have you not seen the one who argued or the one who passed. And it was said that it is an apposition carried on the meaning as if it was said: Have you not seen the like of the one who argued, or the like of the one who passed. And it was said: It is from the speech of Abraham, he mentioned it as an answer to his opposition and its meaning is or if you revive, then revive like the revival of God Almighty who passed by a village. And he is Uzair bin Sharhya. Or Al-Khidr, or a disbeliever in the resurrection. And his arrangement with Nimrod supports this. And the village is the Holy House when Nebuchadnezzar destroyed it. And it was said that it is the village from which thousands came out. And it was said other than them and its derivation is from villages which is the plural. "And it is empty on its thrones" empty, its walls falling on its roofs. "He said, 'How will God revive this after its death?'" In recognition of the inability to know the way to revive, and in awe of the power of the reviver if the speaker is a believer, and inconceivable if

Surat Al-Baqarah 2:259

Or like the one who passed by a town and it was desolate on its roofs. He said, "How will Allah revive this after its death?" So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you remained a hundred years. So look at your food and your drink. And look at your donkey, and We will make you a sign to the people. And look at the bones - how We raise them up and then clothe them with flesh. But when it became clear to him, he said, "I know that God has power over all things."

he is an unbeliever. "How" is in the accusative case as an adverbial phrase meaning when or as a state meaning how. "So God caused him to die for a hundred years" So He caused him to remain dead for a hundred years, or God caused him to die so he remained dead for a hundred years. "Then He resurrected him" with the resurrection. "He said, 'How long did you remain?'" The speaker is God and it is permissible for Him to speak to him even if he is an unbeliever because he believed after the resurrection or was close to believing. It was said that he was an angel or a prophet. "He said, 'I remained a day or part of a day,'" as one who thinks. It was said that he died at noon and was resurrected after a hundred, before sunset, so he said before looking at the sun a day, then he turned and saw the rest of it, so he said, "or part of a day," in contrast. "He said, 'Rather, you have remained a hundred years. So look at your food and your drink; it has not become stale.' **It has not changed with the passage of time, and its derivation is from the word sunnah. The letter ha is original if you consider the lam of sunnah to be a ha, and a silent ha if you consider a waw. It was said that its origin is lam yatasanna from stained mud, so the third nun was replaced with a vowel like taqdaa al-bazi.**" The pronoun is singular because food and drink are like one kind. It was said that his food was figs and grapes, and his drink was juice or milk, and everything remained the same. Hamza and al-Kisa'i read "lam yatasanna **without the letter ha**" in the connection. "And look at your donkey," how its bones have dispersed, or look at it intact in its place as you tied it up. We preserved it without water and fodder as we preserved food and drink from changing. The first is more indicative of the situation and more appropriate for what follows. "And that We may make you a sign for the people," meaning, We did that to make you a sign. It was narrated that he came to his people on his donkey and said, **I am Ezra**, but they denied him. He recited the Torah from memory, and no one had memorized it before him. They recognized him by that and said, **He is the son of God**. It was said that when he returned to his home, he was a young man and his children were old men. When he told them something, they said, **A story of a hundred years**. "And look at the bones," meaning the bones of the donkey, or the dead whom he was amazed at having been brought back to life. **How We resurrect them**, meaning how We resurrect them, or how We raise some of them on top of others and ride them on them. How is the object of *resurrected*, and the sentence is a state of the bones, meaning: look at them as they are brought back to life. Ibn Kathir, Nafi', Abu Amr, and Ya'qub read **We resurrect them from God resurrects the dead**, and it was read **We resurrect them from Nashr** meaning *spread*. "Then We clothed them with flesh. Then when it became clear to him," the subject of **it became clear**

is implied and explained by what follows, the meaning of **it is**, "So when it became clear to him that God has power over all things." He said, **I know that God has power over all things**. The first was omitted because the second indicated it, or what preceded it explains it, **So when what was unclear to him became clear to him**. Hamza and Al-Kisa'i read, **He said, I know**, as a command, addressing her, or he himself addressed her with it as a way of rebuking her.

Surat al-Baqarah 2:260

And when Abraham said, **My Lord, show me how You give life to the dead.** He said, **Do you not believe?** He said, **Yes, but [it is] to reassure my heart.** He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

Tafsir al-Jalalayn

And remember (when Abraham said, **My Lord, show me how You give life to the dead.** He said, **Do you not believe?** in My ability to give life? He asked Him, knowing that he believed in that, so that He would answer him with what He answered, so that the listeners would know His purpose. (He said, **Yes.** I believe, but I asked You, **so that my heart may be reassured** by witnessing the evidence. (He said, **Then take four birds and bring them to you,** with a kasra on the sad and a damma on it, incline them to you and cut them up and mix their meat and feathers. (Then place on every mountain) of the mountains of your land **a portion of them, then call them** to you **they will come to you running.** And know that God is Exalted in Might and Wise in His creation. So He took a peacock, an eagle, a crow, and a rooster and did with them what was mentioned, and held their heads close to him and called them, so the parts flew to each other until they were complete, then they came to their heads.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by that: Did you not see when Abraham said: My Lord, show me.

It is appropriate to connect the words **And when Abraham said** to the words **Or like the one who passed by a town,** and the words **Have you not seen the one who argued with Abraham about his Lord?** because the words **Have you not seen** do not mean **Have you not seen with your eyes,** but rather the meaning is **Have you not seen with your heart,** so its meaning is **Have you not known and remembered?** Even though its wording is the wording of seeing, it is sometimes connected to it with words that agree with its wording, and sometimes with words that agree with its meaning.

The interpreters differed about the reason for Abraham's question to his Lord to show him how He revives death.

Some of them said: His question to his Lord was that he saw a beast that had been divided into beasts and birds, so he asked his Lord to show him how He revived it, with its flesh being dispersed in the bellies of birds of the air and beasts of the earth, so that he could see that with his own eyes, and his certainty would increase by seeing it with his own eyes, to his knowledge of it, so God showed him that as an example of what He had informed him that He had

commanded him to do.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when Abraham said, 'My Lord, show me how You give life to the dead,'** He mentioned to us that the friend of God, Abraham, came upon a beast that was scattered among beasts and wild animals, and he said: **My Lord, show me how You give life to the dead.** He said, **Do you not believe?** He said, **Yes, but so that my heart may be reassured.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak say about His statement: **My Lord, show me how You give life to the dead.** He said: Ibrahim passed by a dead animal that had decayed and had been torn apart by the winds and wild beasts. He stood looking and said: Glory be to God! How does God give life to this? And he knew that God was able to do that. So that is what He said: **My Lord, show me how You give life to the dead.**

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, Ibn Jurayj said: It reached me that while Ibrahim was walking on the road, he came upon the carcass of a donkey with wild beasts and birds on it. Its flesh had been torn apart, leaving only its bones. When the wild beasts had gone and the birds had flown to the mountains and hills, he stopped and marveled, then said: My Lord, I know that you will gather them from the bellies of these wild beasts and birds! My Lord, show me how You give life to the dead! He said: Do you not believe? He said: Yes! But hearing is not like seeing it in person.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Abraham passed by a fish, half of which was on land and half of it was in the sea. That part of it was in the sea, eaten by the creatures of the sea, and that part of it was on land, eaten by the wild beasts and creatures of the land. The wicked one said to him: O Abraham, when will God gather this from the bellies of these? He said: O Lord, show me how You give life to the dead! He said: Do you not believe? He said: Yes! But so that my heart may be reassured!

Others said: Rather, the reason for his asking his Lord for that was the debate and argument that took place between him and Nimrod about that.

Who said that?

Ibn Humayd told us, Salamah told us, Muhammad ibn Ishaq told me: When what happened between Abraham and his people happened, as God related in Surat al-Anbiya, Nimrod said, regarding what they mentioned, to Abraham: Have you seen this god of yours, whom you worship and call others to worship, and whose power you mention that you glorify over others, what is it? Abraham said to him: My Lord is He who gives life and causes death! Nimrod said: I give life and cause death! Abraham said to him: How do you give life and cause death? Then he mentioned what God related of his argument with him. He said: Abraham said at that time: My Lord, show me how You give life to the dead. He said: Do you not believe? He said: Yes, but so that my heart may be reassured,

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And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

without doubt in God, the Most High, nor in His power, but he wanted to know that and his heart longed for it, so he said: **So that my heart may be reassured**, meaning: what it longed for if he knew it.

Abu Ja'far said: These two statements - I mean the first and the second - are close in meaning: that Abraham's question to his Lord to show him how He revives the dead was so that he could see with his own eyes what he had of knowledge of that.

Others said: Rather, his question to his Lord was that he received the good report from God that He had chosen him as a friend, so he asked his Lord to show him an immediate sign of that, so that his heart would be reassured that He had chosen him as a friend for Himself, and that would be supported by the certainty he had.

Who said that?

Musa bin Harun told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: When God chose Abraham as a friend, the Angel of Death asked his Lord to permit him to give Abraham the good report of that, and He gave him permission. So he came to Abraham who was not at home, so he entered his house, and Abraham was the most jealous of people. If he went out, he would close the door. When he came and found a man in his house, he rushed to him to seize him and said: Who gave you permission to enter my house? The Angel of Death said: The Lord of this house gave me permission! Abraham said: You are right! And he knew that he was the Angel of Death. He said: Who are you? He said: I am the Angel of Death, I have come to give you the good report that God has chosen you as a friend! So he praised God and said: O Angel of Death, show me the image in which you take the breaths of the infidels. He said: O Abraham, you cannot bear that! He said: Yes! He said: Then turn away! So Abraham turned away and looked at him, and behold, he was a black man whose head reached the sky, and flames of fire were coming out of his mouth. There was not a hair on his body except that he was in the form of a black man from whose mouth and ears flames of fire were coming out. Then Ibrahim fainted, then he came to and the Angel of Death had transformed into the first image. He said: O Angel of Death, if the unbeliever faced nothing at the time of death from affliction and sorrow except your image, that would suffice him. So show me how You take the breaths of the believers? He said: Turn away! So Ibrahim turned away, then he turned and saw a young man, the most handsome of people in face and the sweetest of scents, wearing white clothes. He said: O Angel of Death, if the believer had nothing from the comfort of his eye and honor with his Lord except this image of yours, it would suffice him. So the Angel of Death departed, and Ibrahim stood up, supplicating to his Lord, saying: O Lord, show me how You give life to the dead so that I may know that I am Your intimate friend! He said: Do you not believe that I am Your

intimate friend? - He said: Believe - He said: Yes! But so that my heart may be reassured by Your intimate friend.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Amr bin Thabit told us, on the authority of his father, on the authority of Saeed bin Jubair: **But so that my heart may be reassured**, he said: with friendship.

Others said: He said that to his Lord because he doubted God's ability to revive the dead.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub, regarding his statement: **But that my heart may be reassured**, he said: Ibn Abbas said: There is no verse in the Qur'an that I hope for more than it.

Muhammad ibn al-Muthanna narrated, Muhammad ibn Ja'far narrated, Shu'bah narrated, I heard Zayd ibn 'Ali narrating on the authority of a man, on the authority of Sa'id ibn al-Musayyab, who said: 'Abdullah ibn 'Abbas and 'Abdullah ibn 'Amr promised to meet - and we were young at that time - and one of them said to the other: Which verse in the Book of God has the greatest hope for this nation? 'Abdullah ibn 'Amr said: "Say: O My servants who have transgressed against themselves" (al-Zumar 39:53), until he finished the verse. Ibn 'Abbas said: As for you saying: It is - and what is more hopeful for this nation than it is the saying of Abraham, peace be upon him: **My Lord, show me how You give life to the dead.** He said: **Do you not believe?** He said: **Yes, but so that my heart may be reassured.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I asked Ata' bin Abi Rabah about His statement: **And when Abraham said, 'My Lord, show me how You give life to the dead.'** He said, **'Do you not believe?'** He said, **'Yes, but [to] reassure my heart.'** He said that something entered Abraham's heart that enters people's hearts, so he said, **My Lord, show me how You give life to the dead.** He said, **Do you not believe?** He said, **Yes.** He said, **Then take four birds**, to show him.

Zakariya bin Yahya bin Aban Al-Masry told me, he said: Saeed bin Talid told us, he said: Abd Al-Rahman bin Al-Qasim told us, he said: Bakr bin Mudar told me, on the authority of Amr bin Al-Harith, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab, he said: Abu Salamah bin Abd Al-Rahman and Saeed bin Al-Musayyab told me, on the authority of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: We are more deserving of doubt than Abraham. He said: 'My Lord, show me how You give life to the dead.' He said: 'Do you not believe?' He said: 'Yes, but so that my heart may be reassured.'"

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab and Saeed bin Al-Musayyab, on the authority of Abu

Hurairah, that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Abu Ja'far said: The most correct of these sayings in interpreting the verse is what is authentically reported from the Messenger of God (may God bless him and grant him peace) that he said, which is his saying: We are more deserving of doubt than Abraham. He said: My Lord, show me how You give life to the dead! He said: Do you not believe? And that his question to his Lord was that he asked Him to show him how to give life to the dead because of an impediment from Satan that appeared in his heart, like what we mentioned from Ibn Zayd earlier: that when Abraham saw the whale, part of which was on land and part of which was in the sea, and the beasts of the land and the beasts of the sea and the birds of the air, Satan cast a spell into his soul and he said: When will God gather this from the bellies of these? So Abraham then asked his Lord to show him how He gives life to the dead, so that he could witness it with his own eyes, and after that Satan would not be able to cast into his heart the same as he cast into it when he saw what he saw of that. So his Lord said to him: **Do you not believe?** He said: Did you not believe, O Abraham, that I am able to do that? He said: Yes, O Lord! But I asked you to show me that so that my heart would be reassured, and that Satan would not be able to put into my heart what he did when I saw this whale.

Yunus told me that, he said, Ibn Wahb told us, on the authority of Ibn Zayd.

The meaning of his saying: **So that my heart may be reassured** is so that it may be calmed and at peace with the certainty that it has.

This interpretation that we have mentioned about that is the interpretation of those who directed the meaning of his saying: **So that my heart may be reassured**: so that faith may increase, or: so that he may be certain.

He mentioned that he said: to be certain, or: to increase certainty or faith.

Abu Kuraib told us, he said, Abu Naim told us, on the authority of Sufyan, on the authority of Qais bin Muslim, on the authority of Saeed bin Jubair: **So that my heart may be reassured**, he said: So that it may be certain.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, and Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Abu al-Haytham, on the authority of Saeed bin Jubayr: **So that my heart may be reassured**, he said: So that my certainty may increase.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **But so that my heart may be reassured**, he said: so that my certainty may increase.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **But so that my heart may be reassured**. He said: And the Prophet of God, Abraham, wanted to increase his certainty to his certainty.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar said, Qatada said: To increase his certainty.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **But so that my heart may be reassured**. He said: Ibrahim wanted to increase his certainty.

Al-Muthanna told me, he said, Muhammad bin Katheer Al-Basri told us, he said, Israel told us, he said, Abu Al-Haitham told us, on the authority of Saeed bin Jubair: **So that my heart may be reassured**, he said: So that my certainty may increase.

Al-Muthanna told me, he said, Al-Fadl bin Dukayn told us, he said, Sufyan told us, on the authority of Abu Al-Haitham, on the authority of Saeed bin Jubair: **But so that my heart may be reassured**, he said: so that my certainty may increase.

Saleh bin Mismar told us, he said, Zaid bin Al-Habbab told us, he said, Khalaf bin Khalifa told us, he said, Laith bin Abi Salim told us, on the authority of Mujahid and Ibrahim, regarding his statement: **So that my heart may be reassured**, he said: So that I may increase in faith along with my faith.

Saleh told us, Zaid told us, Ziyad told us, on the authority of Abdullah Al-Amiri, who said, Laith told us, on the authority of Abu Al-Haitham, on the authority of Saeed bin Jubair, regarding God's statement: **So that my heart may be reassured**, he said: So that I may increase in faith along with my faith.

We have previously mentioned the statement of someone who said that the meaning of his saying, **So that my heart may be reassured**, is that I am your friend.

Others said that the meaning of his saying, **So that my heart may be reassured**, is that I know that you will answer me if I call upon you, and give me if I ask you.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **So that my heart may be reassured**, he said: I know that you will answer me when I call upon you, and give me when I ask you.

As for the interpretation of his saying: **He said, 'Have you not believed?'**, it is: Have you not believed? Like:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Qais bin Muslim, on the authority of Saeed bin Jubair, regarding his statement: **Have you not believed?** He said: Have you not been certain that I am your friend?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Have you not believed?** He said: Have you not been certain?

Abu Ja'far said: God Almighty meant by that: God said to him: **Then take four birds**, and he mentioned that the

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And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

four birds were: the rooster, the peacock, the raven, and the pigeon.

Who said that?

Ibn Hamid told us, Salamah told us, Muhammad ibn Ishaq told me, on the authority of some scholars: The people of the first book mention that he took a peacock, a rooster, a crow, and a pigeon.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The four birds are: the rooster, the peacock, the crow, and the pigeon.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me: **He said, 'The thigh of four birds.'** Ibn Jurayj said: They claimed that it was a rooster, a crow, a peacock, and a pigeon.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **He said, 'Take four birds.'** He said: So he took a peacock, a pigeon, a crow, and a rooster, different in their species and colors.

Abu Ja'far said: There are different readings of this. The majority of the people of Medina, Hijaz and Basra read it as: **Fasarahunna ilayka** with a damma on the *sad*, from the saying of the speaker: I turned to this matter if I inclined towards it, I draw pictures. And it is said: I am towards you to draw pictures, meaning: I am yearning and inclined. And from this is the saying of the poet:

God knows that we are looking forward to our neighbors on the day of separation.

It is the plural of asour, soura', and soor, like aswad, souda', and sowad. From this comes the saying of al-Tirmaah:

Chaste except for that, or that he portrays her as passion, and passion is a stroke for lovers

He means by his saying: Or that his desires may shape it, and incline it.

The meaning of his saying: **So turn them to you** is to bring them close to you and face them towards you, as one says: **Turn your face to me**, meaning, turn them towards me. And from the aspect of his saying: **So turn them to you** to this interpretation, there was in the speech, according to him, something that he had left out, which he had left out, sufficing with the apparent meaning of it. And its meaning then, according to him, would be: "He said: Take four birds and turn them to you," then he cut them up, **then place a part of them on each mountain**.

It may be possible that the meaning of this, if it is read in this way with a dammah on the *sad*, is: to cut them off, as Tobah bin Al-Humayr said:

When I pulled the rope, its webs creaked with the ends

of the sticks, the walls of which were very strong.

So the reasons brought me closer until I reached it with my rise, and my ascent almost depicted it.

Meaning: cut it. If this is the interpretation of his saying: **Then bring them to you**, then there is an inversion in the speech, and its meaning would be: Take four of the birds to you and bring them to you, and **to you** would be a connection to *take*.

A group of people from Kufa read it as **Fasrahenu ilayk** with a kasra, meaning: cut them off.

A group of Kufan grammarians claimed that they did not know *fasrahinna* or *fasrahinna* to mean **cut them off** in the speech of the Arabs - and that they did not know the kasra of the *sad* and its damma in that except with one meaning, and that they are both languages with the meaning of inclination, and that the kasra of the *sad* among them is a language of Hudhayl and Sulaym, and they recited for some of the Banu Sulaym:

A branch that becomes good and is preserved as if it were on the light of the vineyards

He means by his saying: *becomes, inclines*, and that the people of this language say: **He made him become**, and he makes him become *becoming*, and **make your face towards me**, meaning **make it inclined**, just as you say: **make it inclined**.

Some grammarians of Kufa claimed that he did not know of any reason for the statement: *Fasrahenna*, nor for the reading of those who read *Fasrahenna* with a damma or kasra on the *sad*, for the cutting, except that it is: *Fasrahenna ilayka!* in the reading of those who read it with a kasra on the *sad* from the reversed. That is because the lam of his verb was made in place of its 'ayn, and its 'ayn in place of its lam. So it would be from: *sara yasri sariyan*, for the Arabs say: he spent the night *yasri fi hudhu*, if he drew water, then he cut and drew water. And from that is the saying of the poet:

I became a look, if I came across a walnut shield tomorrow and the storms were wailing from the blood of the hollow

I became, I took a look, and from it the other said:

They say: Syria kills its people! Who will I have if I do not bring it immortality!!

My fathers, why don't you save them from death if they don't go, and my grandfathers!?

Meaning: He cut them off, then its *ya'*, which is the lam of the verb, was moved and made the 'ayn of the verb, and its 'ayn was changed and made its lam, so it was said: *sara yasir*, just as it was said: *'atha ya'tha 'athan*, then its lam was changed and made its 'ayn, so it was said: *'ath ya'ith*.

As for the grammarians of Basra, they said: **Fasrahenna ilayk** has the same meaning if it is read with the damma of the sad and with the kasra, in that it means in this place: cutting. They said: They are two dialects: one of them is: sara yasawur, and the other is: sara yasir, and they cited as evidence for that the verse of Tawbah ibn al-Humayr that we mentioned before, and the verse of al-Mu'alla ibn Jamal al-Abdi.

And the robe of the trampling of Safaya came, depicting her neck as a dark-skinned bastard

Meaning: He splits her neck and cuts it, and in the verse of Khansa:

The smell of it remained as it was

It means by al-Shams 91: the mountains, that they crack and disperse - and in the verse of Abu Dhu'ayb:

So help those who are frightened and block their paths against the predators: loyal and generous

They said: The saying of the speaker: I became the thing, has two meanings: I dictated it, and I cut it off. And they narrated a hearing: We became the judge with it, we separated the judgement with it.

Abu Ja'far said: This statement which we have mentioned from the Basrans: that the meaning of the damma in the Šād in His statement: **Fasrīhinā ilayk** and the kasra, are the same in meaning - and that they are two dialects, their meaning in this case: **So cut them off** - and that the meaning of *ilāyk* is to bring it forward before *Fasrīhinā* because it is the connection to His statement *Fakḥ* - is more correct than the statement of those grammarians of Kufa whose statement we have mentioned, who denied that there is any meaning for cutting in that except in the meaning of the heart which I have mentioned - due to the consensus of the people of interpretation that the meaning of His statement: *Fasrīhinā* does not come out of one of two meanings: either cut them off, or join them to you, with the kasra it was read that way or with the damma. So in the consensus of all of them on that, without their taking into account the kasra and damma of the Šād, nor their differentiation between the meaning of the two readings, I mean the kasra and the damma, the clearest evidence for the correctness of the statement of the grammarians of Basra who said that which we have mentioned from their statement, and the error of the statement of the grammarians of Kufa. Because if they had interpreted his saying: *Fasarihinna* to mean **He cut them off**, on the basis that the original sentence was *Fasarihinna*, then it was reversed and it was said: *Fasarihinna* with a kasra on the *sad*, because the *ya* was changed, *Fasarihinna* was replaced by the *ra*, and the *ra* was transferred to the *ya*, then there would have been no doubt - with their knowledge of their language and their awareness of their logic - that they would have separated between the meaning of that when it was read with a kasra on the *sad*, and between it when it was read with a damma on the *sad*. Since it would not have been permissible for someone who reversed *Fasarihinna* to *Fasarihinna* to read it *Fasarihinna* with a damma on the *sad*. And despite the difference in their reading of that, they interpreted it with one interpretation in one of the two ways that we mentioned, so in that is the

clearest evidence of the error of the one who said that that when it was read with a kasra on the *sad* it is interpreted as: cutting, reversed from **Sari yasra** to **Sara yasir**. And the one who claimed that the saying of the speaker **Asara yasura** and **Sara yasir** is not known in the speech of the Arabs to mean: cutting off is ignorant.

Those who were present mentioned that his interpretation of the words of God Almighty: **So he cut them off** means: So he cut them off.

Sulayman ibn Abd al-Jabbar told us, he said: Muhammad ibn al-Salt told us, he said: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **So he split them**, he said: It is Nabataean, so he split them.

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Jamrah, on the authority of Ibn 'Abbas, that he said about this verse: **Then take four birds and drive them to you**, he said: It is only a parable. He said: Cut them up, then place them in the four quarters of the world, a quarter here and a quarter there, then call them and they will come to you running.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **He cut them off**, he said: He cut them off.

Yaqub told me, he said, Hisham told us, he said, Husayn told us, on the authority of Abu Malik, regarding his statement: **Then cut them off to you**, he said: cut them off.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Hisin, on the authority of Abu Malik, the same.

Abu Kuraib told us, he said, Yahya bin Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id: **So make them sever**, he said: He said: The wing of this is at the head of this, and the head of this is at the wing of this.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said: Abu Amr claimed, on the authority of Ikrimah, regarding his statement: **Then cut them to yourself**, he said, Ikrimah said: In Nabataean, he cut them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Yahya, on the authority of Mujahid: **Then cut them off to you**, he said: cut them off.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then bring them to you**, pluck them with their feathers and their meat, tearing them apart, then mix their meat with their feathers.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then bring them to you**, he said: pluck them by their feathers and their flesh, tearing them apart.

Surat Al-Baqarah 2:260

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **Then bring them to you**, the Prophet of God, may God bless him and grant him peace, was commanded to take four birds and slaughter them, then mix their meat, feathers, and blood.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Then tear them to pieces**. He said, **Then mix blood with blood, and feathers with feathers**. "Then place a portion of them on every mountain."

It was narrated on the authority of Al-Husayn bin Al-Faraj who said: I heard Abu Muadh who said: Ubayd bin Sulayman told us who said: I heard Al-Dahhak say: **So turn them to you**, meaning: So split them, and in Nabataean it is *sara*, which means splitting.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So cut them to yourself**, meaning cut them off.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **Then bring them to you**, meaning: cut them to you and tear them apart.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **He cut them off** means he cut them off. It is the image in the speech of the Arabs.

Abu Ja'far said: In what we have mentioned of the statements of those whose words we have narrated in the interpretation of His statement: **So cut them to you**, that it means: So cut them to you, there is clear evidence of the correctness of what we have said in that regard, and the corruption of the statement of those who disagreed with us in it.

Since this is the case, whether the reader reads it with a damma on the sad: *fasirhunna ilayk*, or with a kasra on it *fasirhunna*, since they are two well-known languages with the same meaning. However, even if this is the case, what I prefer is to read it with it: *fasirhunna ilayk*, with a damma on the sad, because it is the higher and more famous of the two languages, and the most common among Arab tribes.

[As for the statement of those who interpreted his statement: **And turn them towards you** to mean: gather them towards you, direct them towards you, and gather them, this is a statement that was made by a small number of the people of interpretation.]

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: **So tie them to you**, tie them: tie them up.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, I said to Ata' about his statement: **Then bring them to you**, he said: Bring them to you.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Then bring them to you**, he said: Gather them.

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **Then place on every mountain a portion of them**.

Some of them said: He means by that: for every quarter of the world, a part of them.

Who said that?

Al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Jamrah, on the authority of Ibn Abbas: **Then place a portion of them on every mountain**, he said: Place them in the quarters of the world: a quarter here, a quarter here, a quarter here, a quarter here, **Then call them, they will come to you running**.

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 place a portion of them on every mountain**, he said: When he bound them, he slaughtered them, then he placed a portion of them on every mountain.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: The Prophet of God was commanded to take four birds and slaughter them, then mix their meat, feathers and blood, then divide them into four mountains. He told us that he drew shapes on their wings and held their heads in his hand, so that bone would go to bone, feather to feather, and piece to piece, and that was in the sight of the friend of God, Abraham, peace be upon him. Then he called them and they came to him running on their feet, and he threw each bird its head. This is a parable that God gave Abraham, saying: Just as He sent these birds from these four mountains, so God will send people on the Day of Resurrection from the four quarters of the earth and its regions.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi', who said: He slaughtered them, then cut them up, then mixed their meat and feathers, then divided them into four parts, and placed a part on each mountain. So bone went to bone, feather to feather, and piece to piece, and that was under the sight of the friend of God, Abraham. Then he called them and they came to him running, saying: Strung on their legs. This is a parable that God showed Abraham, saying: Just as these birds were sent from these four mountains, so God will send people on the Day of Resurrection from the four quarters of the earth and its regions.

Ibn Humayd told us, Salamah told us, Ibn Ishaq told us, on the authority of some of the scholars: The People of the Book mention that he took the four birds, then cut each bird into four parts, then he went to four mountains and placed a quarter of each bird on each mountain. So on each mountain there was a quarter of a peacock, a quarter of a rooster, a quarter of a crow, and a quarter of a pigeon. Then he called them and said: Come, by God's permission, as you were. So each quarter of them jumped toward its companion until they gathered, and each bird was as it was before he cut it. Then they came running to him as God had said. And it was said: O Abraham, this is how God gathers His servants and brings the dead back to life for the Resurrection from the East and West of the Earth, its Levant and its Yemen! So God showed him the resurrection of the dead by His power until he knew that, meaning: what Nimrod said was a lie and falsehood.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Then place a portion of them on each mountain.** He said: So he took a peacock, a dove, a crow, and a rooster. Then he said: Divide them, put the head of each one and the jaws of another in another and the feet of another with him. So he cut them up and divided them into quarters on the mountains, then he called them and they came to him all together, and God said: Just as you called them and they came to you, just as you revived these after this, so also gather these - meaning the dead.

Others said: Rather, the meaning of this is: Then place on each of the mountains that were the birds and beasts that used to eat the flesh of the beast that Abraham saw dead. When Abraham saw it, he asked to show him how to revive it and all the other dead things. They said: There were seven mountains.

Who said that?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: When Abraham said what he said, when he saw the beast from which the birds and beasts scattered when he approached it, and he asked his Lord what he asked, He said: **Take four of the birds** - Ibn Jurayj said: So slaughter them - then mix their blood, feathers and flesh, then place a part of them on each mountain where you saw the birds and beasts go. He said: So he made them seven parts, and held their heads near him, then he called them by the permission of God, and he looked at every drop of blood flying to the other drop, and every feather flying to the other feather, and every limb and every bone flying one to the other from the tops of the mountains, until every corpse met one another in the sky, then they came running until they reached its head.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: **Take four birds and divide them towards you**, then place them on seven mountains, and place a part of them on each mountain, then call them and they will come to you running. So Abraham took four birds and cut them into pieces, he did not put a part of a bird with its companion. Then he put the head of one with the leg of another, and the chest of one with the wing of another, and divided them among seven mountains,

then he called them and each part flew to its companion, then they all came to him.

Others said: Rather, God commanded him to do that on every mountain.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then place a portion of them on every mountain**, he said: Then scatter them on every mountain, they will come to you running, and thus God brings the dead to life.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: Then divide them into parts on every mountain, then call them, they will come to you running. Thus does God bring the dead to life. It is a parable that God gave to Abraham.

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, Ibn Jurayj said, Mujahid said: **Then place a portion of them on every mountain**, then scatter them in portions on every mountain, then call them, **Come, by God's permission.** Thus God brings the dead to life. An example that God gave to Abraham, peace be upon him.

Al-Muthanna told me, he said, Ishaq told me, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: He ordered him to make their legs, heads, and wings different, then he would place a part of them on each mountain.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **Then place on every mountain a portion of them**, so Ibrahim made a distinction between their legs and their wings.

Abu Ja'far said: The most appropriate interpretation of the verse is what Mujahid said, which is that God Almighty commanded Abraham to distribute the parts of the four birds, after cutting them up, on all the mountains that Abraham used to reach at the time God commanded him to distribute that and scatter them on them in parts. Because God Almighty said to him: **Then place on every mountain a part of them**, and *all* is a letter that indicates the encompassment of what it is added to, its wording is one but its meaning is collective.

If that is the case, then it is not permissible for the mountains on which God commanded Abraham to distribute the parts of the four birds to be outside of one of two meanings: either some of them, or all of them.

If it was some, then it is not permissible for that some to be anything other than what Abraham had the means to distribute the members of the four birds upon him.

Or it could be all of them, and it could also be like that.

God Almighty has informed us that He ordered him to do this on **every mountain**, and that was either every mountain that Abraham knew specifically, or the

Surat Al-Baqarah 2:260

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

mountains on the earth.

As for the statement of those who said: That there are four mountains, and the statement of those who said: They are seven, we do not have any evidence for the correctness of any of that, so we permit saying it. Rather, God commanded Abraham, peace be upon him, to make the four birds into separate parts on each mountain, so that Abraham would see His ability to gather their parts while they were scattered and dispersed in various different places, so that He would bring some of them together with others, and they would return, as they were before they were cut up and torn apart, and before their parts were scattered on the mountains, as living birds that fly, so that Abraham's heart would be reassured, and he would know that this is how God gathered the limbs of the dead for the resurrection, and He gathered their parts after decay, and returned each of their limbs to its place as it was before the destruction.

Abu Jaafar said: The part of everything is some of it, whether it is all divided into it correctly, or not divided. So, in this sense, it is different from the meaning of the arrow. Because the arrow of something is the part that is all divided into it correctly. That is why the word *Nasir* is often used in their speech when mentioning their shares of inheritance: the arrows, not the parts.

As for his saying: **Then call them**, its meaning is what I mentioned earlier on the authority of Mujahid, that he said: It is that he was commanded to say to the parts of the birds after distributing them on every mountain: Come with God's permission.

If someone were to say: Was Abraham commanded to call them while they were torn into pieces on the tops of the mountains, dead or after they had been brought back to life? If he was commanded to call them while they were torn apart and had no soul in them, then what is the point of commanding those who have no life in them to come? Because he was commanded to call them after they had been brought back to life, then what need was there for Abraham to call them when he saw them spread out on the tops of the mountains?

It was said: The command of God Almighty mentioned by Abraham, peace be upon him, to call upon them while they were separate parts, is only a command of creation, like God's saying to those whom He transformed into apes after they had been humans: **Be apes, despised** (al-Baqarah 2:65), not a command of worship, so it would be impossible except after the existence of the one commanded to worship.

Abu Ja'far said: By that, the Most High means: **And know**, O Abraham, that the One Who revived these birds after you tore them apart and scattered their parts over the mountains, then gathered them together and restored their souls until He restored them to their original state before you scattered them, is *Mighty*, in His might when He strikes those He strikes from among the tyrants and arrogant ones who disobeyed

His command, disobeyed His messengers, and worshipped other than Him, and in His vengeance until He takes vengeance on them, *Wise* in His command.

Ibn Hamid told us, Salamah told us, Ibn Ishaq told us: **And know that God is Mighty and Wise**. He said: Mighty in His power, Wise in His command.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And know that God is Exalted in Might** in His punishment, *Wise* in His command.

Tafsir al-Qurtubi

People differed on this question, whether it was asked by Abraham out of doubt or not? The majority said: Abraham, peace be upon him, never doubted that God would revive the dead, but rather he asked to see it, because souls are eager to see what they have been told, and for this reason he, peace be upon him, said:

Hearing is not like seeing it in person. Narrated by Ibn Abbas, and no one else narrated it. This was said by Abu Omar. Al-Akhfash said: He did not mean seeing with the heart, but rather seeing with the eyes. Al-Hasan, Qatada, Saeed bin Jubayr, and Al-Rabi' said: He asked to increase his certainty to his certainty. Ibn Atiyyah said: Al-Tabari included in his interpretation the following: And others said that he asked his Lord for that, because he doubted the power of God Almighty. And he included under the translation the following on the authority of Ibn Abbas: There is no verse in the Qur'an that I have more hope for than it. And it was mentioned on the authority of Ata bin Abi Rabah that he said: Something entered the heart of Ibrahim, which enters the hearts of people, so he said: My Lord, show me how You give life to the dead. And he mentioned the hadith of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

We are more deserving of doubt than Abraham, the hadith, then al-Tabari preferred this statement.

I said: The hadith of Abu Hurairah was narrated by Al-Bukhari and Muslim on his authority that the Messenger of God, may God bless him and grant him peace, said:

"We are more deserving of doubt than Abraham, when he said, 'My Lord, show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes, but [He said] that my heart may be reassured and that God may have mercy on Lot. He had sought refuge in a strong support. Had I remained in prison as long as Joseph remained, I would have answered the caller.'" Ibn Atiyyah said: "What Al-Tabari translated as is rejected in my opinion, and what was included in the translation is interpreted. As for the statement of Ibn Abbas: 'It is the most hopeful sign,' this is because it contains evidence of God the Most High and a request for life in this world, and this is not likely to be the case.

It is permissible to say: 'It is the most hopeful sign,' because of his statement: 'Do you not believe?' meaning that belief is sufficient and does not require further investigation and research. As for the statement of Ata': 'Some of what enters the hearts of people entered Abraham's heart,' this means that it was witnessed, as mentioned above." As for the saying of the Prophet, may God bless him and grant him peace: **We are more deserving of doubt than Abraham**, its meaning is that if he had doubts, we would have been more deserving of him, and we do not doubt, so Abraham, peace be upon him, is more deserving of not doubting. The hadith is based on denying doubt from Abraham, and what was narrated in it from the Prophet, may God bless him and grant him peace, is that he said:

That is pure faith is only in thoughts that are not proven, as for doubt, it is a pause between two matters, neither of which has any advantage over the other, and that is what was denied from Abraham, peace be upon him. And the revival of the dead is only proven by hearing, and Abraham, peace be upon him, was the most knowledgeable about it, as indicated by his saying, **My Lord is He who gives life and causes death**. So doubt is far from someone whose footing is established in faith only, so how about the rank of prophethood and friendship? And the prophets are infallible from major and minor sins that contain vice, by consensus. And if you contemplate his question, peace be upon him, and the rest of the words of the verse, you will not give doubt, and that is because the question with how is only his question about the state of something existing and established in the questioner and the one being asked, and similar to your saying: How did Zaid know? And how was the garment woven? And the like of this. And when you say: How is your garment? And how is Zaid? The question is only about one of his states. How may be a predicate of something that can be asked about with how, such as your saying, **However you wish, then be**, and such as Al-Bukhari's saying: **How was the beginning of revelation?** The how in this verse is only a question about the form of revival, and revival is established, but since we find that some of those who deny the existence of something may express their denial by asking about the state of that thing which they know is not correct, it follows from that that the thing in itself is not correct. An example of that is when a claimant says: I will raise this mountain, and the one who denies him says: Show me how you will raise it! This is a metaphorical way of expression, and its meaning is dialectical submission, as if he is saying: Suppose you raise it, then show me how you will raise it! So when the expression of Abraham, peace be upon him, was with this metaphorical ambiguity, God made it clear to him and led him to show him the truth, so He said to him: **Do you not believe?** He said: Yes. So the matter was completed and he was freed from all doubt, then he, peace be upon him, explained his question with reassurance.

I said: This is what Ibn Atiyah mentioned and he is an adult, and such doubt is not permissible for the prophets, may God's prayers be upon them, because it is disbelief, and the prophets agree on belief in the resurrection. God Almighty has informed us that Satan has no power over His prophets and saints, so He said:

Indeed, My servants - over them you have no authority. And the accursed one said: Except for Your sincere servants among them. And if He has no authority over them, how can He make them doubt? Rather, he asked to see how the parts of the dead are gathered after they are separated and how the nerves and skins are joined after they are torn apart. So he wanted to ascend from the knowledge of certainty to the knowledge of certainty, so his saying: Show me how is a request to see the how. Some of the scholars of meaning said: Abraham only wanted his Lord to show him how He revives hearts, and this is corrupt and rejected by what follows from the explanation, mentioned by Al-Mawardi. And the alif in His statement: Have you not believed is not an alif of interrogation, but rather it is an alif of affirmation and confirmation, as Jarir said:

Aren't you better than riding mounts?

The letter waw is the letter waw of state. And the meaning of **to believe** is absolute faith, which includes the virtue of reviving the dead.

He said, **Yes, but so that my heart may be reassured**. That is, I asked you so that my heart may be reassured by the difference between what is known by evidence and what is known by sight.

Tranquility: moderation and stillness. Tranquility of the limbs is well-known, as he, peace be upon him, said:

"Then bow until you are at peace while bowing." The hadith. Peace of mind is for the mind to be at peace with the thing believed in. And thinking in the form of revival is not forbidden, just as we today can think about it, since it is a thought in it that is expressed, so Al-Khalil wanted to see, so his mind went in the form of revival. Al-Tabari said: The meaning of "for my heart to be at peace" is to be certain. Something similar was narrated from Saeed bin Jubair, and it was narrated from him to increase in certainty, and Ibrahim and Qatada said the same. Some of them said: To increase in faith with my faith. Ibn Atiyah said: There is no increase in this meaning except to be at peace with thought, otherwise certainty is not divisible. Al-Suddi and Ibn Jubair also said: Do you not believe that you are my friend? He said: Yes, but so that my heart may be at peace with friendship. It was said: He asked to be shown how He revives the dead so that he may know whether his prayer will be answered, so God said to him: Do you not believe that I will answer your prayer? He said: Yes, but so that my heart may be at peace that you answer my prayer.

There is a difference of opinion about what motivated him to do that. It was said: God promised him that He would take him as a friend, so he wanted a sign for that. This was said by Al-Sa'ib bin Yazid. It was also said: Nimrod's saying: I give life and cause death. Al-Hasan said: He saw a corpse, half of it on land, distributed by wild beasts, and half of it in the sea, distributed by sea creatures. When he saw it dispersed, he wanted to see it come together, so he asked it to reassure his heart by seeing how it was gathered as he saw how it was dispersed. So it was said to him: **Take four birds**. It was said: They are the rooster, the peacock, the pigeon, and the crow. This was mentioned by Ibn Ishaq from some of the people of

Surat Al-Baqarah 2:260

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

knowledge, and it was said by Mujahid, Ibn Jurayj, Ata bin Yasar, and where is Zaid? Ibn Abbas said the crane instead of the crow, and from him also the eagle instead of the pigeon. So he took these birds as he was ordered, slaughtered them, then cut them into small pieces, and mixed the flesh of some with the flesh of others, with the blood and feathers, so that it would be more amazing. Then he made a part of that mixed group on every mountain, and he stood where he could see those parts and held the heads of the birds in his hand, then he said: Come, by the permission of God. So those parts flew away, and the blood flew to the blood and the feathers to the feathers until they were united as they were before and remained without heads. Then he repeated the call, and they came to him running, that is, running on their legs. And a bird is not said to run if it flies except as an example, said An-Nahhas. And if Ibrahim pointed to one of them without its head, the bird would move away, and if he pointed to it with its head, it would come closer until every bird met its head, and they flew by the permission of God. Al-Zajjaj said: The meaning is: Then make a part of each one on every mountain. Abu Bakr read from Asim and Abu Ja'far, *Jaz'an* with a doubling of the letter *Zay*. And from Abu Ja'far also, *Jaz'an* with a shaddah on the letter *Zay*. The rest are hamzat al-fadhah, and they are languages, and its meaning is the share. **Seek and know** is accusative in the state. And *sarhin* means to cut them, as stated by Ibn Abbas, Mujahid, Abu Ubaidah, and Ibn al-Anbari. It is said: **sar al-shay' yasawwaruhu** meaning to cut it, and Ibn Ishaq said it. And on the authority of Abu al-Aswad al-Du'ali: In Syriac, it means to cut. Tobah ibn al-Humayr said, describing it:

When I pulled the rope, its web creaked with the ends of the sticks, the straps of which were very strong.

So the reasons brought me closer until I reached it with my rise, and my ascent almost depicted it.

That is, he cuts them. And the word *as-Suwar* means to cut. Ad-Dahhak, Ikrimah, and Ibn Abbas said in some of what was narrated from him: It is a Nabataean word meaning to cut them. And it was said: The meaning is I hope them to you, that is, gather them and gather them to you. It is said: A man is *asawur* if his neck is inclined. And you say: I am yearning for you, meaning longing and inclined. And a woman is *asawra'*, and the plural is *aswad* like *aswad* and *sawd*. The poet said:

God knows that we will look around on the day of separation at our neighbors

His saying **to you** according to the interpretation of cutting is related to take and there is no need for an implied subject, and according to the interpretation of inclination and damma is related to sarahinna and in the speech there is something left out: so he inclined them to you then cut them off. And there are five readings for it: two in the seven and they are damma on the sad and kasra on it and softening the ra. And

some people read fasrahinna with damma on the sad and stressed open ra, as if he is saying fashadhinna, and from it is the purse of dinars. And some people read fasrahinna with kasra on the sad and stressed open ra, and its meaning is shout them, and from your saying: sara the door and the pen if it makes a sound, narrated by al-Naqqash. Ibn Jinni said: It is a strange reading, and that is that the verb with kasra on the 'ayn in the transitive doubled is rare, and its root is yaf'al with damma on the 'ayn, like shadd yashudd and the like, but from it came the hadith namm yanmuhum yanmuhum, and the war yaharha yaharha, and from it is the verse of al-A'sha.

Let the words haunt you until you destroy them

And so on in a few letters. Ibn Jinni said: As for the reading of Ikrimah with a damma on the sad, it is possible for the word ra' to be damma, fatha, or kasra, such as madd and shaddah, and the face is to have a damma on the ra' because of the damma on the ha' after it.

The fifth reading is: صرهن with the first letter *sad* open and the second letter *ra* stressed and broken.

Al-Mahdawi and others narrated it on the authority of Ikrimah, meaning **so detain them**, from their saying: اسرى سري he detained, and from it the word السريجة means **to detain**. Here is an objection mentioned by Al-Mawardi, which is: How was Abraham answered to the signs of the Hereafter but not Moses in his saying: **My Lord, show me, that I may look at You?** There are two answers from him: The first is that what Moses asked is not valid while the obligation remains, and what Abraham asked was specific and valid while the obligation remains. The second is that circumstances differ, so it is better at some times to answer, and at other times to prevent what has not been previously permitted. Ibn Abbas said: God Almighty commanded Abraham to do this before he was born to him and before the scriptures were sent down to him, and God knows best.

Tafsir Ibn Kathir

They mentioned reasons for Abraham's question, including that when he said to Nimrod, **My Lord is He who gives life and causes death**, he wanted to ascend from the knowledge of certainty of that to the eye of certainty, and to see that with observation, so he said, **My Lord, show me how You give life to the dead**. He said, **Do you not believe?** He said, **Yes, but to reassure my heart**. As for the hadith narrated by Al-Bukhari regarding this verse: Ahmad bin Salih told us, Ibn Wahb told us, Yunus told me on the authority of Ibn Shihab, on the authority of Abu Salamah, and Saeed on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said, **We are more deserving of doubt than Abraham when he said,**

'My Lord, show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes, but to reassure my heart.' Muslim also narrated it on the authority of Harmalah bin Yahya, on the authority of Wahb, so what is meant here by doubt is not what someone who has no knowledge might understand, without dispute, and this hadith has been answered with answers, one of which is:

And his saying, **He said, 'Then take four birds and cut them to yourself.'** The commentators differed as to what these four were, although there is no point in specifying them, for if that were important, the Qur'an would have stated it. It was narrated on the authority of Ibn Abbas that he said they were the crane, the peacock, the rooster, and the pigeon. And it was also narrated on his authority that he took a goose, a young ostrich, a rooster, and a peacock. Mujahid and Ikrimah said: They were a dove, a rooster, a peacock, and a crow. And his saying, **Then cut them to yourself,** meaning: cut them. This was said by Ibn Abbas, Ikrimah, Saeed ibn Jubayr, Abu Malik, Abu al-Aswad al-Du'ali, Wahb ibn Munabbih, al-Hasan, al-Suddi, and others. Al-Awfi said on the authority of Ibn Abbas, **And he brought them to you** means he bound them, and when he bound them he slaughtered them, then he placed a part of them on each mountain, and they mentioned that he took four birds, slaughtered them, then cut them up, plucked their feathers, tore them apart, and mixed some of them with others, then divided them into parts, and placed a part of them on each mountain, it was said four mountains, and it was said seven, Ibn Abbas said: And he took their heads in his hand, then God Almighty commanded him to call them, so he called them as God Almighty commanded him, and he began to look at the feathers flying to the feathers, and the blood to the blood, and the flesh to the flesh, and the parts of each bird, some of them connected to each other, until each bird stood separately, and they came to him walking, running, so that he would be more eloquent in the vision that he asked for, and each bird began to come to take its head that was in the hand of Abraham, peace be upon him, so if he presented to it something other than its head, it would reject it, and if he presented to it its head, it would ride with the rest of its body by the power and strength of God, and for this reason he said, **And know that God is Exalted in Might and Wise,** meaning Exalted in Might, He is not defeated. Nothing, and nothing is prevented from Him, and whatever He wills is without any obstacle, because He is the Subduer of all things, Wise in His words and deeds, His law and His decree. Abd al-Razzaq said: Muammar told us on the authority of Ayoub regarding His statement, **but that my heart may be reassured,** he said: Ibn Abbas said: There is no verse in the Qur'an that I have more hope for than it. Ibn Jarir said: Muhammad ibn al-Muthanna told me, Muhammad ibn Ja'far told us, Shu'bah told us, I heard Zayd ibn Ali narrating on the authority of a man on the authority of Sa'id ibn al-Musayyab who said: Abdullah ibn Abbas and Abdullah ibn Amr ibn al-As agreed to meet. He said: And we were young men. So one of them said to the other: Which verse in the Book of God do you have the most hope for this nation? Abdullah bin Amr said: God's statement: "Say, 'O My servants who have transgressed against themselves, do not despair of the

mercy of God. Indeed, God forgives all sins'" (al-Baqarah 2:170), and Ibn Abbas said: If you say this, then I say that what is more hopeful for this nation is the statement of Abraham: **My Lord, show me how You give life to the dead.** He said: **Do you not believe?** He said: **Yes, but so that my heart may be reassured.** Ibn Abi Hatim said: My father told us, Abdullah bin Saleh, the scribe of al-Layth, told us, Muhammad bin Abi Salamah told me on the authority of Amr, Ibn al-Munkadir told me that Abdullah bin Abbas and Abdullah bin Amr bin al-As met, and Ibn Abbas said to Ibn Amr bin al-As: Which verse in the Qur'an do you hope for the most? Abdullah bin Amr said: God's statement: **Say, 'O My servants who have transgressed against themselves, do not despair'** (al-Baqarah 2:170), and Ibn Abbas said: But I say the statement of God, the Almighty: "And when Abraham said, 'My Lord, show me how You give life to the dead.' He said: "Do you not believe?" He said: **Yes.** So he was pleased with Abraham's statement: **Yes.** He said: This is because It is objected to in the souls and the devil whispers it, and thus Al-Hakim narrated it in Al-Mustadrak on the authority of Abu Abdullah Muhammad bin Ya'qub bin Al-Ahizam, on the authority of Ibrahim bin Abdullah Al-Sa'di, on the authority of Bishr bin Omar Al-Zahrani, on the authority of Abdul Aziz bin Abi Salamah with his chain of transmission similarly, then he said: Its chain of transmission is authentic, and they did not include it.

Fath al-Qadir

His saying: 260- **And when** is an adverb in the accusative case with an omitted verb: i.e. remember the time of Abraham's saying, and the command to remember was directed to the time rather than what happened in it, even though it was the intended purpose, for the purpose of exaggeration, because seeking the time of something necessitates seeking it first, and this is what is said in all the places mentioned in the Noble Book, representing this adverb. And his saying: **My Lord** he preferred it over others because of what it contains of sympathy that necessitates the acceptance of what comes after it of supplication. And his saying: **Show me,** Al-Akhfash said: He did not mean seeing with the heart, but rather he meant seeing with the eyes, and others said the same, and it is not correct to mean seeing with the heart here, because Abraham's purpose was to witness the revival so that he would attain tranquility, and the hamza that entered the verb is for the purpose of making it transitive to the second object, which is the sentence: I mean his saying: **How do You revive the dead?** And how is in the accusative case as a likeness to the adverb or the state, and the agent in it is the verb that comes after it. His saying: **Have you not believed?** is in apposition to something understood, meaning, have you not known and believed that I am able to bring people back to life so that you ask Me to show them? "He said: Yes." I knew and believed that You are able to do that, but I asked so that my heart would be reassured by the evidence of seeing things and the evidence of faith. The majority of scholars have said that Abraham never doubted the resurrection of the dead, but rather asked to see things directly because human souls are naturally inclined to see what is reported about them. For this reason, the Prophet

Surat Al-Baqarah 2:260

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

(peace and blessings of God be upon him) said: **Hearing is not like seeing things directly.** Ibn Jarir narrated from a group of scholars that he asked that because he doubted God's power. They provided evidence for this with what was authentically reported from him (peace and blessings of God be upon him) in the two Sahihs and others, in his saying: **We are more deserving of doubt than Abraham**, and with what was narrated from Ibn Abbas that he said: **There is no verse in the Qur'an that I hope for more than it.** It was narrated from him by Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Hakim, who authenticated it. Ibn Jarir preferred this after narrating it. Ibn Atiyah said: I find it objectionable, meaning the statement of this group. Then he said: As for the statement of the Prophet (peace and blessings of God be upon him): **We are more deserving of doubt than Abraham**, its meaning is that if he had doubts, we would have been more deserving of him, and we do not doubt, so Abraham is more deserving of not doubting. So the hadith is based on denying doubt from Abraham. As for the statement of Ibn Abbas: It is the most hopeful sign, it is because it contains evidence of God and a request for life in this world, and it is not likely to be so. It is permissible to say that it is the most hopeful sign because of his statement: **Have you not believed?** meaning that faith is sufficient and does not require investigation and research. He said: So doubt is far from someone who has established his faith only, so how about the status of prophethood and friendship? The prophets are infallible from major and minor sins that include vice by consensus. If you contemplate his question, peace be upon him, and the rest of the words of the verse, you will not be left with any doubt. This is because the question with *how* is a question about the state of something that exists and is established in the questioner and the one being asked, such as when you say: How did Zaid know? How was the garment woven? And the like. When you say: How is your garment? And how is Zaid? The question is about one of its states. *How* may be report about something that is supposed to be inquired about with *how*, such as when you say: **How do you wish, then be**, and the like of what Al-Bukhari said: **How was the beginning of the revelation?** In this verse, it is a question about the form of revival, and revival is established. However, when we find that some of those who deny the existence of something may express their denial by asking about the state of that thing, we know that it is not valid. It follows from this that the thing in itself is not valid. An example of this is when a claimant says: **I will raise this mountain**, and the one who denies him says: **Show me how you will raise it.** This is a metaphorical way of expression and its meaning is the submission of an argument. The one who denies him says: Show me how to raise it. This is a metaphorical way of expression and its meaning is the submission of an argument, as if he is saying: Suppose you raise it. Since there was this metaphorical ambiguity in the expression of Al-Khalil, God made it clear to him and

made him explain the truth to him, so He said to him: **Do you not believe?** He said: *Yes.* So the matter was completed and he was freed from everything. Then, peace be upon him, explained his question by saying: *Reassurance.* Al-Qurtubi said: This is what Ibn Atiyah mentioned and he is an adult. Such doubt is not permissible for the prophets, peace be upon them, because it is disbelief. The prophets agree on belief in the resurrection. God, the Exalted, has informed us that Satan has no way over His prophets and saints. He said: **Indeed, you have no authority over My servants.** And the accused one said: **Except for Your chosen servants among them.** And if he has no authority over them, how can he make you doubt? Rather, he asked to see how the parts of the dead are gathered after they are separated, and the nerves and skins are connected after they are torn apart. So he wanted to ascend from the knowledge of certainty to the eye of certainty. His saying: **Show me how** is an expression of seeing how. Al-Mawardi said: The alif in his saying: **Did you not believe?** is not an alif of interrogation, but rather it is an alif of affirmation and confirmation, as Jarir said:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of bellies?

The letter waw is the letter waw of state, and you believe: its meaning is absolute faith that includes the virtue of reviving the dead, and tranquility: moderation and calm. Ibn Jarir said: the meaning of **for my heart to be reassured** is to be certain. His statement: **Then take four birds** the letter fa is the answer to an omitted condition: that is, if you want that, then take, and the bird: is a collective noun for bird like rakab for rakib, or a collective noun or source, and the bird was singled out for that, it was said: because it is the closest type of animal to man, and it was said: the bird's concern is flying in the sky, and the friend's concern was to rise, and other reasons were said that require the bird to be singled out. All of these do not fatten or satisfy hunger, and they are only the thoughts of the minds and the beginnings of the minds that should not be made faces for the words of God, and reasons for what is mentioned in His words, and so it was said: what is the reason for specifying this number, since tranquility is achieved by reviving one? It was said that Abraham asked for one for the number of servitude, so he was given four for the number of lordship. It was also said that the four birds are a reference to the four pillars from which the pillars of the animal are composed and similar nonsense. His saying: **So turn them to you** was read with a damma on the sad and a kasra on it: meaning, gather them to you and fold them and gather them. It is said: a man is asawur if his neck is slanted, and it is said that the thing became yasawuru: it inclined it. The poet said:

God knows that we will look around on the day of separation at our neighbors

It was said that its meaning was that he cut them off. It

is said: **The thing became visible** meaning he cut it off. From this is the saying of Tobah bin Al-Humayr:

So the reasons brought me closer until I reached it with my rising, and my meeting was depicting it

That is, he cuts it off. Based on this, his statement, **to you**, is connected to his statement, *take*. His statement, **Then place on every mountain a portion of them**, contains the command to divide, because placing every portion on a mountain necessitates the precedence of division. Al-Zajjaj said: The meaning is, then place on every mountain a portion of each one of them, and the portion is the share. His statement, **They will come to you**, is in the accusative case as an answer to the command, but it was constructed because of the feminine plural nun. His statement, *Striving*, means to hasten in flying or walking.

Ibn Abi Hatim and Abu Al-Sheikh in Al-Azmah narrated on the authority of Ibn Abbas that he said: Abraham passed by a dead man who they claimed was an Ethiopian on the seashore. He saw sea creatures coming out and eating from him, and wild beasts of the earth coming to him and eating from him, and birds landing on him and eating from him. Abraham then said: My Lord, these sea creatures eat from this, and wild beasts of the earth and birds, then you kill these and they decay, then you bring them back to life. Show me how you bring the dead back to life. He said: Do you not believe, O Abraham, that I bring the dead back to life? He said: *Yes, O Lord*, **but so that my heart may be reassured**, meaning: so that I may see some of Your signs and know that You have answered me. So God said: Take four birds and do what you have done. The birds that He took were: a goose, a hawk, a rooster, and a peacock. He took two different halves. Then He came to four mountains and made two different halves on each mountain. This is His saying: **Then place on each mountain a portion of them**. Then he stepped aside and their heads were under his feet. He called upon the Greatest Name of God, and each half returned to its half, and each feather to its bird. Then they came flying without heads to his feet, wanting their heads to their necks. He raised his feet and each bird placed its neck on his head, and they returned as they were. Abd ibn Humayd and Ibn Jarir narrated something similar from Qatadah. Abd ibn Humayd and Ibn al-Mundhir also narrated something similar from al-Hasan. Ibn Jarir narrated something similar from Ibn Jurayj that it was the carcass of a donkey. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement: **but that my heart may be reassured**, meaning: I know that You will answer me when I call upon You, and give me when I ask You. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then take four of the birds**, he said: The crane, the peacock, the rooster, and the pigeon. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, he said: The four of the birds are: The rooster, the peacock, the crow, and the pigeon. Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Ibn Abbas: *Fasrahenna* means: He cut them. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: It is in Nabataean: He split them. They narrated on his

authority that he said: *Fasrahenna* means: He tied them up. Ibn Abi Hatim narrated on his authority that he said: He placed them on seven mountains, and took the heads in his hand and began to look at the drop meeting the drop and the feather meeting the feather until they became alive without heads. Then they came to their heads and entered them.

Tafsir al-Baghawi

260. God the Almighty said: **And when Abraham said, 'My Lord, show me how You revive the dead.'** Al-Hasan, Qatada, Ata' al-Khurasani, and Ibn Jurayj said: The reason for this question from Abraham, peace be upon him, was that he passed by a dead animal. Ibn Jurayj said: It was the carcass of a donkey on the seashore. Ata' said: In the Sea of Galilee. They said: He saw it and the animals of the sea and land had distributed it. When the sea rose, the whales and animals of the sea would come and eat from it, and whatever fell from it would go into the sea. When the sea ebbed and flowed, the beasts of prey would come and eat from it, and whatever fell from it would turn into dust. When the beasts of prey went away, the birds would come and eat from it, and whatever fell from it the wind would tear it apart in the air. When Abraham, peace be upon him, saw that, he was amazed by it and said: O Lord, You know that You will gather it from the bellies of beasts of prey, the crops of birds, and the stomachs of animals of the sea. Show me how You revive it so that I may see and increase in certainty. So God the Almighty rebuked him: **He said, 'Do you not believe?' He said, 'Yes, O Lord, I know and believe, but so that my heart may be at ease.'** That is, so that my heart may be at ease with seeing and observing. He wanted to have absolute certainty, because knowledge is not like seeing.

It was said: The reason for this question from Abraham was that when he argued with Nimrod, saying, **My Lord is He who gives life and causes death** *258-Al-Baqarah*, Nimrod said: I give life and cause death, so he killed one of the two men and released the other. Abraham said: God Almighty goes to a dead body and brings it back to life, so Nimrod said to him: You saw it, but he was not able to say yes, so he moved on to another argument, then he asked his Lord to show him the resurrection of the dead. **He said, 'Do you not believe?' He said, 'Yes, but so that my heart may be reassured'** by the strength of my argument. So if it is said, **You saw it**, I say, **Yes, I saw it**.

Saeed bin Jubair said: When God chose Ibrahim as a friend, the Angel of Death asked his Lord to give him permission to give Ibrahim the good report of that, so He gave him permission. He came to Ibrahim, who was not in the house, so he entered his house, and Ibrahim, peace be upon him, was the most jealous of people. When he went out, he would close his door. When he came, he found a man in his house, so he got up to seize him and said to him: Who gave you permission to enter my house? He said: The Lord of this house gave me permission. Ibrahim said: You are right, and he knew that he was an angel. He said: Who are you? She said: I am the Angel of Death, I have come to give you the good report that God has chosen

Surat Al-Baqarah 2:260

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [it is] to reassure my heart." He said, "Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, they will come to you running. And know that God is Exalted in Might and Wise."

you as a friend. He praised God, the Almighty, the Majestic, and said: What is the sign of that? He said: That God will answer your prayer and bring the dead back to life through your question. Then Ibrahim said: **My Lord, show me how You give life to the dead.** He said: Do you not believe? He said: Yes, but so that my heart may be reassured. That You have chosen me as a friend and that You answer me when I call upon You.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Saleh told us, I told Ibn Wahb, Yunus told me on the authority of Ibn Shihab on the authority of Abu Salamah bin Abd Al-Rahman and Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes, but [so] that my heart may be reassured.' May God have mercy on Lot, for he used to seek refuge in a strong support. If I had remained in prison as long as Joseph remained, I would have answered the caller."

Muslim bin Al-Hajjaj narrated this hadith on the authority of Harmalah bin Yahya on the authority of Wahb with this chain of transmission similar to it and he said: **We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead.'**

It was narrated on the authority of Muhammad bin Ishaq bin Khuzaymah on the authority of Abu Ibrahim Ismail bin Yahya Al-Muzani that he said regarding this hadith, neither the Prophet, may God bless him and grant him peace, nor Abraham doubted that God is able to revive the dead, but he doubted whether He would answer them to what they asked. Abu Sulayman Al-Khattabi said: In his saying, **We are more deserving of doubt than Abraham**, there is no admission of doubt on his part or on Abraham, but rather it negates doubt on their part. He says: If I do not doubt God Almighty's ability to revive the dead, then Abraham is more deserving of not doubting. He said that out of humility and self-denial. Likewise, his saying, **If I had remained in prison as long as Joseph remained, I would have answered the caller.** It contains information that the question from Abraham, peace be upon him, was not presented out of doubt, but rather out of increased knowledge by sight, for sight provides knowledge and reassurance that which inference does not provide. It was said: When this verse was revealed, some people said: Abraham doubted, but not our Prophet. So the Messenger of God, may God bless him and grant him peace, said: This statement is out of humility on his part and giving precedence to Abraham over Same.

His saying, **Did you not believe?** means that you believed, so why did you ask? He testified to his faith, as Gabriel said:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of bellies?

I mean you are too, but to reassure my heart with increased certainty.

He said: **Take four birds.** Mujahid, Ata', and Ibn Jurayj said: He took a peacock, a rooster, a dove, and a crow. It was narrated on the authority of Ibn Abbas, may God be pleased with him: And an eagle instead of a dove.

Ata Al-Khurasani said: He was inspired to take a green duck, a black crow, a white pigeon, and a red rooster. **And cut them to pieces.** Abu Jaafar and Hamza read **and cut them to pieces** with a kasra on the *sad*, meaning cut them and tear them apart. It is said that **sarā yasīr sirān** means he cut them, and *anṣār* means that something is cut off.

Al-Farra' said: It is inverted from **saraita asri sariyan** meaning to cut. The others read *fasrahunna* with a damma on the *sad* and its meaning is to incline them towards you and direct them. It is said: **saratu al-shay' asawruhu** if you incline it, and a man is asawur if his neck is inclined. Ata' said: Its meaning is to gather them and bring them together towards you. It is said: **sar yasawur sawur** if he gathers, and from this a group of bees is called *sawur*. Whoever interpreted it with inclination and damma said that its meaning is implied, **sawurhunna ilayka** then *sawurunna* so he deleted it, sufficing with his saying: **then place on every mountain a part of them** because it indicates it. Abu Ubaidah said: *fasrahunna* also means to cut them, and *sawur* means to cut.

The Almighty said: **Then place on every mountain a portion of them.** Asim read, according to Abu Bakr's narration, **a portion** with a mithqal and a hamza, and the others read it with a light pronunciation and a hamza, and Abu Ja'far read it with a shaddah on the zay without a hamza, and he meant by it some of the mountains.

Some commentators said: God commanded Abraham to slaughter those birds, pluck their feathers, cut them up, and mix their feathers, blood, and meat together, so he did. Then He commanded him to place their parts on the mountains.

They differed about the number of parts and mountains. Ibn Abbas, may God be pleased with him, and Qatada said: He ordered that each bird be divided into four parts and that they be divided into four mountains, with a quarter of each bird on each mountain. It was said: a mountain on the eastern side, a mountain on the western side, a mountain on the northern side, and a mountain on the southern side.

Ibn Jurayj and Al-Suddi said: He divided it into seven parts and placed it on seven mountains and held their heads then called them: Come with the permission of God the Most High, so every drop of blood of a bird flew to the other drop, and every feather flew to the other feather, and every bone went to the other bone,

and every piece went to the other, and Ibrahim was watching, until every body met each other in the sky without a head. Then they came to their heads running, and whenever a bird came, it turned its head. If it had a head, it approached it, and if it had not, it stayed back, until every bird met its head. This is what God the Most High said: **Then call them, and they will come to you running.** It was said that what is meant by running is speeding and running, and it was said that what is meant by it is walking and not flying, as God the Most High said: **Then hasten to the remembrance of God 9-Jumu'ah,** meaning go on. The wisdom in walking and not flying is that it is further from doubt because if it flew, someone would think that it is not that bird and that its legs are not sound, and God knows best. It was said that running means flying, **And know that God is Exalted in Might and Wise.**

Tafsir al-Baidawi

260- **And when Abraham said, 'My Lord, show me how You give life to the dead,'** he only asked that so that his knowledge would become evident. It was said that when Nimrod said, **I give life and cause death,** he said to him, **Indeed, God Almighty's revival is the return of the soul to its body.** So he said that so that his heart would be reassured about the answer if he was asked about it again. **He said, 'Do you not believe?'** that I am able to give life by reconstructing and reviving. He said that to him and he knew that he had drowned people in faith so that he would answer with what he answered so that the listeners would know his purpose. **He said, 'Yes, but so that my heart may be reassured.'** That is, yes I believed, but I asked that to increase my insight and calm the heart of the one who sees the revelation or the evidence. **He said, 'Take four birds.'** It was said, a peacock, a rooster, a crow, and a dove. Some of them mentioned the eagle instead of the dove, and in it is an allusion to the fact that reviving the soul with eternal life is only achieved by killing the love of lusts and decorations, which is a characteristic of the peacock, and the famous attack of the rooster, and the baseness of the soul and the remoteness of hope, which is characteristic of the crow, and the haughtiness and haste to desire, which is characteristic of the dove. And he only singled out the bird because it is closer to man and gathers the characteristics of the animal, and the bird is a source named after it or a plural like companions. **Fasrahinna ilayk** means, ...

Hunting necks is not a trick among them, but the tips of spears depict it.

And he said:

A branch that becomes good and a barrier as if it were on a lion, the branches of the vineyards.

The reading of *Fasrahunna* with a damma or a kasra on the sad is two dialects, with a shaddah on the ra from sara yasrahu and yasrahu if he gathered it and fasrahunna is from tasriya which is also a collection.

Then place on every mountain a part of them meaning then divide them and distribute their parts on the mountains that are in your presence. It was said that there were four. And it was said that there were seven. Abu Bakr read *jaz'u* and *jaz'u* with a damma on the zay wherever it occurred. **Then call them** say to them come by the permission of God the Most High. **They will come to you running** running quickly, flying or walking. It was narrated that he ordered that they be slaughtered, their feathers plucked, and they cut them up, and he would hold their heads, and mix the rest of their parts and distribute them on the mountains, then he would call them. So he did that as an indication that whoever wants to revive himself with eternal life must turn to the physical powers, kill them and mix some of them with others until their strength is broken, and they will obey him quickly when he calls them with the call of reason or the law. It is sufficient for you as a witness to the virtue of Abraham, peace be upon him, and the blessing of humility in supplication and good manners in asking. God Almighty showed him what He wanted to show him immediately in the easiest way, and showed him honored after He had caused him to die for a hundred years. **And know that God is Exalted in Might** He is not unable to do what He wants. *Wise* He has the utmost wisdom in everything He does and leaves.

Surat al-Baqarah 2:261

The parable of those who spend their wealth in the way of God is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies for whom He wills. And God is all-Encompassing and Knowing.

Surat al-Baqarah 2:261

The parable of those who spend their wealth in the way of God is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies for whom He wills. And God is all-Encompassing and Knowing.

Tafsir al-Jalalayn

The example of the expenditures of those who spend their wealth in the way of God i.e. in His obedience **is like the example of a grain which grows seven ears, in each ear a hundred grains** so their expenditures are multiplied seven hundred times **and God multiplies more than that for whom He wills, and God is all-Encompassing** in His grace **and Knowing** of who deserves multiplication.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This verse refers to His saying: **Who is it that will loan God a goodly loan so He may multiply it for him many times over? And God withholds and grants abundance, and to Him you will be returned.** (al-Baqarah 2:245) The verses that follow it until His saying: **The parable of those who spend their wealth in the way of God**, from the stories of the Children of Israel and their story with Talut and Goliath, and what follows from the report of the one who argued with Abraham, and the matter of the one who passed by the city that was desolate on its roofs, and the story of Abraham and his asking his Lord what he asked, from what we have mentioned before, is an objection from God, the Most High, with what He objected with from their stories between that, as an argument from Him in part against the polytheists who were denying the resurrection and the establishment of the Hour, and an exhortation from Him in part to the believers to strive in His way which He commanded them in His saying: **And fight in the way of God and know that God is Hearing and Knowing** (al-Baqarah 2:244), in which He informs them that He is their supporter even if their number is small and the number of their enemy is great, and He promises them victory over them, and He teaches them His way with regard to those who follow their path of seeking the pleasure of God that He is their supporter, and with regard to those who follow the path of their enemies from the disbelievers that He is their deserter and divides their gathering and weakens their plot, and as a severing from Him in part. The excuse of the Jews who were among the emigrants of the Messenger of God, may God bless him and grant him peace, for what he informed his Prophet of their hidden affairs and the concealed secrets of their ancestors and forefathers that no one else knew, so that they would know that

what Muhammad, may God bless him and grant him peace, brought them was from God, and that it was not a guess or fabrication, and an excuse from him to the hypocrites among them, so that they would beware of their doubts about the matter of Muhammad, may God bless him and grant him peace, lest his wrath and power befall them like what he befell their ancestors who were in the village that he destroyed and left desolate.

Then the Almighty returned to the report about the one who lends God a good loan, and what reward He has for him for his loan, so He said: **The example of those who spend their wealth in the way of God**, meaning by that: the example of those who spend their wealth on themselves in jihad against the enemies of God with their lives and their wealth, **is like a grain** of wheat or barley or other plants of the earth whose yield is spiked by a sower, so it sprouts, meaning: it produces, **seven ears, in each ear a hundred grains**, meaning: so likewise the one who spends his wealth on himself in the way of God, his reward is seven hundred times for each of his expenditures, as:

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Like a seed that grows seven ears, and in each ear is a hundred grains.** So this is for whoever spends in the way of God, he will have a reward of seven hundred.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "The parable of those who spend their wealth in the way of God is that of a grain [of corn] which grows seven spikes; in each spike is a hundred grains. And God multiplies [His reward] for whom He wills," he said: This is the one who spends on himself in the way of God and goes out.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his saying: "The parable of those who spend their wealth in the way of God is that of a grain of corn: it grows seven spikes, and in each spike is a hundred grains." The verse. So whoever pledged allegiance to the Prophet, may God bless him and grant him peace, to emigrate and stayed with the Prophet, may God bless him and grant him peace, in Medina, and did not meet anyone except with his permission, his good deed would be seven hundred times greater. And whoever pledged allegiance to Islam, his good deed would be ten times greater.

Abu Jaafar said: If someone says: Have you ever seen an ear of wheat containing a hundred grains, or has it reached you, and used it as an example of someone who spends his money in the way of God?

It was said: If that exists, then that is it. Otherwise, it is possible that its meaning is: Like an ear of grain that produces seven ears, in each ear a hundred grains, if God put that in it. It is possible that its meaning is: In

each ear a hundred grains, meaning that if it is sown, it produces a hundred grains, so what happened from the seed that was from it from the hundred grains is added to it, because it was from it. Some of the people of interpretation interpreted that in this way.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, his saying: **The parable of those who spend their wealth in the way of God is that of a grain of corn which grows seven spikes, in each spike is a hundred grains.** He said: Each spike grows a hundred grains, so this is for the one who spends in the way of God: **And God multiplies for whom He wills, and God is all-Encompassing and Knowing.**

Abu Jaafar said: The people of interpretation differed in the interpretation of His saying: **And God multiplies for whom He wills.**

Some of them said: God multiplies the reward of good deeds for whomever He wills of His servants. He promises the one who gives but does not spend in His cause less than what He promised the one who spends in His cause of multiplying one by seven hundred. As for the one who spends in His cause, He does not decrease what He promised him of multiplying the seven hundred by one.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: This is multiplied for whoever spends in the way of God - meaning the seven hundred - **And God multiplies for whom He wills, and God is all-Encompassing and Knowing**, meaning for someone other than the one who spends in His way.

Others said: Rather, the meaning of this is: God multiplies for whomever He wills of those who spend in His cause from seven hundred to two thousand times. This is a statement mentioned on the authority of Ibn Abbas from a source whose chain of transmission I did not find, so I left mentioning it.

Abu Ja'far said: What is more deserving of the interpretation of His statement, **And God multiplies for whom He wills**, is that God multiplies from the seven hundred to whatever multiplication He wills, for whomever He wills of those who spend in His cause. Because the reward and multiplication were not mentioned for anyone other than the one who spends in the cause of God, so it is permissible for us to direct what God Almighty promised in this verse of multiplication to it being a promise from Him for working in other than His cause, or for other than spending in the cause of God.

Abu Ja'far said: God Almighty means by that: **And God is Vast**, that He increases whomever He wills of His creation who spend in His cause, more than the seven hundred times that He promised them He would increase, *Knowing* of who among them deserves the increase, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn

Zayd said regarding His statement: **And God multiplies for whom He wills, and God is all-Encompassing and Knowing**, he said: *All-Encompassing* means to increase from His abundance, *Knowing* means to know who He increases.

Others said: The meaning of this is: **And God is Vast**, for those multiples, *Knowing* of what those who spend their money in obedience to God spend.

Tafsir al-Qurtubi

It has five issues:

First: When God Almighty narrated the proofs in it, He urged people to fight, and He made it known that whoever fights after this proof that only a prophet can bring, then he will have a great reward for his fight. Al-Basti narrated in his Sahih Musnad on the authority of Ibn Umar, who said:

When this verse was revealed, the Messenger of God, may God bless him and grant him peace, said: **O Lord, increase my nation.** Then the verse was revealed: **Who is it that will loan God a goodly loan so He may multiply it for him many times over?** The Messenger of God, may God bless him and grant him peace, said: **O Lord, increase my nation.** Then the verse was revealed: **The patient will be given their reward in full, without account.** This verse is a statement of an example of the honor and beauty of spending in the way of God, and it includes an encouragement to do so. In the speech, an adjective is omitted, the meaning of which is like the spending of those who spend their wealth in the way of God, like a seed. Another way: The example of those who spend their wealth is like that of a farmer who sows a seed in the ground, and the soil produces seven ears, meaning it produces seven ears, and in each ear there is a hundred grains. So the one who gives charity is like the farmer and the charity is like the seed, so God gives him for every charity seven hundred good deeds. Then God Almighty said: **And God multiplies for whom He wills**, meaning over seven hundred. So the example of the one who gives charity is like the farmer, if he is skilled in his work, and the seed is good and the land is prosperous, the crops will be more. Likewise, the one who gives charity if he is righteous and the money is good and he puts it in its place, then the reward will be greater, contrary to the one who said: There is no multiplication over seven hundred in the verse, as we will explain, God willing.

Second: It was narrated that this verse was revealed regarding Uthman bin Affan and Abd al-Rahman bin Awf, may God be pleased with them:

"When the Messenger of God (peace and blessings of God be upon him) urged people to give charity when he wanted to go out for the Battle of Tabuk, Abd al-Rahman came to him with four thousand and said: O Messenger of God, I had eight thousand, so I kept four thousand for myself and my family, and I lent four thousand to my Lord. The Messenger of God (peace and blessings of God be upon him) said: May God bless you in what you kept and in what you gave." Uthman said: O Messenger of God, I have to provide for someone who has no provision, so this verse was

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The parable of those who spend their wealth in the way of God is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies for whom He wills. And God is all-Encompassing and Knowing.

revealed about them. It was said that it was revealed about voluntary spending. It was said that it was revealed before the verse on zakat and then abrogated by the verse on zakat. There is no need to claim abrogation, because spending in the way of God is recommended at all times. The paths of God are many, and the greatest of them is jihad so that the word of God may be supreme.

Third: The Almighty's saying: **Like a seed**. Seed is a generic name for everything that the son of Adam plants and eats. The most famous of this is wheat, so it is often meant as grain. From this, Al-Mutalammis said:

I swear that the love of Iraq will feed me for a lifetime, and that love will eat me in the village of Licorice.

The heart seed: its black part, and it is said its fruit, and that is it. The seed **with a kasra on the ha**: the seeds of legumes that are not food. In the hadith of intercession:

They will grow as the seed grows in the silt of a torrent. The plural is habb. Habbah **with a damma on the ha** is the animal. It is said: yes, habbah, and karama. Love is affection, and so is love **with a kasra**. Love is also the beloved, like khudn and khudhayn. An ear of corn is a sandal from asbal al-sowt if the ear of corn is in it, meaning it is extended by the ear of corn as a curtain is extended by hanging it down. It was said: its meaning is that there is a hidden seed in it as a thing is covered by hanging its curtain down on it. The plural is sanabil. Then it was said: what is meant is the ear of millet, which is that which has this number in the ear of corn.

I said: This is nothing, because the ear of millet comes in one ear more than this number by two times or more, as we have seen. Ibn Atiyyah said: It may be found in an ear of wheat what has a hundred grains, but in other grains it is more, but the example is this amount. At-Tabari said about this verse: His saying: **In every ear a hundred grains** means if that is found, otherwise it is on the assumption, then he narrated from Ad-Dahhak that he said: **In every ear a hundred grains** meaning every ear produced a hundred grains. Ibn Atiyyah said: At-Tabari made Ad-Dahhak's statement similar to what he said, and that is not necessarily from Ad-Dahhak's statement. Abu Amr Ad-Dani said: Some of them read one hundred in the accusative case, estimating that it produced a hundred grains.

I said: Yaqub Al-Hadrami said: Some of them read in each ear a hundred grains on the basis of: It produced a hundred grains, and likewise some of them read **And for those who disbelieve in their Lord is the punishment of Hell** on the basis of: **And We have prepared for them the punishment of the Blaze** and We have prepared for those who disbelieve the punishment of Hell. Abu Amr, Hamzah and Al-Kisa'i read: It produced seven ears of wheat with the assimilation of the ta' into the seen, because they are both unvoiced. Don't you see that they follow one

another? Abu Amr recited:

May God curse the sons of Al-Sa'la' Amr bin Maimun, the vile ones

People wanted to change the letter seen to a taa. The rest of them pronounced it with izhar based on the original because they are two words.

Fourth: The Qur'an states that the good deed in all righteous deeds is rewarded tenfold, and this verse requires that the good deed spent in jihad is rewarded seven hundredfold. Scholars differed regarding the meaning of His statement, **And God multiplies for whom He wills**. A group said: It explains and confirms what was mentioned previously about the seven hundred, and there is no multiplication above the seven hundred. A group of scholars said: Rather, it is an announcement that God, the Most High, multiplies for whom He wills more than seven hundred times.

I said: This statement is more authentic because of the hadith of Ibn Umar mentioned at the beginning of the verse. Ibn Majah narrated that Harun ibn Abdullah al-Hammal told us, Ibn Abi Fadik told us, on the authority of al-Khalil ibn Abdullah, on the authority of al-Hasan ibn Ali ibn Abi Talib, Abu al-Darda', Abdullah ibn Umar, Abu Umamah al-Bahili, Abdullah ibn Amr, Jabir ibn Abdullah, and Imran ibn Husayn, all of them narrating on the authority of the Messenger of God, may God bless him and grant him peace, that he said:

"Whoever sends money in the cause of God and stays in his house, he will receive seven hundred dirhams for every dirham. And whoever fights in the cause of God and spends in His cause, he will receive seven hundred thousand dirhams for every dirham - then he recited this verse - and God multiplies for whomever God wills." It was narrated from Ibn Abbas that the multiplication ends with two thousand thousand for whomever God wills. Ibn Atiyyah said: This is not a proven chain of transmission from him.

Fifth: In this verse there is evidence that farming is one of the highest professions that people do and the earnings that workers engage in, and therefore God gave an example of it and said: **The example of those who spend their wealth** verse. And in Sahih Muslim on the authority of the Prophet, may God bless him and grant him peace:

There is no Muslim who plants a tree or sows a seed and a bird, a person or an animal eats from it, but that it is considered a charity for him. Hisham bin Urwah narrated 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, said:

Seek provision in the hidden recesses of the earth, meaning crops. Narrated by Al-Tirmidhi.

The Prophet, may God bless him and grant him peace, said about palm trees: **They are those that are firmly rooted in the mud and have good roots in the soil**.

This was done in a commendable manner. Agriculture

is a communal obligation, so the Imam must force people to do it, as well as planting trees. Abdullah bin Abdul Malik bin Shihab met Al-Zuhri and said: Guide me to money that I can work with. Ibn Shihab began to say:

I said to Abdullah when I met him, as he had saddled up the mounts, heading east

Follow the secrets of the earth and call upon its King, perhaps one day you will be answered and provided for.

He will give you abundant wealth, a reward when the waters of the earth flow.

It was narrated on the authority of Al-Mu'tadid that he said: I saw Ali bin Abi Talib, may God be pleased with him, in a dream, handing me a hoe and saying: Take it, for it is the key to the treasures of the earth.

Tafsir Ibn Kathir

This is a parable that God the Almighty has given to multiply the reward for those who spend in His cause and seeking His pleasure, and that a good deed is multiplied tenfold to seven hundredfold, so He said, **The parable of those who spend their wealth in the cause of God.** Saeed bin Jubair said: It means in obedience to God. Makhul said: It means spending in jihad, such as tying horses, preparing weapons, and other things. Shabib bin Bishr said, on the authority of Ikrimah, on the authority of Ibn Abbas: The dirham in jihad and Hajj is multiplied to seven hundredfold, and for this reason God the Almighty said: **Like a seed which grows seven ears, in each ear a hundred grains.** This parable is more eloquent in the souls than mentioning the number seven hundred, for this indicates that God the Almighty increases righteous deeds for their doers, just as He increases the seed for those who sow it in good soil, and the Sunnah has mentioned multiplying the good deed to seven hundredfold. Imam Ahmad said: Ziyad bin Al-Rabi' Abu Khidash narrated to us, Wasil, the freed slave of Ibn Uyaynah narrated to us, on the authority of Bashir bin Abi Saif Al-Jarmi, on the authority of Ayyad bin Ghutayf, who said: We entered upon Abu Ubaidah to visit him for a complaint that had afflicted him in his side, and his wife Tahifa was sitting by his head. We said: How did Abu Ubaidah spend the night? She said: By God, he spent the night in reward. Abu Ubaidah said: I did not spend the night in reward. He was facing the wall, then he turned his face towards the people and said: Will you not ask me about what I said? They said: We were not pleased with what you said, so we asked you about it. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever spends a surplus amount in the way of God, it will be seven hundred. Whoever spends on himself and his family, or visits a sick person, or removes harm, the good deed will be rewarded tenfold. Fasting is a shield as long as it is not torn apart. Whoever God Almighty afflicts with a calamity in his body, it will be an expiation for him." Al-Nasa'i narrated some of it in fasting from a hadith that he continued with, and from another chain of transmission that was interrupted.

Another hadith - Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Sulayman, I heard Abu 'Amr al-Shaybani on the authority of Ibn Mas'ud that a man gave away a bridled camel in charity for the sake of God, so the Messenger of God, may God bless him and grant him peace, said: **You will come on the Day of Resurrection with nine hundred bridled camels.** Muslim and al-Nasa'i narrated it on the authority of Sulayman ibn Mihran on the authority of al-A'mash, and Muslim's wording is: A man came with a bridled camel and said: O Messenger of God, this is for the sake of God, so he said: **You will have seven hundred bridled camels on the Day of Resurrection.**

Another hadith - Ahmad said: Amr bin Majma Abu Al-Mundhir Al-Kindi told us, Ibrahim Al-Hijri told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "God has made the good deed of the son of Adam equal to ten times its like, up to seven hundred times, except for fasting. Fasting is for Me, and I will reward it. The fasting person has two joys: a joy when he breaks his fast, and a joy on the Day of Resurrection. The bad breath of the fasting person is better to God than the scent of musk."

Another hadith - Ahmad said: We were told by Wakee', we were told by Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every deed of the son of Adam is multiplied, a good deed, ten times its like, up to seven hundred times, to whatever God wills. God says, except for fasting, for it is for Me, and I will reward it. He leaves his food and drink for My sake. And for the fasting person there are two joys: a joy when he breaks his fast, and a joy when he meets his Lord. And the bad breath of the fasting person is better to God than the scent of musk. Fasting is a shield, fasting is a shield." Muslim narrated it likewise on the authority of Abu Bakr ibn Abi Shaybah and Abu Saeed Al-Ashja, both on the authority of Wakee' on his authority.

Another hadith - Ahmad said: Hussein bin Ali told us, on the authority of Zaidah, on the authority of Al-Rakim, on the authority of Yasir bin Umaila, on the authority of Khuraim bin Fatik, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever spends money in the way of God, it will be multiplied seven hundredfold.**

Another hadith - Abu Dawud said: Muhammad bin Amr bin Al-Sarh informed us, Ibn Wahb informed us, on the authority of Yahya bin Ayoub and Saeed bin Ayoub, on the authority of Zaban bin Faid, on the authority of Sahl bin Muadh, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, prayer, fasting, and remembrance of God are multiplied seven hundred times over spending in the way of God.**

Another hadith - Ibn Abi Hatim said: My father informed us, Harun bin Abdullah bin Marwan told us, Ibn Abi Fadik told us, on the authority of Al-Khalil bin Abdullah, on the authority of Al-Hasan, on the authority of Imran bin Husayn, on the authority of the Messenger of God, may God bless him and grant him

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The parable of those who spend their wealth in the way of God is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And God multiplies for whom He wills. And God is all-Encompassing and Knowing.

peace, who said: "Whoever sends money in the way of God and stays in his house, he will receive seven hundred dirhams on the Day of Resurrection for every dirham, and whoever fights in the way of God and spends in that direction, he will receive seven hundred thousand dirhams for every dirham, then he recited this verse: 'And God multiplies for whom He wills.'" This is a strange hadith, and the hadith of Abu Uthman Al-Nahdi on the authority of Abu Hurayrah about multiplying the reward of a good deed to two thousand thousand good deeds has already been presented, when he said: **Who is it that would loan God a goodly loan so He may multiply it for him many times over?** The verse.

Another hadith - Ibn Mardawayh said: Abdullah bin Ubaidullah bin Al-Askari Al-Bazzaz told us, Al-Hasan bin Ali bin Shabib told us, Mahmoud bin Khalid Al-Dimashqi told us, my father told us, on the authority of Isa bin Al-Musayyab, on the authority of Nafi', on the authority of Ibn Umar: When this verse was revealed, **The parable of those who spend their wealth in the way of God**, the Prophet, may God bless him and grant him peace, said, **O Lord, increase my nation.** He said, **So God revealed, 'Who is it that would loan God a goodly loan?' He said, 'O Lord, increase my nation.** He said, **So God revealed, 'Only the patient will be given their reward without account.'** Abu Hatim and Ibn Hibban narrated it in his Sahih on the authority of Hajib bin Arkin, on the authority of Abu Umar Hafs bin Umar bin Abdul Aziz Al-Muqri, on the authority of Abu Ismail Al-Mu'addib, on the authority of Isa bin Al-Musayyab, on the authority of Nafi', on the authority of Ibn Umar, and he mentioned it. And His saying here, **And God multiplies for whom He wills**, meaning according to his sincerity in his work, **and God is all-Encompassing and Knowing**, meaning His grace is all-Encompassing and abundant, more than His creation, and He knows who deserves it and who does not deserve it. Glory be to Him and praise be to Him.

Fath al-Qadir

His statement: 261- **Like a seed** It is not correct to make this a predicate of his statement: **Like those who spend** because they are different, so it is necessary to estimate something omitted. As for the first: meaning like the spending of those who spend, or in the second: meaning like the planter of a seed, and what is meant by the seven ears of corn is what comes out on a single stalk from which seven branches branch out, in each branch is an ear, and the seed is the name for everything that the son of Adam plants, and from it is the saying of Al-Mutalammis:

I swear that the love of Iraq will feed me for a lifetime, and that love will eat me in the village of Licorice.

It was said: What is meant by ears here are ears of millet, which are those that have this number in an ear. Al-Qurtubi said: An ear of millet comes in an ear more than this number by two times or more, as we have seen. Ibn Atiyyah said: There may be in an ear of

wheat what has one hundred grains, but in other grains it is more, but the example was with this amount. Al-Tabari said: His saying: **In every ear one hundred grains** means if that is found, otherwise it is upon you to impose it. His saying: **And God multiplies for whom He wills** may mean that He multiplies this multiplication for whom He wills, or He multiplies this number, so He increases it by multiples for whom He wills, and this is the most correct for what will come. The Qur'an has stated that a good deed is worth ten times its like, and this verse requires that the good deed of the expense of jihad is worth seven hundred times, so the general is built on the specific, and this is based on the fact that the path of God is jihad only, but if what is meant by it is the aspects of good, then this multiplication is limited to seven hundred with the reward of the expenses, and the ten times is in everything other than that.

Tafsir al-Baghawi

261. The Almighty's statement: **The parable of those who spend their wealth in the way of God** contains an implied meaning, **like the charity of those who spend their wealth is like the parable of a planter of a grain**, and by the way of God he meant jihad. It was said that all the doors of goodness **brought forth** "seven ears of corn" **the plural of ear of corn** "in each ear is a hundred grains." If it is said, **We have never seen an ear of corn containing a hundred grains, so how was the parable struck with it?** It was said: This is conceivable, not impossible, and what is not impossible can be used as an example even if it does not exist. Its meaning is: **In every ear of grain is a hundred grains**, meaning God placed in it. It was said that it exists in millet. It was said that its meaning is that if it is sown, it produces a hundred grains, so whatever seed was in it was added to it. Ad-Dahhak interpreted it this way, saying: Every ear of grain produces a hundred grains. **And God multiplies for whomever He wills**, it was said that its meaning is that He multiplies this multiplication for whomever He wills. It was said that its meaning is that He multiplies on this and increases for whomever He wills between seven and seventy and seven hundred to whatever God wills of multiples that no one knows except God Almighty. **And God is Vast**, rich, He gives from His vastness. *Knowing*, of the intention of whoever spends His money.

Tafsir al-Baidawi

261- **The parable of those who spend their wealth in the way of God is that of a grain of corn** meaning their spending is like a grain of corn, or their example is like that of one who sows a grain of corn, with the addition omitted. **It produces seven ears of corn, in each ear a hundred grains** The production is attributed to the grain because it is one of the causes, just as it is attributed to the earth and water. The one who

produces in reality is God, the Most High, and the meaning is that a stalk emerges from it, each of which branches out seven branches, each of which has an ear containing a hundred grains. This is a metaphor that does not necessarily occur, and it may be in the case of corn and millet, in wheat, in productive lands.

And God multiplies that multiplication **for whom He wills** by His grace and according to the state of the spender in terms of his sincerity and effort, and because of the difference in the amounts of reward for deeds. **And God is Bountiful** He does not find it difficult to obtain what He bestows of increase. *Knowing* of the intention of the spender and the amount of his spending.

Surat Al-Baqarah 2:262

Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders or injury - their reward is with their Lord, and no fear will there be concerning them, nor will they grieve.

Surat al-Baqarah 2:262

Those who spend their wealth in the way of God and do not follow up what they have spent with reminders or injury - their reward is with their Lord, and no fear will there be concerning them, nor will they grieve.

Tafsir al-Jalalayn

Those who spend their wealth in the way of God and do not follow up what they have spent with a sign from Us to the one on whom the money was spent by saying, for example: I have done good to him and improved his condition **nor harm to him** by mentioning that to someone who does not like to be informed about it and the like **they will have their reward** the reward for their spending **with their Lord, and there will be no fear concerning them, nor will they grieve** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this, God the Almighty means: The one who gives his money to the mujahideen in the way of God to help them in fighting the enemies of God. God the Almighty says: The one who helps the mujahideen in the way of God by spending on them and their loads and other provisions, then does not follow up his spending on them with a favor from us by spending that on them, nor does he harm them. So his favor to them is by showing them that he has done them - through his actions and gifts that he gave them to strengthen them in fighting their enemy - a favor, and he shows that either by word or action. As for the harm, it is his complaining to them because of what he gave them and strengthened them from spending in the way of God, that they did not fulfill their duty in jihad, and similar words with which he harms the one on whom he spent.

Rather, this is a condition for the one who spends in the way of God, and the reward is obligatory for the one who is not a thief or a harmer of the one on whom he spends in the way of God, because the spending that is in the way of God is that by which the face of God is sought and what is with Him is sought. So if the meaning of spending in the way of God is what we have described, then there is no reason for the one who spends on the one on whom he spends, because he has no hand in it nor any favor for which he deserves from him - if he does not reward him for it - a thief or harm, since his spending is what he spent on him with the intention of seeking God's reward and seeking His pleasure, and his reward is upon God, not upon the one on whom he spent it.

A group of interpreters said something similar to the

meaning we mentioned.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Those who spend their wealth in the way of God and do not follow up what they have spent with insult or injury - their reward is with their Lord**, God knew that some people boast about their gifts, so He disliked that and spoke about it, saying: "A kind word and forgiveness are better than charity followed by injury. And God is Free of need and Forbearing."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: He said to the others, meaning: God said to the others, and they are those who do not go out to fight their enemy: **Those who spend their wealth in the way of God and do not follow up what they have spent with [the curse of God] or injury**, he said: So he set conditions for them. He said: And the one who goes out, he did not set a condition for him, little or much - meaning the one who goes out, the one who goes out in jihad whom God mentioned in His statement: **The parable of those who spend their wealth in the way of God is that of a seed 1:10**. Ibn Zayd said: My father used to say: If someone who gives something from this or strengthens himself in the way of God harms you, and you think that your greeting will be burdensome to him, then stop greeting him. Ibn Zayd said: So he was forbidden from the best of Islam. He said: A woman said to my father: O Abu Usamah, guide me to a man who truly goes out in the way of God, for they do not go out except to eat fruits!! I have a quiver and arrows in it. So he said to her: May God not bless your quiver or your arrows, for you have harmed them before you gave them! He said: A man was saying to them: Go out and eat the fruits!

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **They do not follow up what they have spent with reproach or injury**, he said: It is better for a man not to spend his money than to spend it and then follow it up with reproach or injury.

As for his saying: **For them is their reward with their Lord**, it means: for those who spend their money in the way of God, according to what is mentioned. The ha and the mim in **for them** refer back to those.

The meaning of his saying: **They will have their reward with their Lord** is that they will have their reward and recompense for the expenditures they spent in the way of God, and then did not follow it up with favors or harm.

And His statement: **And there is no fear for them, nor shall they grieve**, means: And they, with what they have of reward and recompense for their expenditure that they spent according to what we stipulated, **and there is no fear for them** when they come before God and leave this world, nor in the terrors of the Resurrection, and that its hardships will befall them or

that God's punishment will befall them in it, **nor will they grieve** for what they left behind them in this world.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **Those who spend their wealth in the way of God**. It was said that it was revealed about Uthman ibn Affan, may God be pleased with him. Abd al-Rahman ibn Samurah said:

"Uthman came with a thousand dinars in the army of hardship and poured it into the lap of the Messenger of God, may God bless him and grant him peace. I saw him put his hand in it and turn it over and say: 'Whatever Ibn Affan does after today will not harm him. O God, do not forget this day for Uthman.'" Abu Saeed Al-Khudri said:

"I saw the Messenger of God, may God bless him and grant him peace, raising his hands and supplicating for Uthman, saying: 'O Lord, Uthman, I am pleased with Uthman, so be pleased with him.'" He continued to supplicate until dawn broke, and then the verse was revealed: **Those who spend their wealth in the way of God and do not follow up what they have spent with [an accusation of] corruption or injury**.

Second: As mentioned in the verse before spending in the way of God in general, it was made clear in this verse that this ruling and reward is only for the one who does not follow up his spending with a favor or harm, because favor and harm nullify the reward of charity as God the Almighty informed us in the verse after this. Rather, a person should seek the pleasure of God the Almighty and His reward by spending on the one he spends on, and he should not expect anything from him or consider his circumstances in any case other than taking into account his entitlement. God the Almighty said: **We desire from you neither reward nor thanks**. And whenever he spends in order to seek a reward from the one he spends on in any way, then he has not sought the pleasure of God. This is if he fails to expect from him his spending and causes harm.

Likewise, whoever spends out of necessity, paying a fine, either because of a favor from the one he spends on or because of another indication of the care of the one who cares, then he has not sought the pleasure of God. Rather, what he gave for God is accepted, and most of his intention was seeking what is with God, like what was narrated from 'Umar ibn al-Khattab **may God be pleased with him** that a Bedouin came to him and said:

Oh Omar, may you be rewarded with Paradise. Dress my daughters and mother them.

And be for us a paradise from time, I swear to God that you will do it

Omar said: If I don't do it, what will happen? He said:

So Abu Hafs, I will take him away

He said: If I go, what will happen? He said:

You will be asked about my condition on the day when the gifts are here

The position of the person responsible for them is either Hell or Heaven.

Omar cried until his beard was wet, then he said: Boy, give him this shirt of mine for that day, not for his hair, by God I do not own anything else. Al-Mawardi said: If giving in this manner is devoid of seeking reward or thanks, and devoid of gratitude and spreading it, then that is more honorable for the giver and more pleasant for the recipient. As for the giver, if he seeks reward through his giving, and seeks thanks and praise through it, then he is a person of reputation and hypocrisy, and in these two there is blame that contradicts generosity. If he seeks reward, then he is a profitable merchant who does not deserve praise or commendation. Ibn Abbas said about the verse of God the Almighty: {And do not bestow favors, expecting a greater reward} meaning, do not give a gift seeking a better one. Ibn Zayd believed that this verse is only about those who do not go out for jihad, but rather spend while sitting, and that the verse before it is about those who go out by themselves. He said: Therefore, it was stipulated for these and not for the first two. Ibn Atiyyah said: There is a problem with this statement, because there is arbitrariness in it.

Third: The Almighty's saying: **Benefits and no harm**. Manna: mentioning the blessing in the sense of enumerating it and rebuking it, such as saying: I have been good to you and given you comfort and the like. Some of them said: Manna: talking about what was given until it reaches the one who was given and harms him. Manna is one of the major sins, as proven in Sahih Muslim and others, and that it is one of the three whom God will not look at nor purify and for them is a painful punishment. Al-Nasa'i narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said:

"There are three people whom God will not look at on the Day of al-Qiyamah 75: the one who is disobedient to his parents, the woman who imitates men, and the cuckold. And there are three people who will not enter Paradise: the one who is disobedient to his parents, the one who is addicted to alcohol, and the one who boasts about what he has given." In some versions of Muslim:

Al-Mannan is the one who gives nothing without a favor. Harm is cursing and complaining, and it is more general than a favor, because a favor is a part of harm, but it was mentioned specifically because it occurs frequently. Ibn Zayd said: If you think that your greeting will be burdensome to the one on whom you have spent for the sake of God, then do not greet him. A woman said to him: O Abu Usamah, guide me to a man who truly goes out in the cause of God, for they only go out to eat fruits, for I have arrows and a quiver. He said: May God not bless your arrows and your quiver, for you have harmed them before you gave them. Our scholars, may God have mercy on them, said: Whoever spends in the cause of God and does not follow it with a favor or harm, such as saying: How persistent you are, and God has delivered us from you, and the like, God has guaranteed him a reward, and the reward is Paradise, and He has removed from him fear after his death for what will come, and sadness over what has passed of his worldly life, because he

Surat Al-Baqarah 2:262

Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders or injury - their reward is with their Lord, and no fear will there be concerning them, nor will they grieve.

rejoices in his Hereafter, so He said: **For them is their reward with their Lord, and no fear will there be concerning them, nor will they grieve.** This is enough of a virtue and honor for spending in the way of God Almighty. It is an indication of those who prefer the rich over the poor, as will be explained, God willing.

Tafsir Ibn Kathir

God Almighty praises those who spend in His cause, and then do not follow up what they have spent of good deeds and charity with a favour to the one who gave it to them, so they do not show it to anyone, nor do they show it with words or deeds.

His statement, **nor harm** means that they will not do to those they have done good anything unpleasant that would nullify their previous good deeds. Then God Almighty promised them a great reward for that, saying, **For them is their reward with their Lord**, meaning their reward is from God, not from anyone else. **And there is no fear concerning them**, meaning regarding the horrors that they will face on the Day of Resurrection. **Nor will they grieve**, meaning regarding the children they left behind, nor what they missed of worldly life and its pleasures, nor will they regret it, because they have reached what is better for them than that.

Then God Almighty said: **A kind word** meaning a kind word and a prayer for a Muslim **and forgiveness** meaning pardon and forgiveness for a verbal or physical injustice **are better than charity followed by injury**. Ibn Abi Hatim said: My father told us, Ibn Fadil told us: I read on the authority of Muqal ibn Abdullah, on the authority of Amr ibn Dinar, who said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: There is no charity more beloved to God than a good word. Have you not heard His saying: "A good word and forgiveness are better than charity followed by injury. God is independent of His creation." *Forbearing* means He is forbearing, forgives, pardons, and overlooks them. There are hadiths that prohibit boasting in charity. In Sahih Muslim, from the hadith of Shu'bah, on the authority of Al-A'mash, on the authority of Sulayman ibn Musahhir, on the authority of Kharsha ibn Al-Har, on the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them, and they will have a painful punishment: the one who boasts of what he has given, the one who lets his garment trail, and the one who sells his goods by means of false oaths." Ibn Mardawayh said: Ahmad ibn Uthman ibn Yahya told us, Uthman ibn Muhammad Al-Duri told us, Hisham ibn Kharijah told us, Sulayman ibn Uqbah told us, on the authority of Yunus ibn Maysarah, on the authority of Abu Idris, on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is disobedient to his**

parents, nor one who boasts, nor one who is addicted to alcohol, nor one who denies destiny will enter Paradise. Ahmad and Ibn Majah narrated something similar from the hadith of Yunus ibn Maysarah. Then Ibn Mardawayh, Ibn Hibban, al-Hakim in his Mustadrak, and al-Nasa'i narrated from the hadith of Abdullah ibn Yasar al-A'raj, on the authority of Salim ibn Abdullah ibn Umar, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not look at on the Day of al-Qiyamah 75: one who is disobedient to his parents, one who is addicted to alcohol, and one who boasts about what he has given." Al-Nasa'i narrated from Malik ibn Sa'd, on the authority of his uncle Ruh ibn Ubadah, on the authority of Atab ibn Bashir, on the authority of Khasif al-Jazari, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is addicted to alcohol, nor one who disobeys his parents, nor one who boasts about destiny will enter Paradise.** Ibn Abi Hatim narrated it from al-Hasan ibn al-Munhal, on the authority of Muhammad ibn Abdullah ibn Asar al-Mawsili, on the authority of Atab, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas. And An-Nasa'i narrated it from the hadith of Abdul Karim bin Malik Al-Jazari, from Mujahid, his saying, and it was narrated from Mujahid, from Abu Saeed, and from Mujahid from Abu Hurairah, something similar to it. That is why God the Most High said: **O you who have believed, do not invalidate your charities with reminders or injury.** So He informed that charity is invalidated by what follows it of reminders or injury, so the reward of charity is not fulfilled by the sin of reminders or injury. Then God the Most High said: **Like one who spends his wealth to be seen by people.** That is, do not invalidate your charities with reminders or injury, just as the charity of one who shows off to people is invalidated, so he shows them that he wants the face of God, but his only intention is for people to praise him or for him to be known for his beautiful qualities so that he will be thanked among people, or it will be said that he is generous, and other worldly purposes, while he has lost sight of dealing with God the Most High and seeking His pleasure and abundant reward. That is why He said: **And he does not believe in God and the Last Day.** Then God the Most High gave an example of the hypocrite with his spending. Ad-Dahhak said: And the one who follows his spending with reminders or injury, so He said: **Then his example is like that of a smooth rock.** And it is a plural. Safwana, some of them say: Safwan is also used singularly, and it is the smooth rock, **upon it was dust, and a downpour struck it** meaning heavy rain, **and left it hard** meaning the downpour left that Safwan hard, meaning smooth and dry, meaning there was nothing of that dust on it, rather it was all gone, meaning likewise the deeds of the hypocrites go away and vanish before God even if their deeds appear to people to be like dust, and for this reason He said, **They have no power over anything of what they have earned, and God does not guide the disbelieving**

people.

Fath al-Qadir

His statement: **262- Those who spend their wealth in the way of God.** This sentence includes an explanation of the manner of spending that was mentioned, i.e. it is the spending of those who spend and then do not follow up what they have spent with a favor or injury. The favor is the mention of the blessing in the sense of enumerating it and rebuking it. It was said that the favor is talking about what was given until it reaches the one who was given and harms him. The favor is one of the major sins as proven in Sahih Muslim and others that it is one of the three whom God will not look at nor purify them and for them is a great punishment. And harm is cursing, arrogance and complaining. It was said in Al-Kashshaf: The meaning of then is to show the difference between spending and leaving the favor and harm, and leaving them is better than spending itself, just as He made steadfastness in faith better than entering into it by His statement: **Then they remained steadfast.** End. The favor was mentioned for harm because it occurs frequently and the word *fa* is in the middle to indicate the smallness of the negation. His statement: **With their Lord** contains emphasis and honor. His saying: **And there is no fear for them** clearly negates fear for them in both worlds, as the indefinite noun in the context of negation indicates comprehensiveness. Likewise, **nor will they grieve** indicates the continuity of the absence of grief for them.

Tafsir al-Baghawi

262. The Almighty said: **Those who spend their wealth in the way of God.** Al-Kalbi said: This verse was revealed about Uthman ibn Affan, may God be pleased with him, and Abd al-Rahman ibn Awf, may God be pleased with them both. "Abd al-Rahman brought four thousand dirhams as charity to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I had eight thousand, so I kept four thousand dirhams from it for myself and my family, and I lent four thousand to my Lord. The Messenger of God, may God bless him and grant him peace, said to him: May God bless what you kept for you and what you gave." As for Uthman, he equipped the Muslim army for the Battle of Tabuk with a thousand camels with their saddles and saddles, so this verse was revealed about them.

Abdul Rahman bin Samura said: Uthman, may God be pleased with him, came with a thousand dinars in the army of hardship and poured it into the lap of the Messenger of God, may God bless him and grant him peace. I saw the Prophet, may God bless him and grant him peace, put his hand in it and turn it over and say, **What harm will it do to Ibn Affan after today?** Then God, the Most High, revealed, **Those who spend their wealth in the way of God** in obedience to God, **and do not follow up what they have spent with reminders** meaning that God bestows His favor upon him by saying, **I gave you such and such**, and counts His favors upon him and then spoils them. **Nor injury**

meaning that he taunts him by saying, **How long do you ask for it and how much do you harm me?** It was said that one of the types of injury is that someone mentions his spending on him in the presence of someone who does not like him to know about it.

Sufyan said: **As a favor and without harm** is to say, **I have given you and given, but you have not been grateful.** Abd al-Rahman ibn Zayd ibn Aslam said: My father used to say: If you give a man something and you see that your greeting is burdensome to him, then withhold your greeting from him. So God has forbidden His servants to show favors for a favor, and He has made it a characteristic of Himself, because among the servants there is reproach and distress, but from God there is favor and a reminder. **For them is their reward**, meaning their recompense, **with their Lord, and there is no fear concerning them, nor shall they grieve.**

Tafsir al-Baidawi

262- Those who spend their wealth in the way of God and do not follow up what they have spent with reminders or injury. It was revealed about Uthman, may God be pleased with him, as he equipped the Army of Hardship with a thousand camels with their saddlebags and saddles. And Abd al-Rahman ibn Awf, as he brought the Prophet, may God bless him and grant him peace, four thousand dirhams as charity. Representation means that one is considered to have done good to someone. Injury means that one is arrogant towards him because of what he has bestowed upon him. There is a difference between spending and leaving reminders and injury. **They will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.** Perhaps the letter *fa* was not included in it, and what was attributed to it included the meaning of a condition, giving the impression that they are worthy of that even if they did not do it, so how would it be for them if they did it.

Surat Al-Baqarah 2:263

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

Surat al-Baqarah 2:263

Kind speech and forgiveness are better than charity followed by injury. And God is Free of need and Forbearing.

Tafsir al-Jalalayn

A well-known saying A good word and a beautiful response to the questioner **and forgiveness** for his insistence **is better than charity followed by injury** by a favor and reproaching him for asking **and God is free** from the charity of the servants **and Forbearing** in delaying the punishment for the one who favors and the one who causes harm

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What God Almighty meant by His saying: **kind speech**, is beautiful speech, and a man's supplication for his Muslim brother, **and forgiveness**, meaning: and covering up for him when he knows of his faults and bad condition, **is better** in the sight of God, **than charity** that he gives to him, **followed by harm**, meaning: complaining about it to him, and harming him because of it, as:-

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **A good word and forgiveness are better than charity followed by harm**. He said: It is better for him to keep his money than to spend his money and then follow it with favors and harm.

As for his saying: **Rich and Forbearing**, he means: **And God is Rich** from what they give in charity, *Forbearing*, when He does not hasten to punish those among you who show off with their charity and harm those to whom they give it.

It was narrated on the authority of Ibn Abbas regarding this, what:

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: The rich, the one who is perfect in his wealth, and the forbearing, the one who is perfect in his forbearance.

Tafsir al-Qurtubi

God Almighty says: "A kind word and forgiveness are better than charity followed by injury. And God is Free of need and Forbearing."

There are three issues:

First: The Almighty's saying: **A good word** is a beginning and the predicate is omitted, meaning a good word is better and more appropriate, as

mentioned by An-Nahhas and Al-Mahdawi.

An-Nahhas said: It is possible that **a good word** is a predicate of an omitted beginning, meaning that what you have been commanded to do is a good word. A good word is supplication, comfort, and hope for what is with God, better than a charity that is apparently a charity but in reality is nothing, because mentioning a good word has a reward, while there is no reward in this. The Prophet, may God's prayers and peace be upon him, said:

A kind word is charity, and it is a form of kindness to meet your brother with a cheerful face. Narrated by Muslim. The beggar is greeted with joy and welcome, and he is met with cheerfulness and kindness, so that he will be thanked if he gives and excused if he refuses. Some wise men have said: **Meet the one in need with joy, for if you do not thank him, you will not be without an excuse.** Ibn Lankak narrated that Abu Bakr ibn Duraid went to one of the ministers to ask him about a need that he did not fulfill, and he appeared annoyed with him, so he said:

Do not let the one who asks you become bored with you, for the best thing in your life is to see someone who is asked.

Do not answer them with a hopeful face, for the continuation of your glory is to see what is hoped for.

You receive a generous person and you are guided by his cheerful face, but you see the frown on the mean person as evidence.

Know that you will soon become report, so be report that pleases and is beautiful.

It was narrated on the authority of Omar, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said:

"If someone asks a question, do not interrupt him until he has finished, then respond to him with dignity and gentleness, or with a small gift or a nice response, because someone who is neither human nor jinn may come to you and look at your actions in what God Almighty has given you."

I said: Its evidence is the hadith of a leper, a bald man and a blind man, narrated by Muslim and others. That is because an angel appeared in the form of a leper once, a bald man another time and a blind man another time, as a test for the one being asked. Bishr ibn al-Harith said: I saw Ali in a dream and said: O Commander of the Faithful, tell me something that will benefit me from God. He said: How beautiful is the kindness of the rich towards the poor out of desire for the reward of God the Most High, and better than that is the arrogance of the poor towards the rich out of trust in the promise of God. So I said: O Commander of the Faithful, tell me more. He turned away saying:

You were dead and now you are alive, and soon you will be dead again.

So, destroy a house in the house of mortality and build a house in the house of eternity.

Second: The Almighty's saying: **And forgiveness.** Forgiveness here means covering up the shortcomings and bad condition of the needy. From this is the saying of the Bedouin - when he asked some people in eloquent speech, someone said to him: Who is this man? He said to him: O God, forgiveness. Bad earnings prevent one from being related. It was said: The meaning is to overlook the questioner if he is persistent, rude, and harsh, better than giving him charity along with favors and harm. Al-Naqqash said its meaning. Al-Nahhas said: This is problematic and is clarified by grammar. Forgiveness is raised by the subject and the predicate is **better than charity**. The meaning is, and God knows best, and an action that leads to forgiveness is better than charity followed by harm. Its meaning in Arabic is **and the action of forgiveness**. It is permissible to say something like: God's favor upon you is greater than the charity that you are hoping for, meaning God's forgiveness is better than this charity that you are hoping for.

Third: The Almighty's saying: **And God is Rich and Forbearing.** The Almighty informed us about His absolute richness, that He is independent of the charity of His servants, and that He only commanded it to reward them, and about His forbearance, that He does not hasten to punish anyone who causes harm because of his charity.

Tafsir Ibn Kathir

God Almighty praises those who spend in His cause, and then do not follow up what they have spent of good deeds and charity with a favour to the one who gave it to them, so they do not show it to anyone, nor do they show it with words or deeds.

His statement, **nor harm** means that they will not do to those they have done good anything unpleasant that would nullify their previous good deeds. Then God Almighty promised them a great reward for that, saying, **For them is their reward with their Lord**, meaning their reward is from God, not from anyone else. **And there is no fear concerning them**, meaning regarding the horrors that they will face on the Day of Resurrection. **Nor will they grieve**, meaning regarding the children they left behind, nor what they missed of worldly life and its pleasures, nor will they regret it, because they have reached what is better for them than that.

Then God Almighty said: **A kind word** meaning a kind word and a prayer for a Muslim **and forgiveness** meaning pardon and forgiveness for a verbal or physical injustice **are better than charity followed by injury**. Ibn Abi Hatim said: My father told us, Ibn Fadil told us: I read on the authority of Muqal ibn Abdullah, on the authority of Amr ibn Dinar, who said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: There is no charity more beloved to God than a good word. Have you not heard His saying: "A good word and forgiveness are better than charity followed by injury. God is independent of His creation." *Forbearing* means He is forbearing, forgives, pardons, and overlooks them. There are hadiths that prohibit boasting in charity. In Sahih Muslim, from the hadith of Shu'bah, on the

authority of Al-A'mash, on the authority of Sulayman ibn Musahhir, on the authority of Kharsha ibn Al-Har, on the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them, and they will have a painful punishment: the one who boasts of what he has given, the one who lets his garment trail, and the one who sells his goods by means of false oaths." Ibn Mardawayh said: Ahmad ibn Uthman ibn Yahya told us, Uthman ibn Muhammad Al-Duri told us, Hisham ibn Kharjah told us, Sulayman ibn Uqbah told us, on the authority of Yunus ibn Maysarah, on the authority of Abu Idris, on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is disobedient to his parents, nor one who boasts, nor one who is addicted to alcohol, nor one who denies destiny will enter Paradise**. Ahmad and Ibn Majah narrated something similar from the hadith of Yunus ibn Maysarah. Then Ibn Mardawayh, Ibn Hibban, al-Hakim in his Mustadrak, and al-Nasa'i narrated from the hadith of Abdullah ibn Yasar al-A'raj, on the authority of Salim ibn Abdullah ibn Umar, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not look at on the Day of al-Qiyamah 75: one who is disobedient to his parents, one who is addicted to alcohol, and one who boasts about what he has given." Al-Nasa'i narrated from Malik ibn Sa'd, on the authority of his uncle Ruh ibn Ubadah, on the authority of Atab ibn Bashir, on the authority of Khasif al-Jazari, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is addicted to alcohol, nor one who disobeys his parents, nor one who boasts about destiny will enter Paradise**. Ibn Abi Hatim narrated it from al-Hasan ibn al-Munhal, on the authority of Muhammad ibn Abdullah ibn Asar al-Mawsili, on the authority of Atab, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas. And An-Nasa'i narrated it from the hadith of Abdul Karim bin Malik Al-Jazari, from Mujahid, his saying, and it was narrated from Mujahid, from Abu Saeed, and from Mujahid from Abu Hurairah, something similar to it. That is why God the Most High said: **O you who have believed, do not invalidate your charities with reminders or injury**. So He informed that charity is invalidated by what follows it of reminders or injury, so the reward of charity is not fulfilled by the sin of reminders or injury. Then God the Most High said: **Like one who spends his wealth to be seen by people**. That is, do not invalidate your charities with reminders or injury, just as the charity of one who shows off to people is invalidated, so he shows them that he wants the face of God, but his only intention is for people to praise him or for him to be known for his beautiful qualities so that he will be thanked among people, or it will be said that he is generous, and other worldly purposes, while he has lost sight of dealing with God the Most High and seeking His pleasure and abundant reward. That is why He said: **And he does not believe in God and the Last Day**. Then God the Most High gave an example of the hypocrite with his spending. Ad-Dahhak said: And the one who follows his spending with reminders or injury, so He said: **Then**

Surat Al-Baqarah 2:263

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

his example is like that of a smooth rock. And it is a plural. Safwana, some of them say: Safwan is also used singularly, and it is the smooth rock, **upon it was dust, and a downpour struck it** meaning heavy rain, **and left it hard** meaning the downpour left that Safwan hard, meaning smooth and dry, meaning there was nothing of that dust on it, rather it was all gone, meaning likewise the deeds of the hypocrites go away and vanish before God even if their deeds appear to people to be like dust, and for this reason He said, **They have no power over anything of what they have earned, and God does not guide the disbelieving people.**

Fath al-Qadir

His saying: 263- **Kindness and forgiveness** It was said that the predicate is omitted: meaning better and more appropriate, mentioned by Al-Nahhas. He said: It is permissible for it to be predicate of a deleted subject: meaning what you were commanded to do is a kind word. And his saying: **And forgiveness** is also a subject and its predicate is his saying: **Better than charity.** It was said: His saying: better is predicate of his saying: a kind word and of his saying: and forgiveness. It is permissible to begin with the two indefinite nouns because the first is specified by the description, and the second by the conjunction, and the meaning is: that the kind word from the person being asked to the questioner, which is comfort and hope for what is with God, and a good response is better than charity followed by harm. It was proven in Sahih Muslim from him, may God's prayers and peace be upon him: **A kind word is charity, and it is from kindness that you meet your brother with a cheerful face.** And how beautiful is what Ibn Duraid said:

Do not let the one who asks you become bored, for the best thing in your life is to see someone who is asked.

Do not answer them with a hopeful face, for the continuation of your glory is to see what is hoped for.

What is meant by forgiveness is covering up the faults and the bad condition of the needy, and pardoning the beggar if he is so insistent that it upsets the person being asked. It was said that what is meant is that the pardon is on the part of the beggar, because if he responds to him in a nice way, he will excuse him. It was also said that what is meant is: An action that leads to forgiveness is better than charity: meaning, God's forgiveness is better than your charity. This sentence is a new sentence that confirms the abandonment of following favors and harm for charity.

Tafsir al-Baghawi

263. **A good word** means good words that are given to the questioner in a beautiful way, and it was said that it is a good number. Al-Kalbi said: A supplication for one's brother in his absence. Al-Dahhak said: It was revealed about reconciling people. **And forgiveness** means covering up his friendship and not tearing his

veil. Al-Kalbi and Al-Dahhak said: He overlooks his oppressor, and it was said that he overlooks the poor person if he is rude to him when he rejects him. **Better than charity** that he gives to him. **Followed by harm** means reproaching the questioner or saying something that hurts him. **And God is Rich** means He is independent of the charity of His servants. *Forbearing* does not hasten to punish those who show off or hurt by charity.

Tafsir al-Baidawi

263- **A kind word** is a nice response. **And forgiveness** is overlooking the beggar and the need, or attaining forgiveness from God by a nice response, or pardon from the beggar by making an excuse and forgiving his response. **Better than charity followed by injury** is report about them, and it is correct to begin with the indefinite noun because it is specific to the description. **And God is Rich** from spending on those and harming. *Forbearing* from treating those who do good and harm with punishment.

Surat al-Baqarah 2:264

O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by the people and does not believe in God and the Last Day. So his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything of what they have earned. And God does not guide the people. The unbelievers

Tafsir al-Jalalayn

O you who have believed, do not invalidate your charities that is, their rewards **with reminders or injury** invalidation **like one** that is, like invalidating the spending of one **who spends his wealth to be seen by people** showing off to them **and does not believe in God and the Last Day** he is the hypocrite **his example is like that of a smooth rock** a smooth stone **upon which is dust, then a downpour** heavy rain **leaves it hard** hard and smooth, with nothing on it **they are unable** a resumption to explain the example of the hypocrite who spends to be seen by people and the pronoun is plural in consideration of the meaning of **who for anything of what they have earned** what they have done, that is, they will not find any reward for it in the Hereafter, just as there is nothing on the smooth rock from the dust that was on it because the rain has washed it away **and God does not guide the disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **O you who have believed**, who believed in God and His Messenger, **do not invalidate your charities**, meaning: do not invalidate the rewards of your charities by reminding others of them and causing harm, just as the disbelief of the one who spends his money **to show off to people** is invalidated, which is his showing off to them with his work, and that is that he spends his money in what people see on the surface as wanting God, the Most High, so they praise him for it, while he does not want God by it nor does he seek reward from Him, but rather he spends it thus outwardly so that people praise him for it and say: He is generous and noble, and he is a righteous man, so they praise him well for it, and they do not know what is hidden in his intention in spending what he spent, so they do not know what he is doing in terms of denying God, the Most High, and the Last Day.

As for his statement: **And does not believe in God and the Last Day**, its meaning is: He does not believe in the Oneness of God and His Lordship, nor that he will be resurrected after his death, so he will be rewarded for his deeds, so he does his deeds for the sake of God and seeks His reward and what is with Him in his afterlife. This is the characteristic of the hypocrite. We only said that he is a hypocrite because the one who shows his disbelief and declares his polytheism is

known to not be a hypocrite in any of his deeds. Because the hypocrite is the one who shows off to people by doing deeds that are apparently for God, but inwardly the secret of his doer is suspicious, intending by it to be praised by people. The disbeliever does not imagine to anyone that all his deeds are for the devil - if he declares his disbelief - not for God. And whoever is like that, then he is not a hypocrite in his deeds.

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, Abu Hani' al-Khawlani said, on the authority of Amr ibn Harith, he said: A man goes out to fight, he does not steal, nor fornicate, nor embezzle, and he does not return with enough! So it was said to him: Why is that? He said: A man goes out, and when a calamity from God that He has decreed upon him befalls him, he curses and reviles his leader and curses the moment he went out to fight, and says: I will never return to fight with him again! So this is against him, and not for him, like spending in the way of God followed by reviling and harm. God has given an example of it in the Qur'an: **O you who have believed, do not invalidate your charities with reminders or injury**, until the end of the verse.

Abu Ja'far said: God Almighty means by that: The likeness of this one who spends his wealth to be seen by people and does not believe in God and the Last Day. The ha' in His statement: **Then his likeness** refers back to the one, like the likeness of a fine sand, and a fine sand is one and all. So whoever makes it all, then the singular is a fine sand, like a date and dates and a palm tree and palm trees. And whoever makes it singular, then the plural is fine sand, and fine sand, and fine sand, as the poet said:

Bird sites on the row

Safwan is the smooth stone.

His saying: **There is dust on it**, means: there is dust on the rock. **Then a downpour struck it**, means: a heavy, intense rain struck the rock, as Imru' al-Qais said:

An hour passed, and then a downpour descended upon her, falling down on her sides and pouring down.

It is said: **And the sky was wet, so it is wet with rain**. And: **And the earth was wet, so it is wet**. And his saying: **So he left it bare**, means: So the downpour left the clear rock bare.

The solid stone is the solid one on which there is nothing of plants or anything else. It is one of the lands in which nothing grows, and likewise one of the heads, as Ru'bah said:

When she saw me, she created the camouflaged, shining, noble forehead

Hence, a thick, slow-boiling pot is called a **solid pot**. It has become solid, and hence the saying of Ta'abbata Sharran:

I am not a thunderstorm nor a solid line that is defenseless against goodness.

Surat Al-Baqarah 2:264

O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. So his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything of what they have earned. And Allah does not guide the people. The unbelievers

Then the Almighty mentioned the hypocrites whose deeds were given as an example, saying: "So their deeds are like a smooth rock that had dirt on it, then a downpour of rain fell on it and took away the dirt on it, leaving it pure with no dirt on it or anything. The Muslims see them outwardly as having deeds - just as dirt is seen on this smooth rock - because they show off to them. But when the Day of Resurrection comes and they turn to God, all of that will vanish, because it did not belong to God, just as a downpour of rain took away the dirt that was on the smooth rock, leaving it smooth with nothing on it."

So His statement, **They will not be able**, means: those who spend their wealth to be seen by people, and do not believe in God or the Last Day. He says: They will not be able on the Day of Resurrection to receive the reward for anything they earned in this world, because they did not work for their afterlife, nor to seek what is with God in the Hereafter, but rather they did it to be seen by people and to seek their praise. And their share from their deeds is what they wanted and sought with them.

Then the Most High informed us that **He does not guide the disbelieving people**, meaning: He does not guide them to the truth in their spending and other things, and He does not grant them success in it, while they prefer falsehood over it, but He leaves them in their misguidance, wandering blindly.

So the Almighty said to the believers: Do not be like the hypocrites, whose actions are described by this example, so that you nullify the rewards of your charity by showing favors to those to whom you gave it and by harming them; just as the reward of the hypocrite who spent his money to show off to people, and he does not believe in God and the Last Day, is nullified in the sight of God.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, do not invalidate your charities with reminders or injury**, and he recited until he reached for **anything they have earned**. This is a parable that God gave for the deeds of the disbelievers on the Day of Resurrection. He says: They will not be able to do anything of what they have earned on that Day, just as this rain left the clear rocks with nothing on them, the purest they had ever been.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Do not invalidate your charities by showing off** until His saying: **And God does not guide the disbelieving people**. This is a parable that God gave for the deeds of the disbelievers

on the Day of Resurrection. He says: They will not be able to do anything about what they have earned on that day, just as this rain left the pure rocks clean with nothing on them.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Do not invalidate your charities with reminders or injury** until His saying: **for anything they have earned**. As for the rock on which there is dust, the rain fell and its dust was removed and left it solid. Likewise, this one who spends his money to show off to people, the showing off goes with his spending, just as this rain has taken the dust of this rock and left it pure. Likewise, the showing off has left him unable to do anything with what he has sent forward. So He said to the believers: **Do not invalidate your charities with reminders or injury**, so they are invalidated just as the charity of showing off is invalidated.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: It is better for a man not to spend his wealth than to spend it and then follow it up with favors and injury. So God gave an example of him like the example of a disbeliever who spends his wealth and does not believe in God or the Last Day. So God gave an example of both of them: **Like a smooth rock upon which is dust, and a downpour strikes it and leaves it bare**. So too is the one who spends his wealth and then follows it up with favors and injury.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, do not invalidate your charities with reminders or injury to like a smooth rock upon which is dust, then a downpour strikes it and leaves it bare**, with nothing on it. And so is the hypocrite on the Day of Resurrection; he will not be able to do anything with what he earned.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said regarding his statement: **Do not nullify your charities by reminders or injury**, he said: He reminds others of his charity and causes them harm in it until he nullifies it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Then they do not follow up what they have spent with reminders or injury**, so he recited, **O you who have believed, do not invalidate your charities with reminders or injury**, until he reached, **They will not be able to do anything with what they have earned**, then he said, **Do you see the downpour leaving any dust on the rock? Likewise, from you and your injury, it does not leave anything of what you have spent**. And he recited His statement, **O you who have believed, do not invalidate your charities**

with reminders or injury, and he recited, **and whatever you spend**, so he recited until he reached, **and you will not be wronged** (Al-Baqarah 2:270-272).

We have explained the meaning of Safwan sufficiently, but we wanted to mention those who said the same thing about it from the people of interpretation.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **Like a smooth rock**, like a rock.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Like a smooth rock**, and a smooth rock is a rock.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for Safwan, it is the stone called Al-Safa.

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

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: Safwan, meaning the stone.

The explanation of it has already been mentioned. This is a mention of what we said about it:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for *wabil*, it means heavy rain.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Then a downpour struck him**, and a downpour is a heavy rain.

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

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Mention of those who said something similar to what we said about that:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He left it pure**, he said: clean.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **He left it pure**, he said: He left it pure, with nothing on it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said, his statement: **He left it intact**, he said: There is nothing on it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: *Solid*, so he left it bare.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **He left it intact**, there is nothing wrong with it.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **He left it intact**, with nothing on it.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's statement: **with favor and injury**. The meaning of this has already been presented. The Almighty expressed the lack of acceptance and deprivation of reward with the word *nullification*. What is meant is the charity that is bestowed with favor and injury, and nothing else. The belief is that bad deeds do not nullify or cancel out good deeds, so favor and injury in one charity do not nullify another charity.

The majority of scholars said about this verse: The charity that God knows that its giver will either do good or cause harm is not accepted. It was also said: Rather, God gave the angel a sign about it, so he does not write it down, and this is good. The Arabs say about what is given as a favor: a black hand. And about what is given without being asked: a white hand. And about what is given upon being asked: a green hand. Some of the eloquent people said: Whoever does good, his gratitude is lost, and whoever is pleased with his work, his reward is lost. And some of the poets said:

And a friend who I had loaned a favor to was slow to repay me, so he turned against me.

When he was certain that time was against me, he expressed regret for what he had done to me.

Another said:

You spoiled the good you had given me with your generosity. Generous people are not generous when they give.

Abu Bakr Al-Warraq said, and he said it well:

Better than all good at all times and places

A well-mannered creation free from favors

Ibn Sirin heard a man say to another man: I did this to you and this, so he said to him: Be quiet, for there is no good in kindness if it is counted. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Beware of showing gratitude for something good, for it nullifies gratitude and eliminates the reward. Then he recited: **Do not nullify your charitable deeds by showing off or causing harm.**

Second: Our scholars, may God have mercy on them, said: Malik disliked, based on this verse, that a man should give his obligatory charity to his relatives lest he be compensated with praise and commendation from them, and his favor would be apparent to them and they would reward him for it, so it would not be purely for the sake of God Almighty. He preferred that he give it to strangers, and he also preferred that

Surat Al-Baqarah 2:264

O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. So his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything of what they have earned. And Allah does not guide the people. The unbelievers

someone else be appointed to distribute it if the imam is not just, lest it be nullified by favors, harm, thanks, praise, and reward for service from the giver. This is unlike secret voluntary charity, because if its reward is nullified, it is saved from the threat and becomes like someone who did not do it, and if the reward of an obligatory charity is nullified, the threat is directed at it because it is like someone who did not do it.

Third: The Almighty's saying: **Like one who spends his wealth to be seen by people.** The Kaf is in the accusative case, meaning to nullify **like the one who**, so it is an attribute of the omitted source. It is also permissible for it to be in the position of a state. God Almighty likened the one who bestows favors and harms with his charity to the one who spends his wealth to be seen by people, not for the sake of God Almighty, and to the disbeliever who spends to be called generous and to be praised with various kinds of praise. Then He also likened this spender to a rock covered with dirt, so the one who thinks it is good, fertile soil, but when a downpour of rain falls on it, the dirt is removed and it remains solid. So the same is true of this hypocrite. So favors, harm, and showing off reveal the intention in the hereafter, so the charity is nullified, just as a downpour reveals a rock, which is a large, smooth stone. It was said: What is meant by the verse is to nullify the favor without the reward, so the one who intends to show off with his spending is not rewarded like the disbeliever, because he did not intend by it the sake of God Almighty, so he deserves the reward. The one who shows favor and harms others with the intention of seeking the face of God, who deserves His reward - even if he repeats his gift - and nullifies His favor. It has been said: The reward of his charity is only nullified by the time he shows it and harms others, and whatever comes before that is recorded for him and multiplied. So if he shows favor and harms others, the multiplication is cut off, because charity grows for its giver until it becomes greater than a mountain. So if it leaves the hand of its giver purely in the prescribed manner, it is multiplied. So if he shows favor and harms others, it stops there and the increase in multiplication is cut off. And the first statement is more apparent, and God knows best. And as-Safwan is the plural of safwanah, as Al-Akhfash said. And some of them said: Safwan is one, like a stone. And Al-Kisa'i said: Safwan is one, like a stone. And Al-Kisa'i said: Safwan is one, and its plural is Safwan and Safi and Safi. Al-Mubarrad denied it and said: Safi is the plural of safa like qaf and qaf, and from this meaning is as-Safwa and as-Safa, and it has been mentioned. And Sa'id ibn al-Musayyab and al-Zuhri read Safwan with a fat-ha on the fa', and it is a language. And Qutrab narrated Safwan. An-Nahhas said: Safwan and Safwan may be plural or singular, except that it is better for it to be singular, because God Almighty said: **Upon him was dust, and a downpour struck him.** Although it is permissible to make the plural masculine, something does not go

beyond its category except with conclusive evidence. As for what Al-Kisa'i narrated about the plural, it is not correct based on the true view, but Safwan is the plural of saffan and saffan with the meaning of safwan, and similar to it are warl and warlan, brother and brothers, and den and karwan, as the poet said:

We have a day and the nightingale has a day when the wretched ones fly away, and there is no equal.

The weak word in Arabic is Karawan, plural of Karawan, and Safi, plural of Safa, like a stick. Al-Wabil is heavy rain. The sky has become wet, and the earth has become wet. Al-Akhfash said: And from this is the saying of God Almighty: **So We seized him with a severe seizure**, meaning severe. And a severe strike, and a severe torment, meaning severe. And the solid... is the smooth of stones. Al-Kisa'i said: "Salad, salidu, salidan, with a moving lam, is sulud, with a sukoon, and it is everything that does not grow anything, and from this is a solid forehead, and Al-Asma'i recited for Ru'bah:

Shining forehead of the noble

Al-Naqqash said: As-salad al-ajrad is the language of Hudhayl. The meaning of "they are not able" means the hypocrite, the disbeliever, and the one who shows off **on anything** meaning on benefiting from the reward of something from their spending, which is their earnings when they need it, since it was for someone other than God. So spending was expressed as earnings, because they intended earnings by it. It was said: This was given as an example for the hypocrite in nullifying his reward, and for the one who shows off and causes harm in nullifying his favor. Al-Mawardi mentioned this.

Tafsir Ibn Kathir

God Almighty praises those who spend in His cause, and then do not follow up what they have spent of good deeds and charity with a favour to the one who gave it to them, so they do not show it to anyone, nor do they show it with words or deeds.

His statement, **nor harm** means that they will not do to those they have done good anything unpleasant that would nullify their previous good deeds. Then God Almighty promised them a great reward for that, saying, **For them is their reward with their Lord**, meaning their reward is from God, not from anyone else. **And there is no fear concerning them**, meaning regarding the horrors that they will face on the Day of Resurrection. **Nor will they grieve**, meaning regarding the children they left behind, nor what they missed of worldly life and its pleasures, nor will they regret it, because they have reached what is better for them than that.

Then God Almighty said: **A kind word** meaning a kind

word and a prayer for a Muslim **and forgiveness** meaning pardon and forgiveness for a verbal or physical injustice **are better than charity followed by injury**. Ibn Abi Hatim said: My father told us, Ibn Fadil told us: I read on the authority of Muqal ibn Abdullah, on the authority of Amr ibn Dinar, who said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: There is no charity more beloved to God than a good word. Have you not heard His saying: "A good word and forgiveness are better than charity followed by injury. God is independent of His creation." *Forbearing* means He is forbearing, forgives, pardons, and overlooks them. There are hadiths that prohibit boasting in charity. In Sahih Muslim, from the hadith of Shu'bah, on the authority of Al-A'mash, on the authority of Sulayman ibn Musahhir, on the authority of Kharsha ibn Al-Har, on the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them, and they will have a painful punishment: the one who boasts of what he has given, the one who lets his garment trail, and the one who sells his goods by means of false oaths." Ibn Mardawayh said: Ahmad ibn Uthman ibn Yahya told us, Uthman ibn Muhammad Al-Duri told us, Hisham ibn Kharijah told us, Sulayman ibn Uqbah told us, on the authority of Yunus ibn Maysarah, on the authority of Abu Idris, on the authority of Abu al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is disobedient to his parents, nor one who boasts, nor one who is addicted to alcohol, nor one who denies destiny will enter Paradise**. Ahmad and Ibn Majah narrated something similar from the hadith of Yunus ibn Maysarah. Then Ibn Mardawayh, Ibn Hibban, al-Hakim in his Mustadrak, and al-Nasa'i narrated from the hadith of Abdullah ibn Yasar al-A'raj, on the authority of Salim ibn Abdullah ibn Umar, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three whom God will not look at on the Day of al-Qiyamah 75: one who is disobedient to his parents, one who is addicted to alcohol, and one who boasts about what he has given." Al-Nasa'i narrated from Malik ibn Sa'd, on the authority of his uncle Ruh ibn Ubadah, on the authority of Atab ibn Bashir, on the authority of Khasif al-Jazari, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who is addicted to alcohol, nor one who disobeys his parents, nor one who boasts about destiny will enter Paradise**. Ibn Abi Hatim narrated it from al-Hasan ibn al-Munhal, on the authority of Muhammad ibn Abdullah ibn Asar al-Mawsili, on the authority of Atab, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas. And An-Nasa'i narrated it from the hadith of Abdul Karim bin Malik Al-Jazari, from Mujahid, his saying, and it was narrated from Mujahid, from Abu Saeed, and from Mujahid from Abu Hurairah, something similar to it. That is why God the Most High said: **O you who have believed, do not invalidate your charities with reminders or injury**. So He informed that charity is invalidated by what follows it of reminders or injury, so the reward of charity is not fulfilled by the sin of reminders or injury. Then God the Most High said:

Like one who spends his wealth to be seen by people. That is, do not invalidate your charities with reminders or injury, just as the charity of one who shows off to people is invalidated, so he shows them that he wants the face of God, but his only intention is for people to praise him or for him to be known for his beautiful qualities so that he will be thanked among people, or it will be said that he is generous, and other worldly purposes, while he has lost sight of dealing with God the Most High and seeking His pleasure and abundant reward. That is why He said: **And he does not believe in God and the Last Day**. Then God the Most High gave an example of the hypocrite with his spending. Ad-Dahhak said: And the one who follows his spending with reminders or injury, so He said: **Then his example is like that of a smooth rock**. And it is a plural. Safwana, some of them say: Safwan is also used singularly, and it is the smooth rock, **upon it was dust, and a downpour struck it** meaning heavy rain, **and left it hard** meaning the downpour left that Safwan hard, meaning smooth and dry, meaning there was nothing of that dust on it, rather it was all gone, meaning likewise the deeds of the hypocrites go away and vanish before God even if their deeds appear to people to be like dust, and for this reason He said, **They have no power over anything of what they have earned, and God does not guide the disbelieving people**.

Fath al-Qadir

His statement: 264- **O you who have believed, do not invalidate your charities with reminders or injury**. Invalidating charities: removing their effect and spoiling their benefit: that is, do not invalidate them with reminders or injury or one of them. His statement: **like the one who** means invalidating like invalidating the one who, as it is an attribute of a deleted source, and it may be a state: that is, do not invalidate, similar to the one who spends his money to be seen by people, and the accusative of showing off is as a reason for his statement: *spends* meaning for the sake of showing off or a state, that is, he spends showing off, not intending thereby the face of God and the reward of the Hereafter, rather he does that to show off to people, to gain their praise and commendation of him. It was said: What is meant by it is the hypocrite, as evidenced by his statement: **and he does not believe in God and the Last Day**. His statement: **Then his example is like the example of a smooth rock**. A smooth rock is a large, smooth stone. Al-Akhfash said: Safwan is the plural of Safwana. Al-Kisa'i said: Safwan is one, and its plural is safy and asfa, but al-Mubarrad denied it. An-Nahhas said: It may be a plural, and it may be a singular, which is more appropriate, because of his statement: **There was dust on it, and a downpour struck it**. A downpour is a heavy rain. God, the Exalted, likened this spender to a rock on which there was dust, which one would think was good, fertile soil, but when a downpour of rain struck it, the dust was removed from it and it remained solid, i.e., bare and pure of the dust that was on it. Likewise, this hypocrite, for his spending does not benefit him, just as the rain falling on a rock on which there was dust does not benefit. His statement: **They are not able to do anything of what they have earned** means: They do not benefit from what they did out of hypocrisy, nor do they find

Surat Al-Baqarah 2:264

O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. So his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything of what they have earned. And Allah does not guide the people. The unbelievers

any reward for it. The sentence is a new sentence, as if it was said: What will be their state then? So it was said: They are not able, etc. The two pronouns refer to the relative pronouns, i.e. like the one who, according to the meaning, as in His statement, the Exalted: **And you plunged like those who plunged** meaning the genus, the group, or the plural.

Tafsir al-Baghawi

264. God the Almighty said: **O you who have believed, do not invalidate your charities** meaning the rewards of your charities **by showing off** to the beggar. Ibn Abbas, may God be pleased with him, said: by showing off to God the Almighty **and by causing harm** to the one who gives it. Then he gave an example for that, saying: **Like one who spends his wealth** meaning like the one who spends his wealth **to be seen by people** meaning showing off and for reputation so that they see his spending and say that he is generous and bountiful **and does not believe in God and the Last Day** meaning that showing off invalidates the charity and spending with showing off is not an action of the believers. This is for the hypocrites because the disbeliever declares his disbelief without showing off. **His example** meaning the example of this hypocrite **is like the example of a smooth rock** which is a smooth stone, and it is singular and plural. So whoever makes it a plural makes its singular safwana and whoever makes it singular makes its plural safy **upon it** meaning on the smooth rock **there was dust and a downpour** which is heavy rain with great rain **leaving it solid** meaning smooth, and solid is a solid, smooth stone that has nothing on it. This is an example that God the Almighty gave for the spending of the hypocrite. The hypocrite and the believer who boasts about his charity and outwardly harms people, these people have deeds just as the dust is seen on this rock. When the Day of Resurrection comes, all of it will be void because it was not for God Almighty, just as the downpour removes the dust on the rock and leaves it solid. **They will not be able to do anything about what they have earned**, meaning the reward for anything they have earned and done in this world. **And God does not guide the disbelieving people.**

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmini told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Amr bin Abi Amr, the client of Al-Muttalib told us, on the authority of Asim bin Omar, on the authority of Mahmoud bin Labid, that the Prophet, may God bless him and grant him peace, said: **What I fear most for you is minor polytheism.** They said: **O Messenger of God, what is minor polytheism?** He said: *Hypocrisy.* God will say to them on the Day when He will reward His servants for their deeds: **Go to those for whom you**

were showing off in the world and see if you find any reward with them.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad al-Harithi told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Muhammad ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Haywah ibn Shuraih, al-Walid ibn Abi al-Walid Abu Uthman al-Madaini told me that Uqbah ibn Muslim told him that Shafi' al-Asbahi told him that he entered the city and saw a man around whom people had gathered, so he said, **Who is this?** He said: Abu Hurairah. So I approached him until I sat in front of him while he was talking to the people. When he was silent and alone, I said to him: I ask you by God, by the truth, why did you tell me a hadith that you heard from the Messenger of God, may God bless him and grant him peace? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "When God comes on the Day of Resurrection, He will descend to His servants to judge between them, and every nation will be kneeling. The first to be called will be a man who collected the Qur'an, a man who was killed in the way of God, and a man with great wealth. God will say to the reciter: Did I not teach you what I revealed to My Messenger? He will say: Yes, O Lord. He will say: What did you do with what you learned? He will say: I used to stand in prayer during the night and during the day. God will say to him: You lied. The angels will say: You lied. God Almighty will say: Rather, you wanted it to be said that so-and-so is a reciter, and that was said. The owner of the wealth will be brought and God will say to him: Did I not provide for you so generously that I did not leave you in need of anyone? He will say: Yes, O Lord. He will say: What did you do with what I gave you? He will say: I used to maintain family ties and give charity. God will say to him: You lied. The angels will say: He said: You lied. And God the Most High says: Rather, you wanted it to be said that so-and-so is generous, and that was said. And the one who was killed in the cause of God will be brought and He will say to him: For what were you killed? He will say: O Lord, I was commanded to fight in Your cause, so I fought until I was killed. And God the Most High says: You lied. And the angels will say: You lied. And God the Most High says: Rather, you wanted it to be said that so-and-so is brave, and that was said. Then the Messenger of God (blessings and peace of God be upon him) struck my knee and said: O Abu Hurairah, those three are the first of God's creation to be set on fire by the Fire on the Day of Resurrection.

Tafsir al-Baidawi

264- **O you who have believed, do not invalidate your charities with reminders or injury.** Do not invalidate

their reward with either of them. **Like one who spends his wealth to be seen by people and does not believe in God and the Last Day.** Like the invalidity of the hypocrite who shows off in his spending and does not want thereby the pleasure of God Almighty or the reward of the Hereafter, or similar to the one who spends to be seen by people, and the kaf is in the accusative case as a source or a state, and **showing off** is accusative as a direct object or a state meaning showing off or the source, meaning spending **showing off**. "So his example" meaning the example of the hypocrite in his spending is like the example of a smooth rock. "On which there is dust and a downpour falls" heavy rain. "And it leaves it solid" smooth and free of dust. "They are not able to do anything of what they have earned." They do not benefit from what they have done out of hypocrisy, nor do they find any reward for it. The pronoun refers to the one who spends, considering the meaning, because what is meant by it is the genus, or the group, as in His statement:

Those whose blood was shed in Falaj are the people, all the people, O Umm Khalid.

And God does not guide the disbelieving people to goodness and guidance. It is an allusion to the fact that showing off, showing off, and causing harm in spending are characteristics of the disbelievers, and the believer must avoid them.

Surat Al-Baqarah 2:265

And the parable of those who spend their wealth seeking the pleasure of Allah and strengthening of their souls is like that of a garden on a height which is struck by heavy rain, so it produces its fruit double; but if heavy rain does not strike it, then dew. And Allah is Seeing of what you do.

Surat al-Baqarah 2:265

And the parable of those who spend their wealth seeking the pleasure of God and strengthening of their souls is like that of a garden on a height which is struck by heavy rain, so it produces its fruit double; but if heavy rain does not strike it, then dew. And God is Seeing of what you do.

Tafsir al-Jalalayn

And the example of the expenditures of those who spend their wealth seeking seeking the pleasure of God and to establish themselves that is, to achieve the reward for it, unlike the hypocrites who do not hope for it because of their denial of it. And from the beginning **is like a garden** an orchard **on a hill** with a damma on the ra' or a fatha on it, a high, level place **which is struck by a downpour** [heavy rain] **and it produces** its fruit *twice* twice what others produce **but if no downpour strikes it, then a light drizzle** a light rain that strikes it and is sufficient for it because of its height, the meaning: it produces fruit and grows whether the rain is abundant or little, so the expenditures of those mentioned grow with God whether it is abundant or little **and God is Seeing of what you do** so He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **And the example of those who spend their wealth** by giving it in charity, and using it for the sake of God, and by it strengthening the needy among the warriors and mujahideen in the way of God, and in other acts of obedience to God, seeking His pleasure.

And to strengthen themselves means by that: and to strengthen them in spending that in obedience to God and to achieve it, from the saying of the speaker: Make so-and-so steadfast in this matter - if you correct his resolve, and make it true, and strengthen his opinion in it - make him steadfast, as Ibn Rawahah said:

So God confirmed what He gave you, as He confirmed Moses, and gave him victory like the one they had given him.

God the Almighty meant by this: that their souls were certain and believed in God's promise to them regarding what they spent in His obedience without favor or harm, so He made them steadfast in spending their money seeking God's pleasure, and corrected their resolve and opinions, out of certainty in that, and belief in God's promise to them. That is why some of the people of interpretation said about His statement: **and confirmation**, and *confirmation*, and some of them said: **and certainty**, because the confirmation of the

souls of those who spent their money seeking God's pleasure was only out of certainty and belief in God's promise.

Mention of those who said that from the people of interpretation:

Ibn Bashar told us, Yahya told us, Sufyan told us, on the authority of Abu Musa, on the authority of Al-Sha'bi: **And as confirmation from themselves**, he said: Confirmation and certainty.

Ahmad bin Ishaq Al-Ahwazi told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Abu Musa, on the authority of Al-Sha'bi: **And confirmation from themselves**, he said: And confirmation from themselves, steadfastness and support.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And as a confirmation from themselves**, he said: Certainty from themselves. He said: Confirmation is certainty.

Yunus told me, he said, Ali bin Ma'bad told us, on the authority of Abu Mu'awiyah, on the authority of Ismail, on the authority of Abu Salih, regarding his statement: **And as confirmation from themselves**, he said: Certainty from themselves.

Others said: The meaning of his saying: **And to make sure of themselves** is that they were making sure of the place where they put their alms.

Who said that?

Muhammad bin Bashar told us, Muammil told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And to make sure of themselves**, he said: They make sure where they put their money.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Uthman bin al-Aswad, on the authority of Mujahid, **And to make sure of themselves**. So I said to him: What is that making sure? He said: They make sure where they put their money.

Ibn Wakee' told us, he said, my father told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid: **And to make sure of themselves**, he said: They were making sure where to put it.

Ibn Wakee' told us, he said, my father told us, on the authority of Ali bin Ali bin Rafa'ah, on the authority of Al-Hasan, regarding his statement: **And to make sure of themselves**, he said: They used to make sure where they put their money - meaning their zakat.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ali ibn Ali, he said: I heard al-Hasan recite: **Seeking the pleasure of God and to strengthen themselves**. He said: If a man intended to give a charity that would be confirmed,

if it was for God, he would go ahead, but if doubt arose in him, he would hold back.

Abu Ja'far said: This interpretation that we have mentioned from Mujahid and Al-Hasan is an interpretation that is far-fetched in meaning from what is indicated by the apparent meaning of the recitation. That is because they interpreted the statement, **and to reassure themselves**, to mean: and to verify. They claimed that it was said thus because the people were verifying where they put their money. If the interpretation was thus, it would have been: **and to reassure themselves**. Because the source of speech was on the form tafa'alat at-tafa'al, so it is said: takramat takramaan, and takalamat takalamaan, and as God, the Most High, said: **Or He takes them in fear** (al-Nahl 16:47), from the speaker saying: So-and-so feared this matter out of fear. Likewise, His statement, **and to reassure themselves**, if it was from the people's verification of putting their charity in its proper places, the statement would have been: and to verify themselves, not to verify. But the meaning of that is what we said, that it is: and to reassure themselves from the people themselves, with the soundness of the resolve and the oath by the promise of God, the Most High.

If someone says: Why do you deny that this is similar to the statement of God Almighty: **And devote yourself to Him with a complete devotion** (al-Muzzammil 73:8), and He did not say: **with complete devotion**?

It was said: This is contrary to that. That is because it is only permissible to say in it: Tabatilan because it is apparent and Tabatilu ilayhi, so its appearance indicates something that was left out of the speech from which it was said: Tabatilan. That is because what was left out is: Tabatilu, so God tests you with Tabatilu ilayhi. And the Arabs sometimes do the same: they bring out the sources in words other than the words of the verbs that preceded them, if the previous verbs indicate what they were brought out from, as God the Almighty said: **And God caused you to grow from the earth a plant** (Nuh 71:17), and He said: **And He caused it to grow a good plant** (Al Imran 3:37). And the plant is the source of nabat. That is only permissible because anбата came before it, so it indicates what was left out from which it was said nabatan. The meaning is: God caused you to grow, so you grew from the earth a plant. There is no statement in his saying: **And to strengthen themselves**, which could be thought to be a deviation from its structure. The meaning of the statement is: And they are certain in placing the alms in their proper places, so it is directed to the meanings to which his saying: **And devote yourself to Him with a complete devotion** was directed, and what is similar to that from the sources that are modified from the verbs that are apparent before them.

Others said: The meaning of his saying: **And as confirmation from themselves**, is **and as a reward from themselves**.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And as a confirmation from themselves**, he said: as a reward

from themselves.

Abu Ja'far said: This statement is also far from the meaning of steadfastness, because steadfastness is not known in any speech to mean reward, unless the interpreter meant that: that the souls of the spenders were rewarded in their steadfastness of their owners. If that was the meaning of the speech, then reward is not in the meaning of steadfastness, so it is translated as it.

Abu Ja'far said: By that, He, the Almighty and Majestic, means: "The parable of those who spend their wealth, giving it in charity and spending it in the obedience of God, without any favour upon those to whom they give it, nor any harm from them thereby, seeking the pleasure of God and believing in His promise, is like a garden."

And Paradise is the garden. We have previously demonstrated that Paradise is the garden, by sufficient evidence of its repetition.

On a hill, a hill is a protruding part of the land that rises above the torrent. And He, the Most High, described it thus because that which rises above the torrents and valleys is rougher, and the gardens of the rough land are, I think, better in fruit, planting and cultivation than that which is softer. And for this reason, A'sha of Banu Tha'labah said in describing a garden:

What a garden of the gardens of sadness, green and lush, upon which pouring rain has fallen

He described it as one of the gardens of sadness, because the plants and vegetation of sadness are better and stronger than the plants and crops of valleys and hills.

There are three languages for Al-Rabwah, and a group of readers have read each of them. It is Rabwah with a damma on the ra', and this is how most of the readers of Medina, Hijaz, and Iraq read it. Rabwah with a fatha on the ra', and this is how some of the people of Ash-Sham and some of the people of Kufa read it. It is said that it is a language of Tamim. Rabwah with a kasra on the ra', and this is how Ibn Abbas read it, as mentioned.

Abu Ja'far said: I do not accept that it should be read except in one of the two languages: either with the ra' open or with the damma. Because people in their cities read it with one of them. I prefer reading it with the damma more than with the fatha, because it is the more common of the two languages among the Arabs. As for the kasra, then in refusing to read it with it, there is a clear indication that reading it with it is not permissible.

It was called a hill because it grew, became thick and high, from the saying: This thing grew, if it swelled and became large.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his

Surat Al-Baqarah 2:265

And the parable of those who spend their wealth seeking the pleasure of Allah and strengthening of their souls is like that of a garden on a height which is struck by heavy rain, so it produces its fruit double; but if heavy rain does not strike it, then dew. And Allah is Seeing of what you do.

statement: **Like a garden on a hill**, he said: The hill is the apparent, level place.

Al-Hasan bin Yahya told us, he said, Abdul Razzaq told us, he said, Muammar told us, he said, Mujahid said: It is the flat, elevated land.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Like a garden on a hill**, he said: rising from the earth.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, **Like a garden on a hill**, and a hill is a high place where rivers do not flow, and in which there are gardens.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **On a hill**, on a hill of land.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **Like a garden on a hill**, and a hill is a raised part of the earth.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **Like a garden on a hill**, he said: a high place where rivers do not flow.

Others said: It is level.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **Like a garden on a height**, he said: It is the flat land that rises above the waters.

Abu Ja'far said: As for his saying: **A downpour struck it**, He, may His praise be glorified, means: A downpour of rain struck the garden on the hill, which is the land of the garden, and it is a heavy, abundant rain.

His saying: **It yielded its fruit twice as much**, means Paradise: it yielded twice as much fruit when it was struck by a downpour of rain.

Eating is the thing eaten, and it is like terror and mockery, and similar nouns that come with the form fa'l. As for eating, with the alif open and the kaf silent, it is the act of eating, and it is said from it: I ate eating, and I ate one meal, as the poet said:

There is no food if you get it through spoils, nor hunger if you starve it through love.

So he opened the alif because it means action. And what indicates that this is the case is his saying: nor hunger. And if he closed the alif of the word *eat*, its meaning would be: the food that I ate, so the meaning of that would then be: what food I ate was booty.

As for his saying: **If it does not receive heavy rain, then dew**, dew is the dew and softness of rain, as in:

Abbas bin Muhammad told us, Hajjaj told us, Ibn

Jurayj said: *Fatal* means dew - on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for dew, it is the dew.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **If no downpour falls on it, then a drizzle**, meaning a shower.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: *Fatal*, he said: Dew is the drizzle of rain, meaning the softness of it.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': *Fatal* means to be overwhelmed.

Abu Ja'far said: What the Almighty means by this parable is: Just as the fruit of this paradise whose description has been described has become weak when the downpour is abundant, if this downpour misses, so does the dew. God weakens the charity of the one who gives charity and spends his money seeking His pleasure and to strengthen himself, without any favor or harm, whether his spending is little or much. His spending will not be disappointed or failed, just as the paradise whose description has been described by the Almighty becomes weak, whether the rain falls on it little or much. He does not fail in its goodness under any circumstances.

And in a similar manner to what we said about that, a group of people of interpretation said.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **So it yields its fruit doubled, but if no downpour falls on it, then a drizzle**, he said: Just as the fruit of that garden was doubled, so too the fruit of this spender was doubled.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Then it yields its fruit double, but if no downpour falls on it, then dew**. This is an example that God gave for the deeds of the believer, saying: His goodness has no successor, just as the goodness of this Paradise has no successor in any case, either downpour or dew.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: This is an example of someone who spends his money seeking the pleasure of God.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **Those who spend their wealth seeking the pleasure of God** *verse*, he said: This is an example that God has given for the actions of the believer.

If someone says: How was it said: **If no downpour falls on it, then a drizzle**, when this is report about something that has already happened?

It was said: It means *was*. The meaning of the statement is: So it produced its fruit double, and if the downpour did not hit it, dew hit it. This is in the statement like the saying of the speaker: I kept two horses, and if I did not keep two, then one at its value, meaning: unless I was - it is necessary to imply *was*, because it is a predicate. And from it is the saying of the poet:

If we were related, you would not have given birth to me as a mean person, and you would not have found it useful to acknowledge her.

Abu Ja'far said: By that, may His praise be exalted, He means, **And God, of what you do**, O people, in your expenditures that you spend, **is All-Seeing**. Nothing of it or of your actions in it or otherwise is hidden from Him. He knows who among you spends with favor and harm, and who spends seeking the pleasure of God and to strengthen himself, so He counts you until He rewards all of you according to your work, if good, then good, and if evil, then evil.

Rather, what He, the Most High, means by this statement is a warning against His punishment for the expenses that His servants spend and other actions: that one of His creation should do something that He has previously forbidden, or be excessive in what He has commanded, because that is in the sight and hearing of God, He knows it and counts it against them, and He is watching His creation.

Tafsir al-Qurtubi

The Almighty said: **And the parable of those who spend their wealth seeking the pleasure of God and for strengthening themselves** Seeking is an object for which. **And for strengthening themselves** is in apposition to it. Makki said in Al-Mushkil: Both are objects for which. Ibn Atiyyah said: It is rejected, and it is not correct in *thabtiban* that it is an object for which, because spending is not for strengthening. And *striving* is an accusative of the source in the place of the state, and the accusative of the object for which would be directed, but the accusative of the source is correct in terms of the apposition of the source which is *stabtiban* to it. And when God the Almighty mentioned the description of the charity of the people whose charity has no morals, and forbade the believers from doing anything similar to that in any way, He followed this verse by mentioning the expenditures of the people who purified their charity, since it was in accordance with the Shari'ah and its purpose. And *striving* means asking. And *maradat* is a source of *radhi* **to be pleased, yardi**. The meaning of **and confirming** is that they verify where they put their charity, as stated by Mujahid and Al-Hasan. Al-Hasan said: If a man intended to give charity, he would confirm it. If it was for the sake of God, he would carry it out, but if doubt mingled with him, he would hold back. It was also said that it means **believing and being certain**, as stated by Ibn Abbas. Ibn Abbas and Qatada also said: Its meaning is **and in anticipation of reward from themselves**. Al-Sha'bi, Al-Suddi, Qatada,

Ibn Zayd, Abu Salih and others said: The meaning of **and confirming** is **and being certain**, meaning that their souls have insights, so they confirm them in spending in obedience to God, the Most High, with confirmation. These three statements are more correct than the statement of Al-Hasan and Mujahid, because the meaning they have adopted is that **and confirming** is a source other than the source. Ibn Atiyyah said: This is not permissible except with mentioning the source and clarifying the previous action, like the statement of God the Most High: **And God has caused you to grow from the earth with a growth** Al-Baqarah 2:176, **And devote yourself to Him with a complete devotion**. If the verb is not explicitly stated, then you cannot bring a source with a meaning other than its meaning and then say: I carry it on the meaning of such and such, for a verb that was not mentioned before. Ibn Atiyyah said: This is the generality of the speech of the Arabs as far as I know. Al-Nahhas said: If it were as Mujahid said, then it would be *wa-tabattan* from *tabatabat* like *takramat* takramaan. Qatadah's statement: *ta-hasban* is not known unless it means that their souls confirm them, expecting reward, and this is far-fetched. Al-Sha'bi's statement is good, meaning confirming from themselves for them to spend that in the obedience of God, the Almighty. It is said: **Tabatat so-and-so in this matter**, meaning I corrected his resolve and strengthened his opinion in it. **Tabtahu thabta**, meaning their souls are certain of God's promise to confirm them in that. It was said: **And confirming from themselves** means they acknowledge that God, the Almighty, confirms it, meaning confirming from themselves for its reward, unlike the hypocrite who does not expect the reward.

God the Almighty said: **Like a garden on a height**. Garden is an orchard, which is a piece of land where trees grow until they cover it. It is taken from the word *jinn* and *jinn* for their concealment. It has been mentioned before. A hill is a slightly elevated place, with mostly dense soil, and whatever is like this has better vegetation, and that is why He specifically mentioned a hill. Ibn Atiyyah said: The gardens of sadness are not from this as al-Tabari claimed, rather those are the gardens attributed to Najd, because they are better than the gardens of Tihamah, and the plants of Najd are more fragrant, and its breeze is cooler and more gentle, and Najd is called sadness. The air of Tihamah is rarely suitable except at night, and that is why a Bedouin woman said: My husband is like the night of Tihamah. Al-Suddi said: On a hill, meaning on a hill, which is a low part of the land. Ibn Atiyyah said: This is a weak expression, and the word hill is taken from *riba yarbu* if it increases.

I said: Al-Suddi's statement is nothing, because the construction of *rab* and its meaning is increase in the speech of the Arabs, and from it is the word *ribu* for the high soul. Rabaa yarbu if it is taken by asthma. And the horse rabaa if it is taken by asthma from an enemy or fright. Al-Farra' said about the Almighty's saying: **So he seized them with a heavy seizure** meaning an increase, like you say: *arbait* if you take more than you give. And *rabutu* in the Banu Fulan and *rabayt* means I grew up among them. Al-Khalil said: A hill is a high, good land, and God specifically mentioned that in which no water flows according to the custom in the lands of the Arabs, so he gave them an example of

Surat Al-Baqarah 2:265

And the parable of those who spend their wealth seeking the pleasure of Allah and strengthening of their souls is like that of a garden on a height which is struck by heavy rain, so it produces its fruit double; but if heavy rain does not strike it, then dew. And Allah is Seeing of what you do.

what they sense and perceive. Ibn Abbas said: A hill is a high place in which rivers do not flow, in which there is hot water, and he did not mean the type of place in which rivers flow, because God Almighty mentioned a hill with a place of settlement and a spring. What is known from the speech of the Arabs is that a hill is that which is higher than what is adjacent to it, whether water flows in it or not. It has five languages: Rabwah with a damma on the ra', and this is how Ibn Kathir, Hamza, Al-Kisa'i, Nafi', and Abu Amr read it. Rabwah with a fatha on the ra', and this is how Asim, Ibn Amir, and Al-Hasan read it. Rabwah with a kasra on the ra', and this is how Ibn Abbas and Abu Ishaq Al-Subai'i read it. Rabawah with a fatha, and this is how Abu Ja'far and Abu Abd Al-Rahman read it. The poet said:

From my home in Rawdat Barbawah among the palm trees to Baqi' al-Gharqad?

And Rabawa with the kasra, and this is how Al-Ashhab Al-Uqaili read it. Al-Farra' said: It is also said Barbawah and Barbawa, and both are from the hillock, and its verb is rabaa yarbu.

The Almighty said: **It struck it** meaning the hill. *Half-load* means heavy rain. The poet said:

What a green, lush garden of sadness, upon which a downpour poured down

It brought means it gave. **Its food** with a damma on the hamza: the fruit that is eaten, and from this is the saying of God Almighty: **It yields its fruit at all times**. And the thing that is eaten of anything is called food. And food: a morsel, and from this is the hadith:

If the food is little, let him put in his hand a bite or two of it, meaning a morsel or two. Narrated by Muslim. Adding it to Paradise is an addition of specificity, like the saddle of a horse or the door of a house. Otherwise, the fruit is not from what Paradise eats. Nafi', Ibn Kathir, and Abu Amr read *akalha* with a damma on the hamza and a sukoon on the kaf, and likewise everything added to a feminine. Abu Amr differed from them in what was added to a masculine, such as *akalhu* or was not added to anything, such as *akal khmat*, so Abu Amr made it heavy and they made it light. Asim, Ibn Amir, Hamzah, and Al-Kisa'i read it with a heavy emphasis in all that we mentioned. It is said: *akal* and *akal* mean the same thing. *Douafeen* means it gave twice the fruit of other lands. Some of the scholars said: it brought forth twice a year, and the first is more, meaning it produced from the crops what others produce in two years.

The Almighty's saying: **But if no downpour hits it, then dew**. This is an emphasis from the Almighty to praise this hill, that if no downpour hits it, then dew.

It is sufficient for her and replaces the downpour in producing fruit twice as much, due to the generosity and goodness of the land. Al-Mubarrad and others said: Its meaning is that it is a dew that is sufficient for her. Al-Zajaj said: What falls on it is dew. Dew is the weak, thin rain from the light drop, as stated by Ibn

Abbas and others, and it is well-known in the language. Some people, including Mujahid, said: Dew is the rain. Ibn Atiyyah said: It is a metaphor and a simile. Al-Nahhas said: The linguists narrated: *Wabalat* and *Wabbalat* and *Wabalat* and *Talat* and *Atallat*. In Al-Sahah: Dew is the weakest rain, and the plural is *Talat*. You say from it, the land was dewed and the dew covered it, so it is *Mutalloom*. Al-Mawardi said: The crops of dew are weaker than the crops of rain and produce less fruit, and in it - even if it is little - there is cohesion and benefit. Some of them said: There is an inversion in the verse, and its meaning is like a garden on a hill that is hit by a downpour, but if it is not hit by a downpour, then dew, so it produces fruit twice as much. It means that the leaves of the garden turned green and its fruit came out twice as much.

I said: The first interpretation is more correct and there is no need to advance or delay. So the Almighty likened the growth of the expenditures of these sincere people whose charity God increases like the growth of a foal or young camel to the growth of the plants of Paradise on the described hill, unlike the rock whose soil has been exposed and remains solid. Muslim and others narrated 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:

"No one gives in charity a date from his lawful earnings except that God takes it in his right hand and raises it as one of you raises his foal or young camel, until it becomes like a mountain or larger." Also narrated by Al-Muwatta'.

The Almighty says: **And God is Seeing of what you do**. It is a promise and a threat. Al-Zuhri read **they do** with a *ya* as if he meant all people, or he meant only the spenders, so it is a pure promise.

Tafsir Ibn Kathir

This is like the believers who spend their money seeking the pleasure of God in that, **and to reassure themselves** meaning they are certain and convinced that God will reward them for that with the greatest reward, and similar to this is the meaning of his saying, peace be upon him, in the authentic hadith whose authenticity is agreed upon, **Whoever fasts Ramadan out of faith and in the hope of reward** meaning he believes that God has prescribed it and in the hope of reward from God, Al-Sha'bi said: **and to reassure themselves** meaning belief and certainty, and this is what Qatada, Abu Salih, and Ibn Zayd said, and Ibn Jarir chose it, and Mujahid and Al-Hasan said: meaning they are certain where to put their charity.

And his saying, **Like a garden on a hill**, which according to the majority is: a high place on the ground. Ibn Abbas and Ad-Dahhak added, and rivers flow on it. Ibn Jarir, may God have mercy on him, said: There are

three languages for the hill: there are three readings: with a damma on the ra', which is what most of the people of Madinah, Hijaz, and Iraq read, and with a fatha, which is the reading of some of the people of Ash-Sham and Kufa, and it is said that it is the language of Tamim, and with a kasra on the ra', and it is mentioned that it is the reading of Ibn Abbas.

And his saying, **A downpour struck it**, meaning heavy rain, as mentioned above, so it produced **its fruit**, meaning its fruit, *twice*, meaning in relation to other gardens. **But if a downpour did not strike it, then a drizzle**, Ad-Dahhak said: It is the drizzle, which is the softness of the rain. That is, this garden on this hill will never dry up, because if a downpour did not strike it, then a drizzle, and whatever it was, it was sufficient for it. Likewise, the work of the believer will never be lost, rather God accepts it and multiplies it and makes it grow, each worker according to his ability. For this reason, He said, **And God is Seeing of what you do**, meaning nothing of the deeds of His servants is hidden from Him.

Fath al-Qadir

His saying: 265- **And the parable of those who spend their wealth seeking the pleasure of God and to strengthen themselves** It was said that his saying: **Seeking the pleasure of God** is an object for it, and *strengthening* is conjoined to it, and it is also an object for it: meaning spending for the sake of seeking. And strengthening is what Makki said in Al-Mushkil. Ibn Atiyyah said: It is rejected, it is not correct in *strengthening* that it is an object for the sake of it, because spending is not for the sake of strengthening. He said: And seeking is an accusative of the source in the place of the state, and the accusative of the object for the sake of it would have been directed in it, but the accusative of the source is correct from the aspect of conjoining the source which is strengthening it to it, and seeking means seeking, and satisfaction is a source of contentment, pleases, and strengthening means: that they strengthen themselves by spending their wealth on faith and other acts of worship as exercise for it, training and practice, or strengthening could mean belief: meaning belief in Islam arising from their own selves. The predecessors differed about the meaning of this letter. Al-Hasan and Mujahid said: It means that they are certain to give their charity. It was also said: It means believing and being certain. This was narrated from Ibn Abbas. It was also said: It means that they are counting on themselves. This was said by Qatada. It was also said: It means that their souls have insights, so they make them steadfast in spending in obedience to God. This was said by Al-Sha'bi, Al-Suddi, Ibn Zayd and Abu Salih. This is more correct than the previous one. It is said: He made someone steadfast in this matter. He made his resolve sound. His statement: **Like a garden on a hill which is hit by heavy rain**. Paradise is the orchard, and it is a land in which trees grow until they cover it. It is taken from the word jinn and fetus because they are hidden. A hill is a slightly elevated place. The letter *ra* is pronounced with a triangle, and it is read with it. The hill is specifically mentioned because its vegetation is better than others, while it is not usually affected by the cold due to the gentleness of its air when the wind

blows gently. Al-Tabari said: It is the gardens of sadness, attributed to Najd. Because it is better than the meadows of Tihamah, and the plants of Najd are more fragrant, and its breeze is cooler and more gentle. Najd is called Hazn, and this mentioned here is not from that, and the word Rabwah is taken from riba yarbu if it increases. Al-Khalil said Rabwah: a high, good land. Al-Waabil is heavy rain as mentioned above, it is said: the sky was wet, and the earth was wet. Al-Akhfash said: And from it is the saying of God the Almighty: **A severe seizure** meaning severe, and a severe strike, and a severe torment. **It brought forth its fruits** with a damma on the hamza: the fruit that is eaten, like the saying of God the Almighty: **It brings forth its fruits at all times** and adding it to Paradise is an addition of specificity like the saddle of a horse and the door of a house. Nafi', Ibn Kathir, Abu Amr read **and its fruits** with a damma on the hamza and a sukoon on the kaf for ease. Asim, Ibn Amir, Hamza, and Al-Kisa'i read it with a damma on the kaf. And his saying: *double* meaning twice what it used to bear because of the rain. What is meant by double is the same, and it was said that it is four times, and its accusative is in the state of eating it: meaning doubled. His statement: **And if no downpour hits it, then dew** means that dew extinguishes it: and it is the weak rain with a thin drop. Al-Mubarrad and others said: Its meaning is dew that is sufficient for it. Al-Zajjaj said: Its meaning is that what hits it is dew, and what is meant is that dew replaces the downpour in producing the fruit twice. Some people said: Dew is dew. In Al-Sahah, dew is the weakest rain, and the plural is atlal. Al-Mawardi said: And the crops of dew are weaker than the crops of rain. The meaning is that the expenses of these people are pure with God and will not be wasted under any circumstances, even if they vary. It is permissible to consider the analogy between their situation in terms of what they have spent, both a lot and a little, and the promised Paradise in terms of what it has received, both a lot and a little rain. Just as each one of the two rains doubles its food, so too their expenses, whether great or small, after seeking God's pleasure with them, are pure and increase their reward. And his saying: **And God is Seeing of what you do**. Al-Zuhri read it with the ta' below. The majority read it with the ta' above. In this is an encouragement for them to be sincere, while warning against hypocrisy and the like. It is a promise and a threat.

Ibn Jarir and Ibn Abi Hatim narrated in his statement: **Like a seed that grows seven ears** on the authority of Ar-Rabi' who said: "Whoever pledged allegiance to the Prophet (peace and blessings of God be upon him) to emigrate and stayed with him in Madinah and did not go anywhere except with his permission, his reward would be seven hundred times greater. Whoever pledged allegiance to Islam, his reward would be ten times greater." Muslim, Ahmad, An-Nasa'i, Al-Hakim and Al-Bayhaqi narrated on the authority of Ibn Mas'ud that "a man gave away a bridled camel in charity for the sake of God. The Messenger of God (peace and blessings of God be upon him) said: 'On the Day of Resurrection, you will have seven hundred bridled camels for it.'" Ahmad, At-Tirmidhi **who classed it as hasan**, An-Nasa'i, Ibn Hibban, Al-Hakim **who classed it as saheeh** and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Khuzaym ibn Fatik who said: The

And the parable of those who spend their wealth seeking the pleasure of Allah and strengthening of their souls is like that of a garden on a height which is struck by heavy rain, so it produces its fruit double; but if heavy rain does not strike it, then dew. And Allah is Seeing of what you do.

Messenger of God (peace and blessings of God be upon him) said: **Whoever spends money in the way of God, seven hundred times greater will be recorded for him.** Al-Bukhari narrated it in his history from the hadeeth of Anas. Ahmad narrated it from the hadeeth of Abu 'Ubaidah and added: **Whoever spends on himself and his family or visits a sick person, his reward will be ten times greater.** An-Nasa'i narrated something similar in his book on fasting. Ibn Majah and Ibn Abi Hatim narrated from the hadith of Imran bin Husayn, Ali, Abu al-Darda', Abu Hurayrah, Abu Umamah, Abdullah bin Amr and Jabir, all of them narrating from the Messenger of God, may God bless him and grant him peace, who said: "Whoever sends money in the cause of God and stays in his house, he will receive seven hundred dirhams on the Day of Resurrection for every dirham. Whoever fights in the cause of God and spends in His cause, he will receive seven hundred thousand dirhams on the Day of Resurrection for every dirham. Then he recited this verse: 'And God multiplies for whom He wills.'" It was also narrated by Ibn Majah from the hadith of al-Hasan bin Ali. Ahmad narrated from the hadith of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "Every deed of the son of Adam is multiplied, a good deed by ten times its like, up to seven hundred times, to whatever God wills. God says: Except for fasting, for it is for Me and I will reward for it." It was also narrated by Muslim. Al-Tabarani narrated from the hadith of Muadh ibn Jabal that the Messenger of God, may God bless him and grant him peace, said: **Blessed is he who mentions God a lot in Jihad in the way of God, for for every word he says he will have seventy thousand good deeds, each good deed tenfold.** Some of the hadiths about multiplying good deeds have already been mentioned in the words of God, the Most High: **Who is it that would loan God a goodly loan so He may multiply it for him many times over?** There are authentic hadiths about the reward of one who equips a warrior. Abu Dawud and Al-Hakim narrated - and authenticated - on the authority of Sahl ibn Muadh on the authority of his father who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, prayer, fasting, and remembrance of God are multiplied seven hundred times over spending in the way of God.** Ahmad, Al-Tabarani in Al-Awsat, and Al-Bayhaqi in his Sunan narrated on the authority of Buraydah who said: The Messenger of God, may God bless him and grant him peace, said: **Spending in Hajj is like spending in the way of God, seven hundred times.** Ibn Abi Hatim narrated on the authority of Al-Hasan, who said in his interpretation of the verse: **Then they do not follow up what they have spent with reminders or injury,** that some people send a man among them in the cause of God or spend on a man or give him provisions, then he shows him favor and harms him: meaning that this is the reason for the revelation. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada something similar. There are authentic hadiths that forbid reminding and harming and the virtue of spending in the cause of God and on

relatives and in charitable causes, and there is no need to go on at length by mentioning them as they are well-known in their places. Ibn Abi Hatim narrated on the authority of Amr bin Dinar who said: It has reached us that the Prophet, may God bless him and grant him peace, said: "There is no charity more beloved to God than speaking the truth. Have you not heard the statement of God, the Most High: 'A kind word and forgiveness are better than charity followed by injury.'" Ibn Al-Mundhir narrated on the authority of Ad-Dahhak regarding the verse: **A kind word,** he said: A kind response, saying: May God have mercy on you, may God provide for you, and do not scold him or speak harshly to him. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: "A person who shows off will not enter Paradise. This is in the Book of God: 'Do not invalidate your charities with reminders or injury.'" Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **a clear rock,** he said: **and left it bare,** meaning: nothing on it. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ikrimah, who said: **the downpour** means the rain. They narrated on the authority of Qatada, who said: **the downpour** means heavy rain. He said: This is a parable that God has given for the deeds of the disbelievers on the Day of al-Qiyamah 75: **They will not be able to do anything with what they have earned,** on that day, just as this rain left this rock, with nothing on it, purer than it was. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **and left it bare,** he said: dry and lying, not growing anything. Ibn Abi Hatim narrated on the authority of Ar-Rabi', regarding his statement: **And the example of those who spend their wealth seeking the pleasure of God,** he said: This is a parable that God has given for the deeds of the believer. Abd bin Hamid and Ibn Jarir narrated on the authority of Al-Sha'bi regarding his statement: **And to confirm from themselves** he said: **To confirm and be certain.** Ibn Jarir narrated something similar from Abu Salih. Abd bin Hamid and Ibn Jarir narrated: **They verify where they put their money.** They narrated on the authority of Al-Hasan who said: "When a man intended to give charity, he would confirm it. If God wills, He will carry it out, but if it is mixed with some hypocrisy, he will hold back." Ibn Al-Mundhir narrated on the authority of Qatadah regarding his statement: **To confirm,** he said: **The intention.** Al-Hakim narrated and authenticated it on the authority of Ibn Abbas who said: **The high hill is the elevated part of the earth.** Ibn Jarir narrated on the authority of Mujahid who said: **The hill is the flat, elevated land.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: **It is the elevated place where rivers do not flow.** Ibn Jarir narrated on his authority regarding his statement: *Dew* he said: *Dew.* Abd bin Hamid and Ibn Jarir narrated on the authority of Ad-Dahhak who said: **Dew is the drizzle of rain,** meaning the softness of it. They narrated on the authority of Qatada, who said: This is a parable that God has given for the deeds of the believer, saying: His goodness has no successor, just as the goodness of this Paradise has no successor, no matter what its

condition, whether it is hit by rain or dew.

Tafsir al-Baghawi

265. The Almighty's saying: **And the parable of those who spend their wealth seeking the pleasure of God meaning seeking the pleasure of God Almighty and to strengthen themselves** Qatada said: seeking reward. Al-Sha'bi and Al-Kalbi said: believing in themselves, meaning they give zakat willingly, certain of the reward and believing in God's promise, knowing that what they give is better for them than what they left behind. It was said: certain of God's failure to fulfill their promise.

Ata and Mujahid said: They establish, meaning they deposit their money. Al-Hasan said: If a man intended to give charity, he established it. If it was for God, he would carry it out, but if he was sceptical, he would hold back. According to this statement, establishing means establishing, like the Almighty's saying: **And devote yourself to Him with a complete devotion Al-Muzzammil 8**, meaning devotion. **Like a garden** meaning an orchard. Al-Mubarrad and Al-Farra' said: If there are palm trees in the orchard, then it is a garden, and if there are vineyards in it, then it is a paradise. **On a high place** Ibn 'Amir and 'Asim read **on a high place** and **to a high place** in the **water rises above it, but it does not rise above the water**. He only made it a high place because the plants on it are better and purer. **It was afflicted with a downpour** heavy rain. **So it produced its fruit** its fruit. Nafi', Ibn Kathir, and Abu 'Amr read it with a light emphasis. Nafi' and Ibn Kathir added a light emphasis on **its food** and **its eating**. Abu 'Amr lightened **our messengers** and **your messengers** and **their messengers** and **our paths**.

"Twice" means it became weaker in terms of pregnancy. Ata' said: It carried in one year more rain than another carries in two years. Ikrimah said: It carried twice in one year. **And if no downpour hits it, then it rains** means it rains lightly, which is the weak, light rain that is constant.

Al-Suddi said: It is dew, and this is an example that God Almighty gave for the work of the sincere believer, saying: Just as this paradise is abundant in every situation and does not fail, whether the rain is little or much, so God weakens the charity of the sincere believer who does not deprive or harm, whether his expenses are little or much, and that is because if the dew continues, it is the work of a heavy downpour.

God is Seeing of what you do.

Tafsir al-Baidawi

265- **The parable of those who spend their wealth seeking the pleasure of God and to strengthen themselves** and to strengthen some of themselves in faith, for wealth is the brother of the soul, so whoever spends his wealth for the sake of God strengthens some of himself, and whoever spends his wealth and his soul strengthens all of it, or to confirm Islam and to achieve the reward, starting from the origin of their

souls, and in it is an alert that the wisdom of spending for the spender is to purify the soul from miserliness and love of money. **Like a garden on a high place** meaning, and the example of the spending of these people in zakat is like an orchard on a high place, for its trees are more beautiful to look at and its fruit is more fragrant. Ibn Amir and Asim read **on a high place** with the fat-ha and it was read with the kasra and all three of them are dialects in it. **A heavy downpour struck it** heavy rain. **It brought forth its fruit** its fruits. Ibn Kathir, Nafi' and Abu Amr read it with the sukoon for ease. **Twice** twice as much as you used to bear fruit because of the downpour. What is meant by double is the same as what is meant by one pair in the Almighty's saying: **Of every pair, two**. It was said: four times its like, and its accusative is in the state of being multiplied. **But if no downpour strikes it, then a drizzle** means that it strikes it, or what strikes it is dew, or a drizzle that is sufficient for it due to the generosity of its origin and the coolness of its air due to its high place. It is the small raindrops, and the meaning is that the expenditures of these people are pure with God and are not wasted under any circumstances, even if they vary in consideration of what is added to them from its conditions. It is possible that the representation of their state with God is like Paradise on the hill and their expenditures, many and few, are excessive in their closeness to the downpour and dew. **And God is Seeing of what you do** is a warning against showing off and an encouragement to sincerity.

Surat Al-Baqarah 2:266

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was afflicted with old age while he had weak offspring, and then a whirlwind in which was fire struck it and it was burned? Thus does Allah make clear to you the verses that you may give thought.

Surat al-Baqarah 2:266

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was afflicted with old age while he had weak offspring, and then a whirlwind in which was fire struck it and it was burned? Thus does God make clear to you the verses that you may give thought.

Tafsir al-Jalalayn

Would any of you like to have a garden an orchard of **palm trees and grapevines with rivers flowing beneath it, for him therein** fruits of all kinds of fruits, and old age has overtaken him) so he has become too weak from old age to earn **and he has weak offspring** young children who are unable to support him **and a hurricane** a strong wind **with fire in it struck it and it was burned** so he lost it when he needed it most and he and his children were left helpless and confused, without a means to help them. This is a metaphor for the expense of the hypocrite and the one who shows off in its disappearance and its lack of benefit when he needs it most in the Hereafter. The question is in the sense of negation. According to Ibn Abbas, it is the man who did acts of obedience, then Satan was sent to him, so he did acts of disobedience until he burned up his deeds *Thus* as he explained what was mentioned **God makes clear to you the verses that you may reflect** so you may take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of this is: "O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are unable to do anything with what they have earned." **Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was overcome with old age?** The verse.

The meaning of his saying: **Would any of you like, would any of you like, to have a garden**, meaning: an orchard, **of palm trees and grapevines with rivers flowing beneath it**, meaning: from beneath the garden, **for him in it of all kinds of fruits**, and the *ha* in his saying: for him refers to one, and the *ha* and the *alif* in **in it** refer to the garden, **and he was afflicted**, meaning: and one of you was afflicted, **of old age and he had weak offspring**.

And He, the Most High, made the garden of palm trees and grapes, which He, the Most High, said to His believing servants: Would any of you like to have, as an example of the spending of the hypocrite who spends to show off to people, not seeking the pleasure of God? So people - because of what appears to them of his charity for giving what he gives and his apparent work - praise him and thank him for that work during his life, in its beauty like the beauty of the garden, and it is the paradise that God, the Most High, made an example of his work, of palm trees and grapes in which he has all kinds of fruits, because his work that he does outwardly in this world has all kinds of good in this world, by which he defends himself, his blood, his wealth and his offspring, and by which he gains praise and good commendation from people, and by which he takes his share of the spoils, along with many things that are too numerous to count, so he has in that from all kinds of good in this world, just as He, the Most High, described the paradise that He described as an example of his work, that it has all kinds of fruits.

Then He, the Most High, said: **And old age overtook him, and he had weak offspring**, meaning that the owner of the garden was overtaken by old age, **and he had weak offspring**, young children, **and there struck it**, meaning: the garden was struck by a whirlwind in which was fire, and it was burned," meaning that his garden was burned by the wind in which was fire, while he was in need of it and in need of its fruits due to his old age and his weakness in cultivating it, and while his children were young and unable to revive it and take care of it. So he was left with nothing, and he was in greater need of his garden and its fruits than ever before, due to the affliction that struck it from the whirlwind in which was fire.

He says: Likewise, the one who spends his money to be seen by people, God extinguishes his light, takes away the splendor of his work, and nullifies his reward, until he meets Him and returns to Him when he is most in need of his work, when there is no one to pardon him, no forgiveness for his sins, and no repentance, and his work is wasted, just as Paradise, whose description is described by God Almighty, is burned when its owner grows old and his offspring are young, when they are most in need of it, so its benefits are nullified for him.

This example that God gave for those who spend their money to be seen by people in this verse is similar to the other example that He gave for them in His saying: "Then their example is like that of a smooth rock upon which is dust, and a downpour strikes it and leaves it bare. They are not able to do anything with what they have earned."

Abu Ja'far said: The people of interpretation have disputed over the interpretation of this verse, but the meanings of their statements about it, even though their expressions differed, return to the meaning that we have stated about it. The best of them in explaining

its meaning, and the closest to the truth in his statement about it, is al-Suddi.

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: "Would any of you like to have a garden of palm trees and grapevines with rivers flowing beneath it, and in it he has all kinds of fruits, and he is afflicted with old age and has weak children, and then a whirlwind containing fire strikes it and burns it up?" This is another example of spending for show. He spends his money to show off to people, and his money is gone while he is showing off, so God will not reward him for it. So when the Day of Resurrection comes and he needs his spending, he will find that it has been burned by showing off and is gone, just as this man spent on his garden, until it grew and his children increased and he needed his garden, and a poisonous wind came and burned his garden, and he did not find anything of it. So is the one who spends for show.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, the Almighty: **Would any of you like to have a garden of palm trees and grapevines**, as an example of someone who is excessive in obeying God until he dies. He said, He says: Would any of you like to have a world in which he does not work in obedience to God, like someone who has gardens beneath which rivers flow, **for him therein are all kinds of fruits, and old age afflicts him and he has weak offspring, and a whirlwind in which there is fire strikes it and it is burned up**, so his example after his death is like the example of someone whose garden was burned up while he was old and could not benefit from it at all, and his children were young and could not benefit from it at all. And likewise the excessive after death, everything is a regret for him.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Humayd narrated that Jarir narrated on the authority of Abd al-Malik on the authority of Ata' who said: Umar asked the people about this verse, but he did not find anyone who could satisfy him, until Ibn Abbas, who was behind him, said: O Commander of the Faithful, I feel something about it in myself. He said: I turned to him and he said: Move here, why do you belittle yourself? He said: This is a parable that God, the Almighty, has given, saying: One of you would like to spend his life doing the deeds of the good and the happy, until when he is most in need of ending it with good, when his life is over and his end is near, he ends it with one of the deeds of the miserable, which spoils it all, and burns him when he is most in need of it.

Ibn Wakee' told us, my father told us, on the authority of Muhammad ibn Salim, on the authority of Ibn Abi Malekah: That Umar recited this verse: **Would any of you like to have a garden of date palms and grapevines?** He said: This is a parable for a person: He does a good deed, until when he is at the end of his life and most in need of it, he does a bad deed.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj,

he said, I heard Abu Bakr ibn Abi Malikah, narrating on the authority of Ubayd ibn Umair that he heard him say: Umar asked the companions of the Messenger of God, may God bless him and grant him peace, and he said:

Why was this verse revealed: **Would any of you like to have a garden of date palms and grapevines?** They said: **God knows best.** Umar became angry and said: "Say: We know or we do not know." Ibn Abbas said: **I have something in mind about it, O Commander of the Faithful.** Umar said: **Say it, O son of my brother, and do not belittle yourself!** Ibn Abbas said: **You have given an example of a deed.** Umar said: **What deed?** He said: *Deed.* Umar said: **A rich man used to do good deeds, then God sent Satan to him, so he committed sins until he drowned out all his deeds.** He said: **I heard Abdullah bin Abi Malekah narrating something similar to this, on the authority of Ibn Abbas, who heard it from him.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I heard Abu Bakr Ibn Abi Malekah narrating that he heard Ubayd Ibn Umair, Ibn Jurayj said: And I heard Ubayd God Ibn Abi Malekah saying: I heard Ibn Abbas, they both said: That Umar Ibn Al-Khattab asked the companions of the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that Umar said: For a man who does good deeds, then Satan is sent to him and he does sins.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I asked Ata' about it. Then Ibn Jurayj said: And Abdullah ibn Kathir informed me, on the authority of Mujahid, they said: It is a parable for deeds. Ibn Jurayj said: And Ibn Abbas said: It is a parable for deeds. He begins by doing a righteous deed, and it is a parable for Paradise, which is made of palm trees and grapes, beneath which rivers flow, and in which he has all kinds of fruits. Then he commits an evil at the end of his life, and he persists in his evil until he dies in that state, and the hurricane in which there is fire that burned Paradise is a parable for his evil in which he died. Ibn Abbas said: Paradise was his livelihood and the livelihood of his children, and it was burned, and he was not able to defend his Paradise because of his old age.

His offspring were unable to defend their paradise because of their youth, until it was burned. He says: This is his example, he meets me while he is the poorest of all, he does not find anything with me, and he is unable to defend himself from the punishment of God, and he is unable because of his old age and the young age of his children to work for paradise. Likewise, there is no repentance if the work is cut off when he dies. Ibn Jurayj said, on the authority of Mujahid, I heard Ibn Abbas say: He is like the one who neglects to obey God until he dies. Ibn Jurayj said, and Mujahid said: Would any of you like to have a world in which he does not work in obedience to God, like this one who has a paradise? So his example after his death is like the example of this one when his paradise was burned while he was old and could not benefit from it at all, and his children were young and could not benefit him at all. Likewise, the one who neglects after death, everything is a regret for him.

Surat Al-Baqarah 2:266

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was afflicted with old age while he had weak offspring, and then a whirlwind in which was fire struck it and it was burned? Thus does Allah make clear to you the verses that you may give thought.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Would any of you like to have a garden of palm trees and grapevines with rivers flowing beneath it?** The verse means: A strong poisonous wind struck it. **Thus does God make clear to you the signs that you may give thought.** This is an example, so understand the examples of God, the Almighty and Majestic, for He said: **And these examples We present to the people, but none will understand them except those of knowledge.** (al-Ankabut 29:43) This is a man who has grown old, his bones have weakened, and his dependents have increased, then his garden was burned down, leaving the rest of it behind, when he was in dire need of it. He says: Would any of you like his deeds to be lost on the Day of Resurrection when he was in dire need of it?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Would any of you like to have a garden** to his statement: **and it was burned up**, he said: his garden was gone when he was in greatest need of it when he was old and unable to earn a living, **and he has weak offspring**, who could not benefit him. He said: Al-Hasan used to say: **and it was burned up**, so it was gone when he was in greatest need of it, so that is his statement: Would any of you like his deeds to be lost when he was in greatest need of them?

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: God has set forth a beautiful example, and all His examples are beautiful, blessed and exalted be He. He said, He said: **Would any of you like to have a garden of palm trees** until His saying: **in which are all kinds of fruits.** He said: He made it in his youth, then old age overtook him and he had weak offspring at the end of his life, then a hurricane with fire came and burned his garden, so he did not have the strength to plant something like it, and his offspring had no good to return to him. And likewise the disbeliever on the Day of Resurrection, when he is returned to God, the Most High, he has no good to seek repentance for, just as this man does not have the strength to plant something like his garden, and he does not find any good that he has prepared for himself that will return to him, just as his offspring did not avail him of this, and he was deprived of his reward when he was the poorest to it, just as this man was deprived of his garden when he was the poorest to it when he was old and his offspring were weak. This is a parable that God Almighty gave for the believer and the disbeliever in what they were given in this world: How the believer is saved in the Hereafter, and honor and bliss are stored up for him, and wealth is stored up for him in this world, and wealth is spread out for the disbeliever in this world that is cut off, and evil is stored up for him that he will never leave, and he will remain in it humiliated forever, because he [bragged to his

companion] and trusted in what he had, and was not certain that he would meet his Lord.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi': **Would any of you like to have a garden**, the verse. He said: [This is a parable that God has set forth]: Would any of you like to have a garden of palm trees and grapes [in which he has all kinds of fruits], and the man [has grown old and weak], and he has young children [and God has tested them] in their garden, so God sent upon it a hurricane with fire in it, and it was burned, and the man was unable to defend his garden due to old age, nor his children due to their young age, so his garden was lost when he was in greatest need of it. He says: Would any of you like to live in misguidance and sin until death comes to him, and he comes on the Day of Resurrection with his deeds lost to him when he was in greatest need of them? He will say: Son of Adam, you came to Me when you were in greatest need of good, so where is what you have put forth for yourself?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, and he recited the words of God, the Almighty: **O you who believe, do not invalidate your charities with reminders or injury**, then he gave an example of that and said: **Would any of you like to have a garden of palm trees and grapevines**, until he reached **and a whirlwind containing fire struck it and it was burned up?** He said: Its rivers flowed and its fruits were flowing, and he had weak offspring, and a whirlwind containing fire struck it and it was burned up. Would any of you like this? Just as one of you beautifies himself when he gives from his charity and spending, until he has a garden with me and its rivers flow and its fruits are flowing and it is for his children and his children's children, and a whirlwind strikes it and burns it up.

Al-Muthanna told me, he said, Ishaq told us, he said, Zuhair told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding His statement: **Would any of you like to have a garden of date palms and grapes with rivers flowing beneath it?** A man planted an orchard in which there were all kinds of fruits, but he became old and had weak offspring, and a hurricane with fire struck it and it was burned, so he was unable to protect his orchard from his old age, and his offspring were unable to protect his orchard, so his livelihood and the livelihood of his offspring were lost. This is a parable that God has given for the disbeliever, saying: He will meet Me on the Day of Resurrection while he is in greatest need of any good that may come to him, but he will not find any good for himself with Me, and he will not be able to protect himself from any of God's punishment.

Abu Ja'far said: We have shown that what is more deserving of the interpretation of this is what we have mentioned, because God, the Most High, preceded His believing servants with the prohibition of showing

off and causing harm in their charity. Then He gave an example of the one who shows off and causes harm to the one who gives charity to him, and He likened him to the hypocrite who spends his wealth to show off to people. The story of this verse and the example before it was similar to the example given to them before it, so it was more appropriate to connect it to its counterpart than to interpret it as being similar to what was not mentioned before it or with it.

If someone were to say to us: How was it said: **And old age afflicted him**, when it is a past tense verb, and was it linked to his saying: **Would any of you like to??**

It was said: This is so, because his saying: *Ayud* can be put in it if instead of an, so when it is suitable with if and if, and their meaning is both the future, the Arabs allowed themselves to return the verb with the interpretation of if, to yaf'al with an, so that is why he said: *fa'asabaha*, and in his school of thought it is like if, since it resembles an in the meaning of recompense, so it was put in its places, and an was answered with the answer of if and if with the answer of an, so it is as if it was said: Would any of you like if he had a garden of palm trees and grapes with rivers flowing beneath it and he had all kinds of fruits in it and he was afflicted with old age?

If he says: How is it said here: **And he has weak offspring**, and He said in (An-Nisa': 9), **And let those fear who, if they left behind them, would be weak offspring?**

It was said: Because fa'il is pluralized as fa'la' and fa'al, so it is said: a charming man, from a charming and charming people.

As for the hurricane, it is a violent wind that blows from the earth to the sky, like a column, gathering hurricanes. From this is the saying of Yazid bin Mufrij Al-Himyari:

People who sheltered us, but their shelter was a storm of the corruption of wasteful Iraq.

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **A hurricane in which there was fire, and it was burned.**

Some of them said: The meaning of this is: a wind that contains strong poisons.

Who said that?

Muhammad bin Abdullah bin Buzaie told me, he said, Yusuf bin Khalid Al-Samti told us, he said, Nafi' bin Malik told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **A whirlwind in which is fire**, a wind in which is a strong poisonous wind.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, regarding: **A whirlwind in which is fire**, he said: The hot poisons from which the jinn were created, which burn.

Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas: **Then a whirlwind of fire struck it and it was burned.** He said: It

is the hot poisonous winds that leave no one behind.

Al-Muthanna told us, Al-Hammani told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas: **A tornado in which there is fire, so it burns**, which kills.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Abu Ishaq, on the authority of someone who mentioned it, on the authority of Ibn Abbas, who said: The poisons from which the jinn were created are one part of seventy parts of fire.

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: **A hurricane in which there is fire, so it burns**, it is a wind in which there is a strong poisonous wind.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **A hurricane in which there is fire**, he said: A severe poisonous wind.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **A hurricane in which there is fire**, meaning: A strong poisonous wind struck it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, something similar.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **A hurricane in which there is fire, so I was burned.** As for the hurricane, it is the wind, and as for the fire, it is the poisonous winds.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **A hurricane in which there is fire**, meaning: a strong, poisonous wind.

Others said: It is a wind with severe cold.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan used to say regarding his statement: **A whirlwind in which there is fire, and it was burned**, in it is freezing cold.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **A hurricane in which there is fire, so it burned**, meaning by the hurricane, a wind in which there is hail.

Abu Ja'far said: By that, may His praise be glorified, He means: Just as your Lord, Blessed and Exalted be He, has explained to you the matter of spending in His cause, and how He directed it, and what you have and what you do not have to do with it, likewise He explains to you the verses other than that, so He informs you of its rulings, its lawful and unlawful aspects, and He clarifies its proofs for you, as a favor from Him to you, **so that you may reflect**, meaning: so that you may reflect with your minds, so that you may ponder and consider God's proofs in it and learn what is in it of its rulings, so that you may obey God with it.

Surat Al-Baqarah 2:266

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was afflicted with old age while he had weak offspring, and then a whirlwind in which was fire struck it and it was burned? Thus does Allah make clear to you the verses that you may give thought.

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

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, he said: Mujahid said: **Perhaps you will reflect**, he said: You will obey.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Thus does God make clear to you the signs that you may give thought**, meaning: about the passing of this world and its annihilation, and the coming of the Hereafter and its permanence.

Tafsir al-Qurtubi

To Him the Almighty: **Would any of you like to have a garden of palm trees and grapevines?** The verse. Al-Tabari narrated on the authority of Al-Suddi that this verse is another example of hypocritical spending, and he preferred this statement.

I said: It was also narrated from Ibn Abbas who said: This is like the slap of God on the hypocrites with their deeds, He will nullify them on the Day of Resurrection when they are most in need of them, like the slap of a man who had a garden and children who did not benefit him, then he grew old and a hurricane struck the garden, that is, a violent wind with fire in it, and it was burned, so he lost it when he was most in need of it. It was narrated from Ibn Zayd that he read the words of God the Most High: **O you who have believed, do not invalidate your charities with reminders or injury** (al-Baqarah 2:14), then he gave an example of that and said: **Would any of you like to** (al-Baqarah 2:14). Ibn Atiyyah said: This is clearer than what al-Tabari preferred, and this verse is not another example of hypocritical spending, this is what the context of the speech requires. As for the meaning in other than this context, it is like the state of every hypocrite or disbeliever who did an action thinking that he was doing well, but when the time of need came he found nothing.

I said: It has been narrated on the authority of Ibn Abbas that it is an example of someone who works for other than God, whether a hypocrite or a disbeliever, as will come, except that what is proven in Bukhari on his authority is contrary to this. Bukhari narrated on the authority of Ubayd ibn Umair who said:

One day, Umar ibn al-Khattab said to the companions of the Messenger of God (peace be upon him): Why was this verse revealed: **Would any of you like to have a garden of date palms and grapevines?** They said: **God and His Messenger know best**. Umar became angry and said: "Say: We know or we do not know!" Ibn Abbas said: **I have something in mind about it, O Commander of the Faithful**. He said: **O son of my brother, say it and do not belittle yourself**. Ibn Abbas said: **You have given an example of a deed**. Umar said:

What deed? Ibn Abbas said: **The deed of a rich man who works in obedience to God, then God sends Satan to him, so he works in sins until he burns up his work**. In another narration: **So when his life is over and his end is near, he seals it with a miserable deed**. Umar was pleased with that. Ibn Abi Malekah narrated that Umar recited this verse and said: **This is an example of a man who does a good deed until, at the end of his life, he is most in need of it, and he does a bad deed**. Ibn Atiyyah said: **This is a view that applies the verse to everything that falls under its wording, and something similar was said by Mujahid, Qatadah, al-Rabi' and others**. He mentioned palm trees and grapes specifically because of their honor and superiority over all other trees. Al-Hasan read *gardens* in the plural. **Underneath which rivers flow** was mentioned earlier. **For him therein are all kinds of fruits** meaning there is no fruit that does not grow therein.

The Almighty's saying: **And old age has seized him** is a past tense in apposition to a future tense, which is **to be**. It was also said: **He would like**. It was said: The meaning is: And old age has seized him. It was also said that it is based on the meaning, because the meaning is: Would any of you like that he had a paradise? It was also said: The *and* is the *and* of the state, and likewise in the Almighty's saying: **and for him**.

God the Almighty said: **Then a whirlwind containing fire struck it, and it was burned**. Al-Hasan said: **A whirlwind containing fire** means a wind with intense hail. Al-Zujaj: In the language, a whirlwind is a strong wind that blows from the earth to the sky like a column, and it is what is called a whirlwind. Al-Jawhari said: A whirlwind is a chief of the jinn, and from it the whirlwind was called a whirlwind. It is also said: Umm Zub'ah, and it is a wind that stirs up dust and rises to the sky like a column. It was also said: A whirlwind is a wind that stirs up clouds with thunder and lightning. Al-Mahdawi: It was called a whirlwind because it is twisted like a garment when it is squeezed. Ibn Atiyyah: This is weak.

I said: Rather it is correct: because it is seen and felt, as it ascends a twisted column. It was said: The wind is called a hurricane because it squeezes the clouds, and the clouds are squeezed either because they are pregnant, so they are like the squeezed women, or because they are squeezed by the winds. Ibn Sidah narrated: The squeezes were interpreted by some people as the winds, not the clouds. Ibn Zayd: The hurricane is a violent and strong poisonous wind, and Al-Suddi said the same, the hurricane is the wind and the poisonous fire. Ibn Abbas: A wind in which there are strong poisonous winds. Ibn Atiyyah said: This happens in intense heat and in intense cold, and all of that is from the breath of Hell and its soul, as the saying of the Prophet, may God bless him and grant him peace, implies:

If the heat becomes intense, then cool down before

praying, for intense heat is from the heat of Hell. And:

The Fire complained to its Lord. It was narrated on the authority of Ibn Abbas and others: This is a parable that God the Almighty has given for the disbelievers and hypocrites, like the case of a man who planted a garden and it produced a lot of fruit, but he became old and had weak offspring - meaning boys and girls - and his livelihood and the livelihood of his offspring came from that garden. Then God sent a wind with fire in it and burned it, and he had no strength to plant it again, and his children had no good to turn back to their father. Likewise, the disbeliever and the hypocrite, when they come to God the Almighty on the Day of Resurrection, will not have a chance to be resurrected and returned a second time, just as this man has no strength to plant his garden again, and those who are in need of it when they are old and their offspring are weak will not have enough to do without it.

God Almighty says: **Thus does God make clear to you the signs that you may give thought.** He means that you may return to My greatness and Lordship and not take guardians besides Me. Ibn Abbas also said: You may think about the passing of this world and its demise and the coming of the Hereafter and its permanence.

Tafsir Ibn Kathir

Al-Bukhari said when interpreting this verse: Ibrahim bin Musa told us, Hisham - he is Ibn Yusuf - told us, on the authority of Ibn Jurayj, I heard Abdullah bin Abi Malekah narrating on the authority of Ibn Abbas, and I heard his brother Abu Bakr bin Abi Malekah narrating on the authority of Ubaid bin Umair, he said: Umar bin Al-Khattab said one day to the companions of the Prophet, may God bless him and grant him peace: About whom do you think this verse was revealed? **Would any of you like to have a garden of date palms and grapes?** They said: God knows best. Umar became angry and said: Say: We know or we do not know. Ibn Abbas said: I have something in my mind about it, O Commander of the Faithful. Umar said: O son of my brother, say it and do not belittle yourself. Ibn Abbas, may God be pleased with them both, said: You have given an example of a deed. Umar said: What deed? Ibn Abbas said: A rich man who works in obedience to God, then God sent Satan to him, so he committed sins until he drowned his deeds. Then Al-Bukhari narrated it on the authority of Al-Hasan bin Muhammad Al-Za'farani, on the authority of Hajjaj bin Muhammad Al-A'war, on the authority of Ibn Jurayj, so he mentioned it and it is one of the individuals of Al-Bukhari, may God have mercy on him. In this hadith is sufficient in explaining this verse, and clarifying what it contains of an example of the work of someone who did good deeds first, then after that his course was reversed and he exchanged good deeds for bad deeds, God forbid that, so he nullified with his second work what he had done previously of good, and he needed something from the first in the most difficult of circumstances, so nothing came of it and he was betrayed when he needed it most, and for this reason God the Almighty said: **And old age overtook him, and he had weak offspring, and a whirlwind struck it**

meaning a strong wind **with fire in it and it was burned** meaning it burned its fruits and destroyed its trees, so what would be his state? Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, who said: God gave a good example, and all of His examples are good. He said, **Would any of you like to have a garden of palm trees and grapevines, with rivers flowing beneath it, and for him therein all kinds of fruits?** He said, **And old age overtook him**, and his children and descendants were weak at the end of his life, and a hurricane with fire came to him and burned his garden, so he did not have the strength to plant something like it, and his descendants did not have any good to return to him. And so will the disbeliever be on the Day of Resurrection when he is returned to God Almighty. He has no good to seek repentance for, just as this man does not have the strength to plant something like his garden, and he does not find that he has provided for himself any good to return to him, just as his children did not provide for him, and he was deprived of his reward when he was the poorest of those he had been to, just as this man was deprived of his garden when he was the poorest of those he had been to when he was old and his descendants were weak. Thus, Al-Hakim narrated in his Mustadrak that the Messenger of God, may God bless him and grant him peace, used to say in his supplication, **O God, make Your provision most abundant for me when I grow old and my life comes to an end.** For this reason, God the Almighty said, **Thus does God make clear to you the signs that you may give thought.** That is, you may consider and understand the examples and meanings and apply them to their intended meaning. As God the Almighty said, **And these examples We present to the people, but none grasps them except those of knowledge.**

Fath al-Qadir

Love: love for something with wishing for it, and the hamza that enters the verb to deny the occurrence, and Paradise is used for intertwined trees and for the land in which there are trees. The first is more appropriate here because of his saying: 266- **Underneath which rivers flow** by referring the pronoun back to the trees without the need for a deleted complement. As for the second face, it must be estimated as, from beneath its trees. And so his saying: **So it was burned** does not need to estimate a complement according to the first face, but as for the second face, it needs to be estimated: that is, its trees were burned, and he specifically mentioned the palm trees and grapes with his saying: **For him therein of all kinds of fruits** because they are the most generous of trees, and these sentences are attributes of Paradise, and the waw in his saying: **And old age afflicted him** it was said: is a conjunction with his saying: **It will be** past tense in future, and it was said with his saying: **He wishes** and it was said that it is carried on the meaning since it is in the meaning of was and it was said that it is the waw of the state, that is, and old age afflicted him and this is more likely. Old age is a sign of great need, because of the inability of its owner to take the necessary measures. His statement, **and he has weak offspring** is a state of the pronoun in **hit him**: meaning, while the case is that he has weak offspring, for whoever combines old age with weak offspring, his

Surat Al-Baqarah 2:266

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and he was afflicted with old age while he had weak offspring, and then a whirlwind in which was fire struck it and it was burned? Thus does Allah make clear to you the verses that you may give thought.

regret for that Paradise will be extremely severe. A hurricane is a strong wind that blows from the earth to the sky like a column, and it is what is called a whirlwind, as stated by Al-Zajaj. Al-Jawhari said: A whirlwind is a chief of the jinn, and from it the hurricane is called a whirlwind. It is also said: Umm Zawba'ah: It is a wind that stirs up dust and rises to the sky like a column. It was also said: It is a wind that stirs up clouds with thunder and lightning. His statement, **So it was burned** is in apposition to his statement, **So it was struck by it**. This verse is a representation of someone who does good and adds to it what nullifies it, and then finds it on the Day of Resurrection when he is in great need of it, neither fattening nor satisfying hunger, in the same state as someone who has this described Paradise and is characterized by that characteristic.

Al-Bukhari and others narrated on the authority of Ibn Abbas that he said: One day, Umar said to the companions of the Prophet, peace and blessings be upon him, **What do you think about this verse, 'Would any of you like to have Paradise?' They said: God knows best.** He said: "Say: We know or we do not know." Ibn Abbas said: **I have something in my mind about it, O Commander of the Faithful.** Umar said: **O son of my brother, say it and do not belittle yourself.** Ibn Abbas said: **You have given an example of a deed.** Umar said: **What deed?** Ibn Abbas said: **A rich man who works for the power of God, then God sends Satan to him and he works in sins until his deeds are drowned.** Ibn Jarir narrated on the authority of Umar that he said: **This is an example given of a man who does a good deed until, at the end of his life, he is most in need of it, he does a bad deed.** Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated, and he authenticated it, through various chains of narration, on the authority of Ibn Abbas regarding his statement: **A whirlwind containing fire.** He said: **A strong poisonous wind.**

Tafsir al-Baghawi

266. **Would any of you like to have a garden of palm trees and grapevines with rivers flowing beneath it?** This verse is connected to the Almighty's saying: **O you who have believed, do not invalidate your charities with reminders or injury.** [His saying *would* means: Would any of you like to have a garden, i.e. an orchard of palm trees and grapevines with rivers flowing beneath it?]

He will have therein all kinds of fruits, but he will be old and have weak offspring. "Then a hurricane struck it." **It is a violent wind that rises to the sky like a column, and its plural is hurricanes.** "Therein is fire, and it was burned." This is a parable that God has given for the work of the hypocrite and the show-off. He says: His work in its goodness is like the goodness of Paradise. He benefits from it as the owner of Paradise benefits from Paradise. Then, when he grows old or weak and

has weak children, and a hurricane struck his garden with fire, and it was burned, he will need it more than ever, and he will be too weak to repair it because of his old age, and his children will be too weak to repair it because of their young age. He will not find anything to return to his children, nor will his children find anything to return to him, so they will all remain confused, helpless, with no means at their disposal. Thus, God will invalidate the work of this hypocrite and show-off when there is no one to help them, no repentance, and no forgiveness.

Ubayd ibn Umair said: One day, Umar **may God be pleased with him** said to the companions of the Prophet (peace and blessings of God be upon him): About whom do you think this verse was revealed: **Would any of you like to have a garden of date palms and grapevines?** They said: God knows best. Umar **may God be pleased with him** became angry and said: Say, **We know** or **We do not know.** Ibn Abbas **may God be pleased with him** said: I have something in mind about it, O Commander of the Faithful. Umar **may God be pleased with him** said: My nephew, say it and do not belittle yourself. Ibn Abbas **may God be pleased with him** said: You have given an example of a deed. Umar **may God be pleased with him** said: What deed? Ibn Abbas **may God be pleased with him** said: The deed of a hypocrite. Umar **may God be pleased with him** said about a rich man who did acts of obedience to God, and God sent Satan to him, so he committed sins until he drowned his deeds.

Thus does God make clear to you the signs that you may give thought.

Tafsir al-Baidawi

266- **Would any of you like** the hamza in it is for denial **to have a garden of palm trees and grapes with rivers flowing beneath it, and for him in it all kinds of fruits** He made the garden from them with what is in it of other trees, to make them superior to each other due to their honor and the abundance of their benefits, then he mentioned that it has all kinds of fruits to indicate that it contains all kinds of trees, and it is possible that what is meant by fruits is the benefits **and old age befalls him** meaning old age, because poverty and poverty in old age are more difficult, and the waw is for the state or for conjunction based on the meaning, so it is as if it was said: Would any of you like to have a garden and be old? **and have weak offspring** young, they are not able to earn. **and a hurricane in it containing fire struck it and it was burned** is a conjunction to struck it, or it is based on the meaning. A hurricane is a violent wind that reflects from the earth to the sky, round like a column. The meaning is to represent the state of someone who does good deeds and adds to them what nullifies them, such as envy and harm, in regret and sorrow. Then, when the Day of Resurrection comes and his need for them becomes intense, he will

find them nullified by a state like this. The most similar to him is the one who wanders in secret in the world of the kingdom, and ascends with his thought to the side of the Almighty, then turns back on his heels to the world of falsehood and turns to what is other than the truth and makes his efforts scattered in vain. **Thus does God make clear to you the verses that you may reflect.** That is, that you may reflect on them and take heed from them.

Surat Al-Baqarah 2:267

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

Surat al-Baqarah 2:267

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that God is Free of need and Praiseworthy.

Tafsir al-Jalalayn

O you who have believed, spend that is, give zakat **from the good things** of what you have earned **and from the good things (which We have produced for you from the earth** of grains and fruits **and do not aim** intend **the bad** the poor *thereof* that is mentioned *spending* it in zakat, a state of the pronoun of aim **and you would not take it** that is, the bad if you gave it as part of your rights **unless you close your eyes to it** by being lenient and lowering your gaze, so how can you fulfill the right of God from it **and know that God is free** from your expenditures *Praiseworthy* praised in every situation.

Tafsir al-Suyuti

The Almighty said: O you who have believed, spend from the good things which you have earned. The verse. Al-Hakim, Al-Tirmidhi, Ibn Majah and others narrated on the authority of Al-Baraa' who said: This verse was revealed about us, the Ansar. We were owners of palm trees and a man would come from his palm trees according to their number or number. There were people who did not desire goodness and would come with a reed in which there were husks and chaff and with a reed that had broken and would hang it up. So God revealed: O you who have believed, spend from the good things which you have earned. The verse.

Abu Dawud, al-Nasa'i and al-Hakim narrated on the authority of Sahl ibn Hunaif who said: "People used to use the worst of their fruits for tayammum and give them in charity, so this verse was revealed: 'And do not use the bad ones of them, spending [otherwise]'. " Al-Hakim narrated on the authority of Jabir who said: "The Prophet, may God bless him and grant him peace, ordered that the zakat al-fitr be a sa' of dates, and a man came with bad dates, so the Qur'an was revealed: 'O you who have believed, spend from the good things which you have earned,'" **al-Bukhari and Muslim**. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: "The companions of the Messenger of God, may God bless him and grant him peace, used to buy cheap food and give it in charity, so God revealed this verse."

Tafsir al-Tabari

Abu Jaafar said: What He, the Most High, meant by

His saying: **O you who believe**, is to believe in God, His Messenger, and the verses of His Book. And what He meant by His saying: *Spend*, is to give zakat and charity, as:-

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Spend from the good things you have earned**, meaning: give in charity.

By this, He, the Most High, means: Pay zakat from the good things you have earned through your own actions, either through trade or industry, from gold and silver. And by the good things, He means the good things. He says: Pay zakat on your money that you have earned lawfully and give in your zakat gold and silver, the good ones and not the bad ones, as:

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, on the authority of Shu'bah, on the authority of al-Hakam, on the authority of Mujahid, regarding this verse: **O you who have believed, spend from the good things which you have earned**, he said: from trade.

Musa bin Abd al-Rahman told me, he said, Zaid bin al-Habbab told us, he said, and Shu'bah told me, on the authority of al-Hakam, on the authority of Mujahid, something similar.

Hatim bin Bakr Al-Dhabi told me, he said, Wahb told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Adam told us, he said, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding his statement: **Spend from the good things which you have earned**, he said: lawful trade.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ata bin al-Sa'ib, on the authority of Abdullah bin Muqal: **Spend from the good things you have earned**, he said: There is no bad in the wealth of the believer, but do not aim at the bad part of it when you spend.

Issam bin Rawad bin Al Jarrah told me, he said, my father told us, he said, Abu Bakr Al Hudhali told us, on the authority of Muhammad bin Sirin, on the authority of Ubaidah, he said: I asked Ali bin Abi Talib, may God's prayers be upon him, about his saying: **O you who have believed, spend from the good things which you have earned**, he said: From gold and silver.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Of the good things which you have earned**, he said: Trade.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Spend from the good things you have earned**, meaning: from the best of your wealth and your souls.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **O you who have believed, spend from the good things which you have earned**, he said: from this gold and silver.

Abu Ja'far said: By that, may His praise be glorified, He means: And also spend from what We have produced for you from the earth, so give in charity and give zakat from the palm trees, grapevines, wheat, barley, and whatever zakat is required from the plants of the earth, such as:

Issam bin Rawad told me, he said, my father told me, he said, Abu Bakr al-Hudhali told us, on the authority of Muhammad bin Sirin, on the authority of Ubaidah, he said: I asked Ali, may God's prayers be upon him, about the words of God Almighty: **And of what We have produced for you from the earth**, he said: He means from the grain and the fruit, and everything has a zakat.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And from what We have produced for you from the earth**, he said, the palm trees.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And from what We have produced for you from the earth**, he said: from the fruit of the palm tree.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hisham told us, he said, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding his statement: **O you who have believed, spend from the good things which you have earned**, he said: from trade, and from that which We have produced for you from the earth, from fruits.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And of what We have produced for you from the earth**, he said: This is about fruit and grain.

Abu Jaafar said: What he meant by his saying, may His praise be exalted: **And do not intend to do that which is unclean**, is not intentional, and not on purpose.

It was mentioned that this is in Abdullah's reading: **And do not lead** from 'ummat, and this is from 'yammamma, and the meaning is the same even if the words differ.

It is said: I intended for someone, I went to him, I went to him, meaning: I intended for him and I went to him deliberately, as Maymun bin Qais Al-A'sha said:

I went to Qais, and how many lands are there between them, and how many are the most important and difficult ones?

And as:-

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: **And do not intend to do so with unclean water**, and do not do so deliberately.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And do not perform tayammum**, do not do it deliberately.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, similarly.

Abu Ja'far said: By **the bad**, He, may His praise be glorified, means the bad, the not good. He says: Do not intentionally give the bad part of your money in your charity, but give charity from the good and pure.

This verse was revealed about a man from the Ansar who hung a straw basket - in the place where the Muslims hung their dates as charity - as charity from his dates.

Who said that?

Al-Husayn ibn Amr ibn Muhammad al-Anqazi told me, he said, my father told us, on the authority of Asbat, on the authority of al-Suddi, on the authority of Adi ibn Thabit, on the authority of al-Bara' ibn Azib, regarding the statement of God, the Almighty: **O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth** until His statement: **And God is Free of need, Praiseworthy**, he said: It was revealed about the Ansar. When the days of the palm harvest came, the Ansar would bring out the stalks of unripe dates from their walls and hang them on a rope between the two pillars in the mosque of the Messenger of God, may God bless him and grant him peace, so that the poor emigrants would eat from them. A man among them would take the husks and put them in with the stalks of unripe dates, thinking that this was permissible. So God, the Almighty, revealed about those who did that: **And do not aim at the bad thereof, spending [in charity]**, he said: Do not aim at the husks thereof, spending [in charity].

Musa told me, he said, Amr told us, he said, Asbat told us, Al-Suddi claimed, on the authority of Adi bin Thabit, on the authority of Al-Bara' bin Azib, something similar, except that he said: Some of them would deliberately put the straw in the bucket, thinking that it was permissible for him, due to the large number of straws that were placed, so the following was revealed about those who did that: **And do not aim at the bad thereof, spending [yourselves]**, the straw that had been washed, and if it were given to you, you would not accept it.

Ibn Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Bara' bin Azib, he said: They used to bring in charity the worst of their dates and the worst of their food, so the verse was revealed: **O you who have believed, spend from the good things which you have earned** Al-Bara' bin Azib.

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O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

Issam bin Rawad told me, he said, my father told us, he said, Abu Bakr al-Hudhali told us, on the authority of Ibn Sirin, on the authority of Ubaidah al-Salmari, he said: I asked Ali about the saying of God: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards the bad thereof, spending [something]." He said: Ali said: This verse was revealed regarding the obligatory zakat. A man would go to the dates and harvest them, setting aside the good ones. Then when the one giving charity came, he would give him some of the bad ones. So God the Almighty said: **And do not aim towards the bad thereof, spending [something].**

Yunus told me, he said, Ibn Wahb told us, he said, Abdul Jail bin Hamid Al-Yahsabi told me: Ibn Shihab told him, he said, Abu Umamah bin Sahl bin Hanif told me regarding the verse in which God Almighty said, **And do not give away the bad thereof, spending it**, he said: It is the ja'rur and the color of Habiqa, so the Messenger of God, may God bless him and grant him peace, forbade it from being taken in charity.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not give away the bad part of it, spending.** He said: They used to give in charity - meaning from the palm trees - its stalks and its husks, but they were forbidden from that, and they were commanded to give in charity the good part.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **O you who have believed, spend from the good things which you have earned** until His saying: **And know that God is Free of need and Praiseworthy.** It was mentioned to us that a man would have two gardens during the time of the Prophet of God, may God bless him and grant him peace, and he would take the worst of them in terms of dates and give them in charity, and mix some chaff with it. So God criticized them for that and forbade them from it.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And do not aim towards the bad thereof, spending it**, he said: You intend to take the worst of your wealth and give it in charity, and you will not take it unless you close your eyes to it.

Ibn Wakee' told us, he said, my father told us, on the authority of Yazid bin Ibrahim, on the authority of Al-Hasan, he said: A man used to give away the worst of his money in charity, so this verse was revealed: **And do not give away the bad therefrom, spending [yourselves].**

Al-Muthanna told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Abdullah bin Kathir told us: He heard Mujahid say: **And do not aim at that which is bad, spending it.** He said: In the

baskets that are kept free. He saw some husks among them, so he said: What is this? Ibn Jurayj said: I heard Ata' say: A man hung some husks among the baskets that are hung in Madinah, so the Messenger of God, may God bless him and grant him peace, said: What is this? What a bad thing to hang this!! Then the verse was revealed: **And do not aim at that which is bad, spending it.**

Others said that the meaning of this is: Do not spend on the bad and forbidden things, and fail to spend on the good and lawful things.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said - and I asked him about the words of God Almighty: **And do not give away that which is bad, spending from it**, - he said: The bad and unlawful, do not give away that which is unlawful, spending from it, for God Almighty does not accept it.

Abu Ja'far said: The interpretation of the verse is the interpretation that we narrated from the one we narrated from among the companions of the Messenger of God, may God bless him and grant him peace, [because of the authenticity of its chain of transmission], and the agreement of the people of interpretation on that, without what Ibn Zayd said.

Abu Ja'far said: By that, may His praise be exalted, He means: And you will not take the wicked from your rights, and the *ha* in His statement: **by taking it** is from the mention of the wicked, **unless you turn a blind eye to it**, meaning: unless you turn away in taking it from some of what is due to you from your right, so you make it permissible for yourselves.

It is said: So-and-so overlooked some of So-and-so's rights, so he overlooks them. And from that is the saying of Al-Tirmaah bin Hakim:

No people have tempted us with the odd number, and there are men who are content to turn a blind eye to injustice.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is that you will not take the bad from your creditors in the case of your rights owed to them, except because you have overlooked what is owed to you by them.

Who said that?

Issam bin Rawad told us, he said, my father told us, he said, Abu Bakr al-Hudhali told us, on the authority of Muhammad bin Sirin, on the authority of Ubaidah, he said: I asked Ali about it and he said: **And you will not take it unless you close your eyes to it**, meaning: And none of you should take this bad thing until it is digested for him.

Ibn Bashar told us, he said, Muammil told us, he said,

Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Bara' bin Azib: **And you would not take it unless you close your eyes to it**, meaning: If a man had something on a man, and he gave it to him, he would not take it, unless he saw that he had diminished his right.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And do not aim towards the bad thereof, spending [in charity] while you would not take it [in charity] unless you close your eyes to it**, meaning: If you had a right over someone, and he came to you with a right less than your right, you would not take into account the good until you reduced it. That is what His statement means: **unless you close your eyes to it**. So how can you accept for Me what you would not accept for yourselves, when My right over you is from the best of your wealth and your souls? This is His statement: **By no means will you attain righteousness until you spend from that which you love** (Al Imran 3:92).

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you will not take it except that you close your eyes to it**, he said: Do not take it from your creditors or in your sales except with an increase over the good in the measure.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told us, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending [in charity] while you would not take it [from God] unless you closed your eyes to it." That is because some men were giving the zakat of their wealth in the form of dates, and they were giving the chaff as zakat. He said: If some of them were to ask for some and then pay it, they would not take it unless they saw that his right had been closed to him.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And you would not take it unless you closed your eyes to it**, meaning: If a man owed you a debt and he paid you something worse than what you owed him, would you take it from him unless you were reluctant to do so?

Yahya ibn Abi Talib told me, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **O you who have believed, spend from the good things which you have earned until His statement: unless you close your eyes to it**, he said: When God commanded them to pay zakat, a hypocrite would come with cold food of dates or other things, and God disliked that and said: **Spend from the good things which you have earned and from that which We have produced for you from the earth**, meaning: **You would not take it except that you close your eyes to it**, meaning: There was no man among you who had a right over another man and gave him less than his right and took it, except that he knew that he had diminished it, so do not accept for me what you would

not accept for yourselves, so he took something, while closing his eyes to it, diminishing his right.

Others said: The meaning of this is: You will not take this bad, filthy thing - if you buy it from its people - at the price of the good thing, unless they turn a blind eye to its price.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Imran bin Hudayr, on the authority of Al-Hasan: **And you would not take it unless you closed your eyes to it**, he said: If you found it being sold in the market, you would not take it until you had taken some of its price.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And you would not take it unless you close your eyes to it**, meaning: You would not take this bad thing at the price of this good thing unless you close your eyes to it.

Others said: Its meaning is: You would not take this bad, filthy thing if it were given to you, unless you turn a blind eye to it and take it while you are reluctant to do so, out of shame before the one who gave it to you.

Who said that?

Al-Husayn ibn Amr ibn Muhammad al-Anqazi told me, he said, my father told us, on the authority of Asbat, on the authority of al-Suddi, on the authority of Adi ibn Thabit, on the authority of al-Bara' ibn Azib: **And you would not take it except that you close your eyes to it**, he said: If you were given something, you would not accept it except out of shyness before its owner, that he sent you something that he had no need for.

Musa told me, he said, Amr told us, he said, Asbat told us, he said, Al-Suddi claimed, on the authority of Adi bin Thabit, on the authority of Al-Baraa, something similar, except that he said: Except out of shyness before his companion, and anger that he sent you something that he had no need for.

Others said: The meaning of this is: You will not take this bad part of your right, unless you close your eyes to your right.

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', on the authority of Ibn Maqal: **And you will not take it**, he says: And you will not take it from what is rightfully yours, **unless you close your eyes to it**, he says: I close my eyes to you from my right.

Others said: The meaning of this is: You will not take what is forbidden unless you turn a blind eye to the sin that is upon you in taking it.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said - and I asked him about his statement: **And you would not take it unless you close your eyes to it** - he said, he says: I would not take that forbidden thing unless you close your eyes to what is in it of sin. He said: And in the speech of the Arabs: By God, he took

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O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

it, and he closed his eyes to what is in it, and he knew that it was forbidden and false.

Abu Ja'far said: What is more appropriate to interpret this in our view is to say: God, the Almighty, urged His servants to give charity and zakat from their wealth, and imposed it upon them, so that what was imposed from their wealth became a right for the people of the two shares of charity. Then God, the Exalted, commanded them to take out from the good - which is the good of their wealth - the good. This is because the people of the two shares are partners with the owners of the wealth in their wealth, in what is due to them from charity after it is due. There is no doubt that every two partners in wealth, each one of them has according to his ownership, and neither of them has the right to prevent his partner from his right from the property in which he is a partner, by giving him - according to his right from it - from something else that is worse and inferior. Likewise, the one who pays zakat on his wealth, God has forbidden him to give the people of the two shares, from what is due to them from his wealth of the good and good right, so that they became partners in it, from the bad and bad other than it, and he prevents them from what is their right in the good from his good wealth. As if the owner of the money was all bad and not good, then zakat is obligatory on it and the people who have two shares of charity in it become partners in what God has obligated them to do with it. He is not required to give them the good and pure money from other than his money from which they have a right.

Then God the Blessed and Most High said to the owners of wealth: "Purify from the best of your wealth, and do not give the bad and poor to those who have a share of charity, and withhold from them what is due to them from the good and pure wealth. You will not take the bad for yourselves in place of the good that is due to you from those who are obligated to do so from among your partners, creditors, and others, except out of disregard on your part, and because you are reluctant to take it." He says: **And do not do to those who are obligated to do so from your wealth, what you would not be pleased for others to do to you in your rights that are due to you from their wealth.**

If a man volunteers to give charity that is not obligatory, then although I dislike for him to give in it anything but the best and purest of his wealth, because God Almighty is more deserving of being brought near to Him with the most honorable and purest of wealth, and charity is the offering of the believer, so I do not forbid him to give in it anything other than the best, because what is less than the best may be more beneficial due to its abundance or the greatness of its danger, and it is better placed for the poor, and for those who are given it as a means of drawing near to God Almighty, than the good, due to its smallness or the smallness of its danger and the small benefit of its benefit to the one who gives it.

And the group of scholars said the same as we said about that.

Who said that?

Muhammad ibn Abd al-Malik ibn Abi al-Shawarib narrated to us, saying: Yazid ibn Zari' narrated to us, saying: Salamah ibn Alqamah narrated to us, on the authority of Muhammad ibn Sirin, saying: I asked Ubaydah about this verse: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [in charity] while you would not take it [from God] unless you close your eyes to it." He said: That is about zakat. A counterfeit dirham is more beloved to me than a date.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, he said: I asked Ubaydah about that, and he said: That is only in zakat, and a counterfeit dirham is more beloved to me than a date.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of Hisham, on the authority of Ibn Sirin, he said: I asked Ubaidah about this verse: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad therefrom, spending [in charity] while [yourselves] would not take it." Ubaidah said: This is only about what is obligatory, and there is nothing wrong with a man volunteering a date, and a counterfeit dirham is better than a date.

Abu Al-Sa'ib told me, he said, Ibn Idris told us, on the authority of Hisham, on the authority of Ibn Sirin, regarding his statement: **And do not give away that which is bad, spending it**, he said: This is only in the obligatory zakat, but as for voluntary charity, there is nothing wrong with a man giving a counterfeit dirham in charity, and a counterfeit dirham is better than a date.

Abu Ja'far said: By that, may His praise be glorified, He means: Know, O people, that God Almighty is independent of your charity and anything else. Rather, He has commanded you to do it and imposed it on your wealth, out of mercy from Him to you, so that He may enrich your dependents, strengthen your weak ones, and reward you abundantly for it in the Hereafter, not because He is in need of you in it.

By his saying: *Hamid*, he means that He is praised by His creation for the blessings He bestowed upon them and the grace He extended to them, such as:

Al-Husayn bin Amr bin Muhammad Al-Anqazi told me, he said, my father told us, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara' bin Azib, regarding his statement: **And God is Rich and Praiseworthy**, regarding your charity.

Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's saying: **O you who have believed, spend.** This is addressed to the entire nation of Muhammad, may God bless him and grant him peace. Scholars differed about the intended meaning of spending here. Ali ibn Abi Talib, Ubaydah al-Salmāni, and Ibn Sirin said: It is the obligatory zakat, and people are forbidden from spending bad in it instead of good. Ibn Atiyyah said: What appears from the words of al-Bara' ibn 'Aazib, al-Hasan, and Qatadah is that the verse is about voluntary charity, and they are encouraged not to volunteer except with good, chosen charity. The verse includes both aspects, but the one who gave zakat commented that it is commanded and the command is obligatory, and that he forbade bad charity, and that is specific to the obligatory charity. As for voluntary charity, just as a person can volunteer a little, so can he volunteer something that is lower in amount, and a dirham is better than a date. The proponents of encouragement held fast to the fact that the word *af'al* is suitable for encouragement because it is suitable for the obligatory charity, and bad charity is forbidden in voluntary charity just as it is forbidden in obligatory charity, and God is more deserving of being chosen for it. Al-Bara' narrated:

"A man hung up a straw rod, and the Messenger of God (peace and blessings of God be upon him) saw it and said: 'What a bad thing he has hung up!' So the verse was revealed. It was narrated by Al-Tirmidhi and will be mentioned in full. According to this statement, the matter is recommended, and they were recommended not to volunteer except with good and chosen things. The majority of commentators said: The meaning of "from good and chosen things" is **what you have earned**. Ibn Zayd said: Through **what you have earned**.

Second: Earning is done through physical effort, which is hiring, and its ruling will come later, or by contracting in trade, which is selling, and its explanation will come later. Inheritance is included in this, because the non-inheritor has earned it. Sahl ibn Abdullah said: Ibn al-Mubarak was asked about a man who wants to earn and intends by his earnings to maintain kinship ties, to strive and do good deeds, and he enters into the dangers of earning for this purpose. He said: If he has enough to live on, enough to keep himself away from people, then leaving this is better, because if he seeks what is lawful and spends in what is lawful, he will be asked about it, about his earnings, and about his spending, and leaving that is asceticism, because asceticism is in leaving what is lawful.

Third: Ibn Khuwaiz Mandad said: And because of this verse, it is permissible for the father to eat from his son's earnings, because the Prophet, may God bless him and grant him peace, said:

Your children are from your good earnings, so eat from your children's wealth in peace.

Fourth: The Almighty's saying: **And from what We have produced for you from the earth** meaning plants, minerals, and treasure. These are three chapters included in this verse. As for plants, Al-Daraqutni

narrated on the authority of Aisha, may God be pleased with her, who said:

The Sunnah of the Messenger of God (peace be upon him) is: There is no zakat on less than five wasqs. A wasq is sixty sa's, so that is three hundred sa's of wheat, barley, dates, and raisins. There is no zakat on vegetables that the earth produces. Some people have cited as evidence for Abu Hanifa the words of God the Most High: **And of what We have produced for you from the earth**, and that this is general in the little or much that the earth produces and in all other types. They saw the apparent meaning of the command as obligatory. This will be explained in full in Al-An'am. As for minerals, the imams narrated on the authority of Abu Hurayrah on the authority of the Messenger of God (peace be upon him) that he said:

The wound of a dumb animal is a compensation, the well is a compensation, the mine is a compensation, and there is a fifth in the treasure.

Our scholars said: When the Prophet, may God bless him and grant him peace, said: **And there is a fifth of the treasure**, it indicates that the ruling on minerals is not the same as the ruling on treasure, because the Prophet, may God bless him and grant him peace, distinguished between minerals and treasure with the separating *and*. If the ruling on them were the same, he would have said: **And the mine is a tyrant and there is a fifth in it**. So when he said: **And there is a fifth of the treasure**, it is known that the ruling on treasure is not the ruling on the mine with regard to what is taken from it. And God knows best.

The root of the word *treasure* in the language is that which is fixed in the ground of gold, silver and jewels. It is also the case with all the jurists, because they say that the rarity that is found in the mineral fixed in the ground and cannot be obtained by work, effort or toil, is subject to one-fifth, because it is a treasure. It was narrated from Malik that the ruling on the rarity in the mineral is the ruling on what requires work to be extracted from the mineral in the treasure. The first is the attainment of his doctrine and the fatwa of the majority of the jurists is based on it. Abdullah bin Saeed bin Abi Saeed Al-Maqburi narrated on the authority of his father on the authority of his grandfather on the authority of Abu Hurairah who said:

The Messenger of God, may God bless him and grant him peace, was asked about treasure. He said: **The gold that God created on the earth on the day He created the heavens and the earth**. Abdullah bin Saeed's hadith is rejected. This was mentioned by Ibn Abi Hatim. It was narrated through another chain of transmission on the authority of Abu Hurayrah, but it is not authentic. This was mentioned by Al-Daraqutni. According to a group of scholars, the burial of their wealth in the pre-Islamic era is also treasure, and they do not differ about it if it was buried before Islam from ordinary money. As for what was minted in Islam, its ruling according to them is the ruling on lost property.

Fifth: They differed on the ruling on treasure if it is found. Malik said: Whatever is found buried during the time of ignorance in the land of the Arabs or in the deserts of the land that the Muslims owned without war, it belongs to its finder and a fifth is due on it. As for

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O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

what is in the land of Islam, it is like a found object. He said: Whatever is found in the land of force is for the group who conquered it, not its finder. Whatever is found in the land of peace, it belongs to the people of that country, not the people, and the finder has nothing in it unless he is from the people of the house, in which case it is his, not them. It was said: Rather, it is for all the people of the peace. Ismail said: The ruling on treasure is the ruling on spoils of war because it is the property of an infidel that a Muslim found, so he treated it like someone who fought him and took his property, so he was entitled to four-fifths of it. Ibn al-Qasim said: Malik used to say about goods, gems, iron, lead, and the like that are found as treasure: There is a fifth in it. Then he changed his mind and said: I do not see anything in it. Then the last thing we left was that he said: There is a fifth in it. This is correct due to the generality of the hadith, and the majority of jurists agree with it. Abu Hanifa and Muhammad said about the treasure found in a house: It belongs to the owner of the house and not the finder, and it is subject to one-fifth. Abu Yusuf disagreed with him and said: It belongs to the finder and not the owner of the house, and this is the opinion of Al-Thawri. If it is found in the wilderness, it belongs to the finder according to all of them, and it is subject to one-fifth. They do not differentiate between the land of peace and the land of forced labor, and they consider the land of the Arabs and others the same. They allow the finder to keep one-fifth for himself if he is in need, and he may give it to the poor. Some of the people of Medina and the followers of Malik do not differentiate between any of that and they said: Whether the treasure is found in the land of forced labor or in the land of peace or the land of the Arabs or the land of war, if it is not owned by anyone and no one claims it, it is for the finder and it is subject to one-fifth according to the general meaning of the hadith, and this is the opinion of Al-Layth, Abdullah bin Nafi', Al-Shafi'i and most of the scholars.

Sixth: As for what is found from minerals and what is extracted from them, there is a difference of opinion regarding it. Malik and his companions said: There is nothing in what is extracted from minerals of gold or silver until it is twenty mithqals of gold or five ounces of silver. If they reach this amount, zakat is due on them, and what is more is calculated accordingly as long as there is a well in the mine. If it is cut off and then another well comes after that, then zakat begins on it in its place. And the treasure, according to them, is like a crop; zakat is taken from it at its time and a year is not waited for it. Sahnun said about a man who has mines: He does not add what is in one of them to the others and he does not pay zakat except on two hundred dirhams or twenty dinars in each one. Muhammad ibn Maslama said: Some of them are added to each other and zakat is paid on all of them like crops. Abu Hanifa and his companions said: The mineral is like the treasure, so whatever is found in the mineral of gold or silver after taking out the fifth, each one of them is considered, so whoever has in his

possession what is obligatory for zakat, he pays zakat for the completion of a year if a year has passed on it and it is the nisab in his view, this is if he does not have gold or silver, then zakat is obligatory. If he has what is obligatory for zakat, he adds it to that and pays zakat. Likewise, according to them, every benefit is added in a year to the nisab of its kind and is zakatable for the original year, and this is the opinion of al-Thawri. Al-Muzani mentioned from al-Shafi'i that he said: As for what I am standing on of what is extracted from minerals, al-Muzani said: It is more appropriate for him according to his principle that what is extracted from the mineral is a benefit that is zakatable for a year after it is extracted. Al-Layth ibn Sa'd said: Whatever is extracted from minerals of gold and silver is like a benefit that is renewed for a year, and this is the opinion of al-Shafi'i in what al-Muzani obtained from his school of thought, and Dawud and his companions said this if a year has passed on it according to Malik, and the ownership is correct, because the Prophet (peace and blessings of God be upon him) said:

Whoever acquires wealth, there is no zakat on it until a year has passed. Narrated by Al-Tirmidhi and Al-Darqutni. They also cited as evidence what was narrated by Abd Al-Rahman bin An'am bin Abi Sa'd Al-Khudri:

"The Prophet, may God bless him and grant him peace, gave gold in the soil of a group of people whose hearts were to be reconciled," sent by Ali, may God be pleased with him, from Yemen. Ash-Shafi'i said: **And those whose hearts were to be reconciled have a right to zakat.** Thus, it is clear that the law of zakat on minerals is the law of zakat. Malik's proof is a hadith on the authority of Rabi'ah ibn Abi Abd al-Rahman that the Prophet, may God bless him and grant him peace, gave Bilal ibn al-Harith the Qibli minerals, which are in the direction of al-Far'. To this day, nothing is taken from those minerals except zakat. This hadith has an interrupted chain of transmission, and the scholars of hadith do not use it as evidence. However, it is a practice that they practice in Madinah. Ad-Darawardi narrated it on the authority of Rabi'ah on the authority of al-Harith ibn Bilal al-Muzani on the authority of his father. Al-Bazzar mentioned it, and Kathir ibn Abdullah ibn Amr ibn Awf narrated it on the authority of his father on the authority of his grandfather on the authority of the Prophet, may God bless him and grant him peace:

He gave Bilal ibn al-Harith the Qibli minerals, both their Jalisa and Ghor, and wherever it was suitable for cultivation in Quds, and he did not give him the right of a Muslim. Al-Bazzar also mentioned it, and many agree on its weakness. This is the ruling on what the earth produces, and the ruling on what the sea produces will come in Surat al-Nahl, as it is the divider of the earth. The meaning of his saying, peace be upon him, **The wound of a dumb animal is repaired,** will come in al-Anbiya', each in its place, God willing.

Seventh: The Almighty's saying: **And do not aim at that which is bad, spending [for yourselves]**. "At-tammum" means *intend*. Evidence will come from the poetry of the Arabs that at-tammum is the sanctity of women, God willing. The verse indicates that earnings include good and bad. Al-Nasa'i narrated on the authority of Abu Umamah ibn Sahl ibn Hunaif regarding the verse in which God Almighty said: **And do not aim at that which is bad, spending [for yourselves]**, he said: It is the ja'rur and the color of Habiqa, so the Messenger of God, may God bless him and grant him peace, forbade them to be taken in charity. Al-Darqutni narrated on the authority of Abu Umamah ibn Sahl ibn Hunaif on the authority of his father, who said:

"The Messenger of God (peace be upon him) ordered his charity to be given, and a man came from this valley with some dates - Sufyan said: meaning this - and the Messenger of God (peace be upon him) said: Who brought this?! No one would bring anything without it being attributed to the one who brought it. So the verse was revealed: "And do not give away that which is bad, spending it." He said: The Prophet (peace be upon him) forbade the ja'rur and the color of habeeq from being taken in charity" - Az-Zuhri said: Two colors of dates from Madinah - and At-Tirmidhi included it from the hadith of Al-Bara' and authenticated it, and it will come. At-Tabari and An-Nahhas narrated that in the reading of Abdullah, **and do not go to the mosque** and they are two dialects. Muslim ibn Jundub read **and do not go to the mosque** with a damma on the ta' and a kasra on the meem. Ibn Kathir read **and do not go to the mosque** with a shaddah on the ta'. There are dialects in the word, including I **took the thing** with a lightened first meem and I **took it** with a shaddah, and I **took it to the mosque** and I **took it to the mosque** and I **took it to the mosque**. Abu Amr narrated that Ibn Masoud read **Do not lead yourselves in prayer** with a hamza after the closed ta'.

Eighth: The Almighty's saying: **From it you spend**. Al-Jurjani said in his book **Nazm Al-Quran**: A group of people said: The speech was completed in the Almighty's saying: **The bad**, then He began with a description of the bad, saying: **From it you spend**, and you do not take it except if you close your eyes, meaning you are lenient, as if this meaning is a rebuke and reprimand to the people. The pronoun in **From it** refers back to the bad, which is the lowly and the vile. Al-Jurjani said: Another group said: The speech is connected to His saying **From it**, so the pronoun in **From it** refers back to what you have earned, and **You spend** comes as if it is in the accusative case as a state, and it is like your saying: I am going out to fight in the way of God.

Ninth: The Almighty's statement: **And you would not take it unless you close your eyes to it**. That is, you would not take it in your debts and rights from people unless you are lenient in that and abandon some of your rights, and you hate it and are not pleased with it. That is, do not do with God what you would not be pleased with for yourselves. Al-Bara' ibn 'Aazib, Ibn 'Abis, and Al-Dahhak said its meaning. Al-Hasan said: The meaning of the verse is: And you would not take it even if you found it being sold in the market unless you withhold some of its price. Something similar was

narrated from 'Ali, may God be pleased with him. Ibn 'Atiyyah said: These two statements are similar to the verse being about obligatory zakat. Ibn al-'Arabi said: If it were about an obligatory zakat, he would not have said: And you would not take it, because the bad and defective is not permissible to take in an obligatory zakat under any circumstances, neither with the assumption of closing eyes nor without it. Rather, it is taken without closing eyes in a voluntary zakat. Al-Bara' ibn Aawb also said that its meaning is: **And you would not take it even if it was given to you unless you close your eyes to it**, meaning that you would be ashamed before the Mahdi and accept from him what you have no need for and which he does not value in himself. Ibn Atiyyah said: This is similar to the verse being about voluntary offerings. Ibn Zayd said: **And you would not take what is forbidden unless you close your eyes to what is disliked**.

Tenth: The Almighty's saying: **Unless you close your eyes to it**. This is how the majority read it. From *aghma* a man is lenient in a matter and is satisfied with some of his right and goes beyond it. From this is the saying of Al-Tirmaah:

We were not tempted by the odd number of people, but we were given people who were satisfied with ignoring it.

This is like ignoring something when it is disliked. Al-Naqqash mentioned this meaning in this verse and Makki referred to it - or from the saying of the Arabs: A man closed his eyes if he came to something obscure, as you say: Aaman, meaning he came to Oman, and A'raq, meaning he came to Iraq, and Anjad and Aghur, meaning he came to Najd and Al-Ghor, which is Tihamah, meaning he seeks interpretation for his taking. Al-Zuhri read it with a fatha on the ta' and a kasra on the meem, lightened, and also from him: Taghamdu with a damma on the ta' and a fatha on the ghayn and a kasra on the meem and stressed. The first is on the meaning that you will deprive the seller of its price from you, so he will deprive you. The second, which is the reading of Qatada according to what An-Nahhas mentioned, is that you will take it with a reduction. Abu Amr Ad-Dani said: The meaning of Az-Zuhri's reading is until you take it with a reduction. Makki narrated from Al-Hasan, except that you close your eyes with a shaddah on the meem and a fatha. Qatada also read Taghamdu with a damma on the ta' and a sukoon on the ghayn and a fatha on the meem, lightened. Abu Amr Al-Dani said: Its meaning is unless you close your eyes, and An-Nahhas narrated it from Qatada himself. Ibn Jinni said: Its meaning is that you find that you have closed your eyes to the matter through your interpretation or your leniency and you have gone in a way that is not previously in the souls. This is like saying: I praised the man and found him praiseworthy, and other examples. Ibn Atiyyah said: The reading of the majority is based on transgression and closing the eyes, because aghmad is like ghamd. And it means until you come to something ambiguous in interpretation and consideration in taking that, either because it is forbidden according to the opinion of Ibn Zayd, or because it is a guidance or taken in a religion according to the opinion of others. Al-Mahdawi said: And whoever reads taghmadhu, the meaning is that you close the eyes of your insights from taking it.

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O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

Al-Jawhari said: And you closed your eyes to someone if you were lenient with him in a sale or purchase and closed your eyes, and God the Almighty said: **And you would not take it except that you close your eyes to it.** It is said: **Close your eyes to me in what you sold me,** as if you want to increase it due to its poor quality and reduce its price. *An* is in the accusative case, and the meaning is **except that**.

Eleventh: The Almighty's saying: **And know that God is Free of need, Praiseworthy.** The Almighty drew attention to the attribute of richness, meaning that He has no need of your charity. So whoever draws near and seeks reward, let him do so with what is of value and importance, for he only gives for himself. And Hamid means praised in every situation. We have already mentioned the meanings of these two names in the Most Sublime Book, and praise be to God. Al-Zajjaj said about His saying: And know that God is Free of need, Praiseworthy: meaning that He did not command you to give charity out of need, but rather without your knowledge, so He is Praiseworthy for that and for all His blessings.

Tafsir Ibn Kathir

God Almighty commands His believing servants to spend, and what is meant by this here is charity. Ibn Abbas said: From the good things that He has provided them with from the money that they have earned. Mujahid said: He means trade by making it easy for them. Ali and Al-Suddi said: **From the good things that you have earned** means gold and silver, and from the fruits and crops that He has grown for them from the earth. Ibn Abbas said: He commanded them to spend from the best, finest and most precious money, and He forbade them from giving charity from the most vile and base money, which is its filth, for God is good and does not accept anything but good. For this reason He said: **And do not aim for the bad** meaning do not intend the bad **from it, spending and you would not take it** meaning if you were given it you would not take it, unless you overlook it, for God is richer than you, so do not make for God what you dislike. It was said that its meaning is **And do not aim for the bad from it, spending** meaning do not deviate from lawful money and aim for the unlawful, making your spending From him, and here he mentions the hadith narrated by Imam Ahmad: Muhammad bin Ubaid told us, Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamdani, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, and He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose

Hand is my soul, a servant does not become Muslim until his heart and tongue become Muslim, and he does not become a believer until his neighbor is safe from his evils. They said: What are his evils, O Prophet of God? He said: His deception and oppression. A servant does not earn wealth from an unlawful source and spends from it and it is blessed for him, nor does he give charity and it is accepted from him, nor does he leave it behind him except that he will be in the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil." The correct statement is the first. Ibn Jarir, may God have mercy on him, said: Al-Husayn bin Umar Al-Abqari told us, my father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara bin Azib. May God be pleased with him, in the words of God, "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards the bad thereof, spending [something]," the verse, he said: It was revealed about the Ansar. When the days of the palm harvest came, the Ansar would bring out unripe dates from their walls and hang them on a rope between the two pillars in the mosque of the Messenger of God, may God bless him and grant him peace, and the poor immigrants would eat from it. One of them would take the husks and put them in with the bunches of unripe dates, thinking that this was permissible. So God revealed about the one who did that, **And do not aim towards the bad thereof, spending [something]**, then Ibn Jarir, Ibn Majah, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it through Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara', in a similar manner. Al-Hakim said: It is authentic according to the conditions of Al-Bukhari and Muslim, but they did not include it. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Bara', may God be pleased with him, **And do not aim towards the bad thereof, spending [something] while you are not believers.** He said: It was revealed about us. We were palm tree owners, and a man would bring from his palm trees according to their abundance or scarcity, and he would bring a spear and hang it in the mosque. The people of the Suffah did not have food, so when one of them came, he would hit it with his stick and the ripe dates would fall from it, and he would eat. There were people who did not desire good, and they would bring a spear with husks and straw, and they would bring a spear that had broken and hang it, so it was revealed: **And do not aim at the bad thereof, spending [in charity], and you would not take it [from yourselves] unless you close your eyes to it.** He said: If one of you were given a gift like what he was given, he would not take it except out of closeness and shyness. After that, a man from among us would come with the best of what he had. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abdul Rahman Al-Darimi, on

the authority of Ubaidullah, who is Ibn Musa Al-Absi, on the authority of Israel, on Al-Suddi, who is Ismail bin Abdul Rahman, on the authority of Abu Malik Al-Ghifari, whose name is Ghazwan, on the authority of Al-Baraa, and he mentioned something similar, then he said: This is a good and strange hadith. Ibn Abi Hatim said: My father told us, Abu al-Walid narrated to us, Sulayman ibn Katheer narrated to us, on the authority of al-Zuhri, on the authority of Abu Umamah ibn Sahl ibn Haneef, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, forbade two types of dates, al-Ja'ur and al-Habiq. People used to perform tayammum on the worst of their fruits, then give them out in charity. So the verse was revealed: **And do not give away the bad ones, spending them in charity.** Abu Dawud narrated it on the authority of Sufyan ibn Husayn on the authority of al-Zuhri, then he said: Abu al-Walid attributed it to Sulayman ibn Katheer on the authority of al-Zuhri, and its wording is: The Messenger of God, may God bless him and grant him peace, forbade al-Ja'ur and the type of al-Habiq from being taken in charity. Al-Nasa'i narrated this hadith on the authority of Abd al-Jalil ibn Hamid al-Yahsabi, on the authority of al-Zuhri, on the authority of Abu Umamah, and he did not say on the authority of his father, so he mentioned something similar. Ibn Wahb narrated it in the same way, on the authority of Abd al-Jalil. Ibn Abi Hatim said: My father narrated to us, Yahya ibn al-Mughirah narrated to us, Jarir narrated to us on the authority of Ata' ibn al-Sa'ib, on the authority of Abdullah ibn Mughaffal, regarding this verse: **And do not give away the bad ones, spending them in charity.** "You spend." He said: **The earnings of a Muslim should not be impure, but he should not believe in chaff, a counterfeit dirham, or anything that is not good.** Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Hammad, who is Ibn Sulayman, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: "A lizard was brought to the Messenger of God, may God bless him and grant him peace, but he did not eat it and did not forbid it. I said: O Messenger of God, should we feed it to the poor?" He said: **Do not feed them what you do not eat.** Then he narrated it on the authority of Affan on the authority of Hammad bin Salamah on his authority. I said: O Messenger of God, should I not feed it to the poor? He said: **Do not feed them what you do not eat.** Al-Thawri said, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Baraa', **And you would not take it unless you close your eyes to it,** meaning: If a man had a right over another man and he gave it to him, he would not take it unless he saw that he had reduced his right to it. Narrated by Ibn Jarir. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **And you would not take it unless you close your eyes to it,** meaning: If you had a right over someone and he came to you with a right less than your right, you would not take it according to the good account until you reduced it. He said: That is what His statement, **Unless you close your eyes to it,** so how can you accept for me what you would not accept for yourselves, when my right over you is from the best of your wealth and your souls? Narrated by Ibn Abi Hatim and Ibn Jarir, and he added: And it is His statement, **You will not attain righteousness until you spend from that which you love.** Then it was narrated through

Al-Awfi and others, on the authority of Ibn Abbas, something similar to that, and more than one person mentioned it likewise.

And His statement: **And know that God is Rich and Praiseworthy** means that if He commands you to give charity and to give good charity, He is Rich and Praiseworthy, and that is only to make the rich equal to the poor, like His statement: **God does not need their meat or their blood, but He needs piety from you.** He is Rich and does not need any of His creation, and all of His creation are poor towards Him. He is Vast in bounty, and what He has is never exhausted. So whoever gives charity from good earnings, let him know that God is Rich and Vast in giving, Generous and Bountiful, and He will reward him for it and multiply it for him many times over. He who lends is not destitute or unjust. He is Praiseworthy, meaning He is praised in all of His actions, words, laws, and decrees. There is no god but Him, and there is no lord but Him.

And his saying: "The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing." Ibn Abi Hatim said: Abu Zur'ah told us, Hunad ibn al-Sari told us, Abu al-Ahwas told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Murrah al-Hamadani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil has a touch with the son of Adam and the angel has a touch. As for the touch of the devil, it is a threat of evil and a denial of the truth. As for the touch of the angel, it is a threat of good and belief in the truth. So whoever finds that, let him know that it is from God, so let him praise God. And whoever finds the other, let him seek refuge from the devil." Then he recited: **The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty.** And thus it was narrated by al-Tirmidhi and al-Nasa'i in their two books of interpretation from their Sunans, both of them, on the authority of Hunad ibn al-Sari. It was narrated by Ibn Hibban in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Hunad, on his authority. Al-Tirmidhi said: It is a good and rare hadith. It is the hadith of Abu al-Ahwas, meaning Salam ibn Salim. We do not know it to be traced back to the Prophet except through his hadith. This is what he said: Abu Bakr ibn Mardawayh narrated it in his Tafsir, on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn `Abdullah ibn Mas'ud, with a similar chain of transmission traceable back to the Prophet. However, Mis'ar narrated it on the authority of `Ata' ibn al-Sa'ib, on the authority of Abu al-Ahwas `Auf ibn Malik ibn Nadlah, on the authority of Ibn Mas'ud, so he included it among his words, and God knows best. The meaning of the words of God the Almighty: **Satan threatens you with poverty** means he frightens you with poverty so that you hold on to what is in your hands and do not spend it in the way of God's pleasure. **And enjoins you to immorality** means that in addition to forbidding you from spending for fear of poverty, he enjoins you to commit sins, transgressions, forbidden acts, and disobeying God's Messenger. God the Almighty said: **And God promises you forgiveness from Him** meaning in return for what Satan enjoins you to commit. **And in return** that is, in return for what

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O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

Satan has made you fear of poverty, **and God is all-Encompassing and Knowing.**

And his saying: **He gives wisdom to whom He wills**, Ali bin Abi Talha said, on the authority of Ibn Abbas: He means knowledge of the Qur'an, its abrogating and abrogated verses, its clear and ambiguous verses, its beginning and end, its lawful and unlawful verses, and its likes. Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, **Wisdom is the Qur'an**, meaning its interpretation. Ibn Abbas said: For it has been recited by the righteous and the wicked. It was narrated by Ibn Mardawayh. Ibn Abi Nujayh said, on the authority of Mujahid: He means by wisdom correctness in speech. Layth bin Abi Sulaym said, on the authority of Mujahid: **He gives wisdom to whom He wills**: It is not prophecy, but rather knowledge, jurisprudence, and the Qur'an. Abu Al-Aaliyah said: Wisdom is the fear of God, for fear of God is the head of all wisdom. Ibn Mardawayh narrated on the authority of Baqiyyah on the authority of Uthman bin Zafar Al-Juhani, on the authority of Abu Ammar Al-Asadi, on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, **The head of wisdom is the fear of God**. Abu Al-Aaliyah said in a narration on his authority: Wisdom is the Book and understanding. Ibrahim Al-Nakha'i said: Wisdom is understanding. Abu Malik said: Wisdom is the Sunnah. Ibn Wahb said, on the authority of Malik, that Zaid bin Aslam said: Wisdom is the mind. Malik said: It has occurred to me that wisdom is understanding the religion of God, and a matter that God instills in the hearts from His mercy and grace. What makes this clear is that you find a man who is wise in worldly matters when he looks into them, and you find another who is weak in worldly matters, knowledgeable in the matter of his religion and perceptive of it. God gives it to him and deprives him of this. So wisdom is understanding the religion of God. Al-Suddi said: Wisdom is prophethood. The correct view is that wisdom, as the majority said, is not specific to prophethood, but is more general than it, and the highest of it is prophethood, and the message is more specific. However, the followers of the prophets have a share of goodness by way of following, as came in the hadiths: **Whoever memorizes the Qur'an, prophethood has been placed between his shoulders, except that revelation is not sent to him**. It was narrated by Wakee' bin Al-Jarrah in his interpretation, on the authority of Ismail bin Rafi', on the authority of a man he did not name, on the authority of Abdullah bin Umar. And his saying: And Imam Ahmad said: Wakee' and Yazid told us. They said: Ismail, meaning Ibn Abi Khalid, told us on the authority of Qais, who is Ibn Abi Hazim, on the authority of Ibn Masoud, who said: I heard the Messenger of God, may God bless him and his family and grant them peace, say: "There is no envy except in two cases: a man to whom God has given wealth and he spends it in the right way, and a man to whom God has given wisdom and he judges by it and teaches it."

And thus it was narrated by Al-Bukhari, Muslim, Al-Nasa'i, and Ibn Majah through various chains of transmission on the authority of Ismail Abu Khalid.

His saying: **None will remember except those of understanding**, meaning that none will benefit from the admonition and reminder except those who have a mind and intellect, with which they understand the discourse and the meaning of the words.

Fath al-Qadir

His saying: 267- **From the good things that you have earned** means: from the good and chosen things that you have earned, this is what the majority said. A group said: The meaning of the good things here is the permissible. There is no objection to considering both matters, because the good and chosen things of earning are only applied to the permissible according to the people of the law, even if the people of the language apply it to what is good in itself, whether it is permissible or forbidden, so the legal reality takes precedence over the linguistic one. And his saying: **And from what We have produced for you from the earth** means: and from the good things that We have produced for you from the earth, and it was deleted because what preceded it indicates it, which are plants, minerals and treasure. His saying: **And do not aim at the bad** means: do not aim at the bad money, and the majority read it with the opening of the letter of the present tense and the lightening of the ya, and Ibn Kathir read it with the emphasis. Ibn Masoud read do not aim at it, and it is a language. Abu Muslim bin Khabab read it with the damma of the first letter and the kasra of the meem. Abu Amr narrated that Ibn Masoud read *ta'ammu* with a hamza after the damma. The verse commands spending good and forbids spending bad. A group of the Salaf believed that the verse is about obligatory charity, while others believed that it includes obligatory and voluntary charity, which is the apparent view. Evidence to support this will come. The presentation of the adverb in His statement, **of it you spend** indicates specification, meaning do not single out bad money for spending. The sentence is in the accusative case as a state, meaning do not intend bad money, specifying spending with it and restricting it to it. His statement, **and you would not take it** means: while the situation is that you do not take it in your transactions at any time, this is how the majority explained its meaning. It was said that its meaning is: and you would not take it if you found it being sold in the market. His statement, **unless you close your eyes to it** is from the verb *aghama* to close one's eyes to a man in a matter such and such: if he is lenient and satisfied with some of his right and overlooks it and lowers his gaze from it. From this is the saying of the poet:

How many things about you make me anxious, I turn a blind eye to them, I am not blind to them

Al-Zuhri read it with a fatha on the ta' and a kasra on

the meem, with a lightened pronunciation. It was narrated from him that he read it with a damma on the ta' and a fatha on the ghain and a kasra on the meem, with a shaddah. Qatada read it likewise. The meaning according to the first of these two readings is: unless you deprive the seller of its price from you. According to the second reading: unless you take a reduction. Ibn 'Atiyyah said: The reading of the majority is based on transgression or closing the 'ayn, because aghmadha is like ghammad, and that it has the meaning of hatta: that is, until you come to something ambiguous in interpretation and consideration of taking that.

Tafsir al-Baghawi

267. **O you who have believed, spend from the good things** from the best. Ibn Masoud, may God be pleased with him, and Mujahid said: from the lawful things **what you have earned** from trade and industry. This indicates the permissibility of earning and that it is divided into good and bad.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an 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 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, said: **The best thing a man eats is from his earnings, and his children are from his earnings.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Abdullah bin Saleh told us, Abu Mu'awiyah bin Saleh told us, on the authority of Buhair bin Sa'd, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib, that he told him, on the authority of the Prophet, may God bless him and grant him peace, that he said: **No one has ever eaten food better than that which he eats from the work of his hands, and David would not eat except from the work of his hands.**

Abu Al-Qasim Yahya bin Ali bin Muhammad Al-Kashmihani told us, Najah bin Yazid Al-Maharibi told us in Kufa, Abu Ja'far Muhammad bin Ali bin Duham Al-Shaibani told us, Ahmad bin Hazim told us, Yahya bin Ubaid told us, Aban bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Murrah Al-Hamadani, on the authority of Abdullah bin Mas'ud, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "A servant does not acquire unlawful wealth and give it in charity, for God accepts it from him, nor spends from it, for God blesses him in it, nor leaves it behind him, except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Zakat is obligatory on trade money according to most scholars. After a year, the stock is valued and a quarter of a tenth of its value is taken if its value is twenty dinars or two hundred dirhams. Samurah ibn

Jundub said: The Messenger of God, may God bless him and grant him peace, used to command us to give zakat on what we prepared for sale.

On the authority of Abu Amr bin Hamas, that his father said: I passed by Omar bin Al-Khattab, may God be pleased with him, and I was carrying a leather garment on my neck. Omar said: Why don't you pay your zakat, O Hamas? I said: I have nothing but this and I give it as a loan. He said: That is wealth, so put it down. So I put it down and he calculated it and took the zakat from it.

The Almighty says: **And from what We have produced for you from the earth.** It was said that this refers to the tithe of fruits and grains. The scholars agreed that a tithe is obligatory on palm trees and vineyards and on grains that are eaten as sustenance if they are irrigated by rainwater or a river that flows to it without any effort. If they are irrigated by a waterwheel or by a mature crop, then half of the tithe is due.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Saeed bin Abi Maryam told us, Abdullah bin Wahb told us, Yunus bin Yazid told me, on the authority of Ibn Shihab, on the authority of Salim bin Abdullah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace: **On what is watered by the sky and springs, or is of a natural origin, the tenth is due, and on what is watered by ripening, half of the tenth is due.**

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Abdullah bin Nafi' told us, on the authority of Muhammad bin Saleh Al-Tammar, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyab, on the authority of Atab bin Asid, that the Messenger of God, may God bless him and grant him peace, said regarding the zakat on grapes: **It is estimated as the date palm is estimated, then its zakat is paid in raisins as the date palm zakat is paid in dates.**

Scholars differed on matters other than palm trees and vineyards, and on matters other than grains that are used for food. Some people said that there is no tithe on any of them, which is the opinion of Ibn Abi Laila and Al-Shafi'i, may God be pleased with them.

Al-Zuhri, Al-Awza'i and Malik, may God be pleased with them, said: It is obligatory on olives. Abu Hanifa, may God be pleased with him, said: The tithe is obligatory on all legumes and vegetables, such as fruits, except grass and firewood. And every grain for which we have made the tithe obligatory, the time for its obligation is the hardening of the grain and the time of extraction after threshing and purification. The tithe is not obligatory on anything of it that reaches five wasqs according to most scholars. According to Abu Hanifa, may God have mercy on him, it is obligatory on everything, small or large. He provided evidence for the condition of the nisab with what Abu Al-Hasan Al-Sarkhasi told us, Zahir bin Ahmad told us, Abu Ishaq Al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Muhammad bin Abdullah bin Abdul Rahman bin Abi Sa'sa'ah Al-Mazini, on the authority of his father, on the authority of Abu

Surat Al-Baqarah 2:267

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it except by closing your eyes to it. And know that Allah is Free of need and Praiseworthy.

Sa'id Al-Khudri, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **There is no zakat on less than five wasqs of dates, and there is no zakat on less than five ounces of silver, and there is no zakat on less than five herds of camels.**

Yahya bin Ubadah narrated on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **There is no charity on grain or dates until it reaches five wasqs.** Some people said: The verse is about voluntary charity.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Yahya bin Yahya told us, Abu Awana told us, on the authority of Qatada, on the authority of Anas bin Malik, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no believer who plants a tree or sows a seed from which a human being, bird, or animal eats, except that it is considered a charity for him.**

The Almighty said: **And do not spend at night.** Ibn Kathir recited according to the narration of Al-Bazzi with a shaddah on the ta' in the connection in it and its sisters, and it is thirty-one places in the Qur'an, because in the original there were two ta's, one of which was dropped, so the single one is the dropped one and was assimilated. The others recited it with a shaddah, and its meaning is do not intend **the bad one from it that you spend.**

It was narrated on the authority of Adi bin Thabit on the authority of Al-Bara' bin Azib who said: The Ansar used to take out, when the palm branches were cut, clusters of dates and unripe dates and hang them on a rope between the two pillars in the mosque of the Messenger of God, may God bless him and grant him peace, so that the poor immigrants would eat from them. A man among them would deliberately put in a cluster of husks, thinking that it was permissible for him to do so due to the large number of clusters that were placed. So the following was revealed about those who did that: **And do not aim at the bad** meaning the husks and the bad. Al-Hasan, Mujahid and Ad-Dahhak said: They used to give charity from the worst of their fruits and the worst of their money and set aside the good for themselves. So God, the Most High, revealed: **And do not aim at the bad** meaning the bad **from it, spending** "And you would not take it" meaning the bad **unless you close your eyes to it** closing your eyes is lowering your gaze. Here he meant to be easygoing and lenient, meaning if one of you had a right over a man and he came to him with this, he would not take it except while he thought that he had closed his eyes to his right and left him. Al-Hasan and Qatada said: If you found it being sold in the market, you would not have taken it at a good price.

It was narrated on the authority of Al-Baraa' who said: If that were given to you, you would not take it except out of shyness before its owner and anger. So how can you be satisfied with what you would not be satisfied with for yourselves? This is if all the money is good, then there is no harm in giving the bad, because the people of the shares are partners with him in what he has. But if all his money is bad, then there is no harm in giving the bad, **And know that God is free from your charity, Praiseworthy** in His actions.

Tafsir al-Baidawi

267- **O you who have believed, spend from the good things which you have earned** from its lawful or good things. **And from that which We have produced for you from the earth** meaning, and from the good things which We have produced for you from grains, fruits, and minerals, so the complement was omitted because it was mentioned before. **And do not aim at the bad thereof** meaning, do not aim at the bad thereof, meaning from the money, or from that which We have produced for you. And it is specified for that because the difference in it is greater, and it was read, **Do not aim at** and **Do not aim at** with a damma on the ta'. **You spend** is an implied state of the subject of *aimmamwa*, and it is permissible for it to be related to it from it and the pronoun is for the bad and the sentence is a state of it. **And you are not taking it** meaning, and your condition is that you do not take it in your rights because of its badness. **Unless you close your eyes to it** except that you are tolerant of it, a metaphor from the one who closed his gaze if he lowered it. It was read *taghamdhu* meaning bear closing your eyes, or be found closing your eyes. On the authority of Ibn Abbas, may God be pleased with him: They used to give in charity the husks and pits of dates, but they were forbidden from doing so. **And know that God is independent** of your spending, and He only commands you to do so for your benefit. *Praiseworthy* for accepting and rewarding it.

Surat al-Baqarah 2:268

Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing.

Tafsir al-Jalalayn

Satan threatens you with poverty frightens you with it if you give charity and then hold back **and orders you to immorality** miserliness and withholding zakat **while God promises you** for spending **forgiveness from Him** for your sins **and bounty** provision in replacement from Him **and God is All-Encompassing** His bounty **and Knowing** of the spender.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this, the Almighty means: **Satan promises you**, O people, by giving charity and paying the obligatory zakat on your wealth, that you will become poor, **and orders you to immorality**, meaning: and orders you to disobey God Almighty and abandon His obedience, **and God promises you forgiveness from Him**, meaning: God Almighty promises you, O believers, that He will cover your immorality, by pardoning you for your punishment for it, and He will forgive you your sins for the charity that you give, **and bounty**, meaning: and He promises you that He will replace your charity, and He will bestow upon you from His gifts, and He will bestow upon you abundantly in your provisions, as:-

Muhammad bin Hamid told us, Yahya bin Wadh told us, Al-Husayn bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Two are from God, and two are from Satan: **Satan threatens you with poverty**, he says: Do not spend your wealth and keep it for yourself, for you will need it, **and orders you to immorality**, "and God promises you forgiveness from Him," for these sins, **and bounty** in provision.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty**. He said: forgiveness for your immorality, and bounty for your poverty.

Hannad told us, he said, Abu Al-Ahwas told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Marra, on the authority of Abdullah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'The devil has a bond with the son of Adam, and the angel has a bond. As for the bond of the devil, it is a threat of evil and a denial of the truth. As for the bond of the angel, it is a threat of good and a belief in the truth. So whoever finds that, let him know that it is from God and let him praise God. And whoever finds the other, let him seek refuge in God from the devil. Then

he recited: "The devil threatens you with poverty and orders you to immorality."

Ibn Humayd narrated, Al-Hakam bin Bashir bin Salman narrated, Amr narrated, on the authority of Ata bin Al-Saib, on the authority of Marra, on the authority of Abdullah, who said: **A person has a touch from the king and a touch from the devil**. The touch from the king is a promise of good and belief in the truth, and the touch from the devil is a promise of evil and denial of the truth. Abdullah recited: **Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty**. Amr said: "We heard in this hadith that it was said: If one of you feels something from the touch of the king, let him praise God and ask Him for His bounty, and if he feels something from the touch of the devil, let him seek forgiveness from God and seek refuge from the devil."

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ata' ibn al-Sa'ib told us, on the authority of Abu al-Ahwas - or: on the authority of Marra - he said: Abdullah said: Behold, the king has a gathering and the devil has a gathering. The king's gathering is a promise of good and a belief in the truth, and the devil's gathering is a promise of evil and a denial of the truth. That is because God says: "Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing." So if you find something of this, then praise God for it, and if you find something of this, then seek refuge in God from the devil.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, on the authority of Ubayd God bin Abdullah bin Utbah, on the authority of Abdullah bin Masoud, regarding his statement: **Satan threatens you with poverty and orders you to immorality**, he said: The angel has a touch, and the devil has a touch. The touch of the angel is a promise of good and a belief in the truth, so whoever finds it, let him praise God. The touch of the devil is a promise of evil and a denial of the truth, so whoever finds it, let him seek refuge in God.

Al-Muthanna bin Ibrahim told me, Hajjaj bin Al-Munhal told us, Hammad bin Salamah told us, Ata bin Al-Saib told us, on the authority of Murrah Al-Hamdani, that Ibn Masoud said: The king has a touch and the devil has a touch. The touch of the king is to promise him good and to believe in the truth, and the touch of the devil is to promise him evil and to deny the truth. So whoever feels something from the touch of the king, let him praise God for it, and whoever feels something from the touch of the devil, let him seek refuge in God from him. Then he recited this verse: "Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing."

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Fitr, on the authority of Al-Musayyab bin Rafi', on the authority of Amer bin Abdah, on the authority of Abdullah, something similar.

Ibn Humayd narrated that Jarir narrated on the

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authority of Ata' on the authority of Murrah ibn Sharahil on the authority of Abdullah ibn Mas'ud who said: "Satan has a gathering and the angel has a gathering. As for the gathering of Satan, it is a denial of the truth and a threat of evil. As for the gathering of the angel, it is a threat of good and a belief in the truth. So whoever finds that, let him know that it is from God and let him praise God for it. And whoever finds the other, let him seek refuge from Satan." Then he recited: **Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty.**

Abu Ja'far said: God Almighty means: **And God is Vast** in the bounty that He promises to give you from His bounty and the vastness of His treasures, *Knowing* of your expenditures and the charity that you spend and give in charity, He counts them for you until He rewards you for them when you come to Him in your afterlife.

Tafsir al-Qurtubi

God Almighty says: "Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing."

There are three issues:

First: The Almighty's saying: **The devil** has been mentioned previously in the meaning of the devil and its derivation, so there is no point in repeating it. And he threatens you with poverty, meaning with poverty lest you spend. So this verse is connected to what came before, and that the devil has a role in discouraging people from spending in the way of God, and in addition to that he commands immorality, which is sins and spending in them. And it was said: meaning that you do not give charity, lest you disobey and cut off relations. And poverty was read with a damma on the fa', and this is a language. Al-Jawhari said: And poverty is a language for poverty, like weakness and weakness.

Second: The Almighty's saying: **And God promises you forgiveness from Him and bounty.** When a promise is used in general terms in the speech of the Arabs, it is for good. If it is restricted to what is promised, it may be for good or for evil, such as good report. So this verse is one of those in which a promise is restricted to both meanings. Ibn Abbas said: In this verse there are two from God Almighty and two from Satan. Al-Tirmidhi narrated on the authority of Abdullah ibn Masoud that the Messenger of God, may God bless him and grant him peace, said:

"The devil has a touch with the son of Adam, and the angel has a touch. As for the touch of the devil, it is a threat of evil and a denial of the truth. As for the touch of the angel, it is a threat of good and a belief in the truth. Whoever finds that, let him know that it is from God. Whoever finds the other, let him seek refuge with God from the devil. Then he recited: The devil threatens you with poverty and orders you to

immorality." He said: This is a good and authentic hadith. It is permissible in other than the Qur'an to say **and orders you to immorality** without the *ba*. Sibawayh recited:

I have commanded you to do good, so do what I have commanded you to do, for I have left you with wealth and lineage.

Forgiveness is covering up for His servants in this world and the hereafter. Grace is provision in this world and expansion and bliss in the hereafter, and God Almighty has promised all of this.

Third: Al-Naqqash mentioned that some people took comfort in this verse in that poverty is better than wealth because Satan only distances the servant from goodness, and by frightening him with poverty, he distances him from it. Ibn Atiyyah said: There is no conclusive evidence in the verse, rather the opposition to it is strong. It was narrated that in the Torah, **My servant, spend from My provision, I will extend My bounty to you, for My hand is extended upon every outstretched hand.** And in the Qur'an, its proof is His saying, **And whatever you spend - He will replace it, and He is the Best of providers.** Ibn Abbas mentioned: **And God is All-Encompassing, All-Knowing.** Its meaning was mentioned earlier. What is meant here is that He, glory be to Him, gives from His abundance and knows where He places it, and He knows the unseen and the seen. These are two of His names that we mentioned among the names in the Most Noble Book. All praise is due to God.

Tafsir Ibn Kathir

God Almighty commands His believing servants to spend, and what is meant by this here is charity. Ibn Abbas said: From the good things that He has provided them with from the money that they have earned. Mujahid said: He means trade by making it easy for them. Ali and Al-Suddi said: **From the good things that you have earned** means gold and silver, and from the fruits and crops that He has grown for them from the earth. Ibn Abbas said: He commanded them to spend from the best, finest and most precious money, and He forbade them from giving charity from the most vile and base money, which is its filth, for God is good and does not accept anything but good. For this reason He said: **And do not aim for the bad** meaning do not intend the bad **from it, spending and you would not take it** meaning if you were given it you would not take it, unless you overlook it, for God is richer than you, so do not make for God what you dislike. It was said that its meaning is **And do not aim for the bad from it, spending** meaning do not deviate from lawful money and aim for the unlawful, making your spending from him, and here he mentions the hadith narrated by Imam Ahmad: Muhammad bin Ubaid told us, Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamdani, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him

and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, and He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is my soul, a servant does not become Muslim until his heart and tongue become Muslim, and he does not become a believer until his neighbor is safe from his evils. They said: What are his evils, O Prophet of God? He said: His deception and oppression. A servant does not earn wealth from an unlawful source and spends from it and it is blessed for him, nor does he give charity and it is accepted from him, nor does he leave it behind him except that he will be in the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil." The correct statement is the first. Ibn Jarir, may God have mercy on him, said: Al-Husayn bin Umar Al-Abqari told us, my father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara bin Azib. May God be pleased with him, in the words of God, "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards the bad thereof, spending [something]," the verse, he said: It was revealed about the Ansar. When the days of the palm harvest came, the Ansar would bring out unripe dates from their walls and hang them on a rope between the two pillars in the mosque of the Messenger of God, may God bless him and grant him peace, and the poor immigrants would eat from it. One of them would take the husks and put them in with the bunches of unripe dates, thinking that this was permissible. So God revealed about the one who did that, **And do not aim towards the bad thereof, spending [something]**, then Ibn Jarir, Ibn Majah, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it through Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara', in a similar manner. Al-Hakim said: It is authentic according to the conditions of Al-Bukhari and Muslim, but they did not include it. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Bara', may God be pleased with him, **And do not aim towards the bad thereof, spending [something] while you are not believers.** He said: It was revealed about us. We were palm tree owners, and a man would bring from his palm trees according to their abundance or scarcity, and he would bring a spear and hang it in the mosque. The people of the Suffah did not have food, so when one of them came, he would hit it with his stick and the ripe dates would fall from it, and he would eat. There were people who did not desire good, and they would bring a spear with husks and straw, and they would bring a spear that had broken and hang it, so it was revealed: **And do not aim at the bad thereof, spending [in charity], and you would not take it [from yourselves] unless you close your eyes to it.** He said: If one of you were given a gift like what he was given, he would not take it except out of closeness and shyness. After that, a man from among us would come with the best of what he had. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abdul Rahman Al-Darimi, on

the authority of Ubaidullah, who is Ibn Musa Al-Absi, on the authority of Israel, on Al-Suddi, who is Ismail bin Abdul Rahman, on the authority of Abu Malik Al-Ghifari, whose name is Ghazwan, on the authority of Al-Baraa, and he mentioned something similar, then he said: This is a good and strange hadith. Ibn Abi Hatim said: My father told us, Abu al-Walid narrated to us, Sulayman ibn Katheer narrated to us, on the authority of al-Zuhri, on the authority of Abu Umamah ibn Sahl ibn Haneef, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, forbade two types of dates, al-Ja'rur and al-Habiq. People used to perform tayammum on the worst of their fruits, then give them out in charity. So the verse was revealed: **And do not give away the bad ones, spending them in charity.** Abu Dawud narrated it on the authority of Sufyan ibn Husayn on the authority of al-Zuhri, then he said: Abu al-Walid attributed it to Sulayman ibn Katheer on the authority of al-Zuhri, and its wording is: The Messenger of God, may God bless him and grant him peace, forbade al-Ja'rur and the type of al-Habiq from being taken in charity. Al-Nasa'i narrated this hadith on the authority of Abd al-Jalil ibn Hamid al-Yahsabi, on the authority of al-Zuhri, on the authority of Abu Umamah, and he did not say on the authority of his father, so he mentioned something similar. Ibn Wahb narrated it in the same way, on the authority of Abd al-Jalil. Ibn Abi Hatim said: My father narrated to us, Yahya ibn al-Mughirah narrated to us, Jarir narrated to us on the authority of Ata' ibn al-Sa'ib, on the authority of Abdullah ibn Mughaffal, regarding this verse: **And do not give away the bad ones, spending them in charity.** "You spend." He said: **The earnings of a Muslim should not be impure, but he should not believe in chaff, a counterfeit dirham, or anything that is not good.** Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Hammad, who is Ibn Sulayman, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: "A lizard was brought to the Messenger of God, may God bless him and grant him peace, but he did not eat it and did not forbid it. I said: O Messenger of God, should we feed it to the poor?" He said: **Do not feed them what you do not eat.** Then he narrated it on the authority of Affan on the authority of Hammad bin Salamah on his authority. I said: O Messenger of God, should I not feed it to the poor? He said: **Do not feed them what you do not eat.** Al-Thawri said, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Baraa', **And you would not take it unless you close your eyes to it,** meaning: If a man had a right over another man and he gave it to him, he would not take it unless he saw that he had reduced his right to it. Narrated by Ibn Jarir. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **And you would not take it unless you close your eyes to it,** meaning: If you had a right over someone and he came to you with a right less than your right, you would not take it according to the good account until you reduced it. He said: That is what His statement, **Unless you close your eyes to it,** so how can you accept for me what you would not accept for yourselves, when my right over you is from the best of your wealth and your souls? Narrated by Ibn Abi Hatim and Ibn Jarir, and he added: And it is His statement, **You will not attain righteousness until you spend from that which you love.** Then it was narrated through

Surat Al-Baqarah 2:268

Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing.

Al-Awfi and others, on the authority of Ibn Abbas, something similar to that, and more than one person mentioned it likewise.

And His statement: **And know that God is Rich and Praiseworthy** means that if He commands you to give charity and to give good charity, He is Rich and Praiseworthy, and that is only to make the rich equal to the poor, like His statement: **God does not need their meat or their blood, but He needs piety from you.** He is Rich and does not need any of His creation, and all of His creation are poor towards Him. He is Vast in bounty, and what He has is never exhausted. So whoever gives charity from good earnings, let him know that God is Rich and Vast in giving, Generous and Bountiful, and He will reward him for it and multiply it for him many times over. He who lends is not destitute or unjust. He is Praiseworthy, meaning He is praised in all of His actions, words, laws, and decrees. There is no god but Him, and there is no lord but Him.

And his saying: "The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing." Ibn Abi Hatim said: Abu Zur'ah told us, Hunad ibn al-Sari told us, Abu al-Ahwas told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Murrah al-Hamadani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil has a touch with the son of Adam and the angel has a touch. As for the touch of the devil, it is a threat of evil and a denial of the truth. As for the touch of the angel, it is a threat of good and belief in the truth. So whoever finds that, let him know that it is from God, so let him praise God. And whoever finds the other, let him seek refuge from the devil." Then he recited: **The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty.** And thus it was narrated by al-Tirmidhi and al-Nasa'i in their two books of interpretation from their Sunans, both of them, on the authority of Hunad ibn al-Sari. It was narrated by Ibn Hibban in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Hunad, on his authority. Al-Tirmidhi said: It is a good and rare hadith. It is the hadith of Abu al-Ahwas, meaning Salam ibn Salim. We do not know it to be traced back to the Prophet except through his hadith. This is what he said: Abu Bakr ibn Mardawayh narrated it in his Tafsir, on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn `Abdullah ibn Mas'ud, with a similar chain of transmission traceable back to the Prophet. However, Mis'ar narrated it on the authority of `Ata' ibn al-Sa'ib, on the authority of Abu al-Ahwas `Auf ibn Malik ibn Nadlah, on the authority of Ibn Mas'ud, so he included it among his words, and God knows best. The meaning of the words of God the Almighty: **Satan threatens you with poverty** means he frightens you with poverty so that you hold on to what is in your hands and do not spend it in the way of God's pleasure. **And enjoins you to immorality** means that in addition to forbidding you from spending for fear of poverty, he enjoins you to commit sins, transgressions, forbidden

acts, and disobeying God's Messenger. God the Almighty said: **And God promises you forgiveness from Him** meaning in return for what Satan enjoins you to commit. **And in return** that is, in return for what Satan has made you fear of poverty, **and God is all-Encompassing and Knowing.**

And his saying: **He gives wisdom to whom He wills**, Ali bin Abi Talha said, on the authority of Ibn Abbas: He means knowledge of the Qur'an, its abrogating and abrogated verses, its clear and ambiguous verses, its beginning and end, its lawful and unlawful verses, and its likes. Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, **Wisdom is the Qur'an**, meaning its interpretation. Ibn Abbas said: For it has been recited by the righteous and the wicked. It was narrated by Ibn Mardawayh. Ibn Abi Nujayh said, on the authority of Mujahid: He means by wisdom correctness in speech. Layth bin Abi Sulaym said, on the authority of Mujahid: **He gives wisdom to whom He wills**: It is not prophecy, but rather knowledge, jurisprudence, and the Qur'an. Abu Al-Aaliyah said: Wisdom is the fear of God, for fear of God is the head of all wisdom. Ibn Mardawayh narrated on the authority of Baqiyyah on the authority of Uthman bin Zafar Al-Juhani, on the authority of Abu Ammar Al-Asadi, on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, **The head of wisdom is the fear of God.** Abu Al-Aaliyah said in a narration on his authority: Wisdom is the Book and understanding. Ibrahim Al-Nakha'i said: Wisdom is understanding. Abu Malik said: Wisdom is the Sunnah. Ibn Wahb said, on the authority of Malik, that Zaid bin Aslam said: Wisdom is the mind. Malik said: It has occurred to me that wisdom is understanding the religion of God, and a matter that God instills in the hearts from His mercy and grace. What makes this clear is that you find a man who is wise in worldly matters when he looks into them, and you find another who is weak in worldly matters, knowledgeable in the matter of his religion and perceptive of it. God gives it to him and deprives him of this. So wisdom is understanding the religion of God. Al-Suddi said: Wisdom is prophethood. The correct view is that wisdom, as the majority said, is not specific to prophethood, but is more general than it, and the highest of it is prophethood, and the message is more specific. However, the followers of the prophets have a share of goodness by way of following, as came in the hadiths: **Whoever memorizes the Qur'an, prophethood has been placed between his shoulders, except that revelation is not sent to him.** It was narrated by Wakee' bin Al-Jarrah in his interpretation, on the authority of Ismail bin Rafi', on the authority of a man he did not name, on the authority of Abdullah bin Umar. And his saying: And Imam Ahmad said: Wakee' and Yazid told us. They said: Ismail, meaning Ibn Abi Khalid, told us on the authority of Qais, who is Ibn Abi Hazim, on the authority of Ibn Masoud, who said: I heard the Messenger of God, may God bless him and his family and grant them peace, say: "There is no envy except in two cases: a man to whom God has given wealth and he spends it in the right way, and a man to whom God

has given wisdom and he judges by it and teaches it.” And thus it was narrated by Al-Bukhari, Muslim, Al-Nasa'i, and Ibn Majah through various chains of transmission on the authority of Ismail Abu Khalid.

His saying: **None will remember except those of understanding**, meaning that none will benefit from the admonition and reminder except those who have a mind and intellect, with which they understand the discourse and the meaning of the words.

Fath al-Qadir

His saying: 268- **The devil threatens you with poverty**. The meaning of the devil and its derivation have already been mentioned. And he threatens you means he frightens you with poverty: that is, with poverty so that you will not spend. So this verse is connected to what preceded it. And poverty was read with a damma on the fa', which is a language. Al-Jawhari said: And poverty is a language for poverty, like weakness and weakness. And obscenity is the obscene trait, which is sins and spending on them and miserliness in spending on acts of obedience. It was said in Al-Kashshaf: And the obscene among the Arabs is the miser. End. And from it is the saying of Tarafa bin Al-Abd:

I see death darkening the honorable and choosing the money of the obscene and extremist Aqila

However, even though the Arabs used it to refer to the miser, this does not contradict their using it to refer to other sins, and it has occurred frequently in their speech. And His statement: **And God promises you forgiveness from Him and bounty**. In the speech of the Arabs, when it is general, it is for good, and when it is restricted, it may sometimes be restricted to good and sometimes to evil. From this is the statement of God the Almighty: **The Fire which God has promised to those who disbelieve**. And from this is also what is in this verse of restricting the promise of Satan to poverty, and restricting the promise of God the Almighty to forgiveness and bounty. Forgiveness is covering up for His servants in this world and the hereafter for their sins and expiation for them, and bounty is that He replaces for them better than what they spent, so He increases their provisions and bestows upon them in the hereafter what is better, more, more magnificent and more beautiful.

Tafsir al-Baghawi

268- **The devil threatens you with poverty** meaning he frightens you with poverty. It is said, **I promised him good** and **I promised him evil**. God Almighty said about good, **God has promised you many spoils** 20- **Al-Fath** and He said about evil, **The Fire which God has promised those who disbelieve** 72- **Al-Hajj**. If good and evil are not mentioned, then you say about good: **I promised him** and about evil: **I threatened him**. Poverty is a bad situation and lack of money. Its origin is from the breaking of the vertebrae. The meaning of the verse is that the devil threatens you with poverty and says to the man, **Keep your wealth with you, for if you give it in charity you will become poor. And he orders**

you to commit immorality meaning to be miserly and withhold zakat. Al-Kalbi said: All immorality in the Qur'an is adultery except for this. **And God promises you forgiveness from Him** meaning for your sins. **Bounty** meaning provision and replacement. **And God is All-Encompassing** meaning Rich and Knowing.

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah, may God be pleased with him, told us, he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty says: Son of Adam, spend, and I will spend on you." And he said: The Messenger of God, may God bless him and grant him peace, said: "The right hand of God is full, and no spending will diminish it. It is generous night and day. Have you seen what He has spent since He created the heavens and the earth? What is in His right hand has not decreased." **He said And His Throne is over the water, and in His other hand is justice, He raises and lowers.**

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ubaidullah bin Saeed told us, Abdullah bin Numayr told us, Hisham bin Urwah told us, on the authority of Fatima bint Al-Mundhir, on the authority of Asma', that the Messenger of God, may God bless him and grant him peace, said to her: "Spend and do not count, lest God count for you. Do not store away, lest God store away for you."

Tafsir al-Baidawi

268- **The devil promises you poverty** in spending, and the promise is originally common in good and evil. *Poverty* is read with damma and sukoon and with two dhammahs and two fathahs. **And he orders you to immorality** and entices you to be stingy, and the Arabs call the miserly one *fahish*. It was said that it means sins. **And God promises you forgiveness from Him** meaning He promises you forgiveness for your sins in spending. **And bounty** a replacement better than what you spent in this world, or in the hereafter. **And God is Vast** meaning He is Vast in bounty for whoever spends. *Knowing* of his spending.

Surat Al-Baqarah 2:269

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

Surat al-Baqarah 2:269

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

Tafsir al-Jalalayn

He gives wisdom meaning beneficial knowledge that leads to action (to whom He wills. And he who has been given wisdom has certainly been given much good) because he is destined for eternal happiness. **And none will be reminded** in it is the assimilation of the ta' in the original into the dhal, so he learns a lesson **except those of understanding** the people of intellects.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means that God grants accuracy in word and deed to whomever He wills of His servants, and whoever among them is granted accuracy in that has been granted much good.

The interpreters differed on this.

Some of them said, the wisdom that God mentioned in this place is: the Qur'an and understanding it.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And whoever is given wisdom has certainly been given much good**, meaning: knowledge of the Qur'an, its abrogating and abrogated verses, its clear and ambiguous verses, its beginning and end, its lawful and unlawful verses, and its likes.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **He gives wisdom to whom He wills**, he said: Wisdom is the Qur'an, and understanding is in the Qur'an.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good**. Wisdom is understanding in the Qur'an.

Muhammad bin Abdullah Al-Hilali told us, he said, Muslim bin Ibrahim told us, he said, Mahdi bin Maimun told us, he said, Shuaib bin Al-Habhab told us, on the authority of Abu Al-Aaliyah: **And whoever is given wisdom has certainly been given much good**, he said:

The Book and understanding it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid, regarding his statement: **He gives wisdom to whom He wills** the verse, he said: It is not prophethood, but rather it is the Qur'an, knowledge, and jurisprudence.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: Jurisprudence is in the Qur'an.

Others said: The meaning of wisdom is accuracy in speech and action.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, he said: I heard Mujahid say: **And whoever is given wisdom**, he said: accuracy.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **He gives wisdom to whom He wills**, he said: He gives correctness to whom He wills.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He gives wisdom to whom He wills**. He said: The Book. He gives its accuracy to whom He wills.

Others said: It is knowledge of religion.

Who said that?

Yunus told me that Ibn Wahb told us that Ibn Zayd said: **He gives wisdom to whom He wills**, meaning reason in religion. And he recited: **And whoever has been given wisdom has certainly been given much good**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Wisdom is the mind.

Yunus told me, he said, Ibn Wahb told us, he said, I said to Malik: What is wisdom? He said: Knowledge of the religion, understanding it, and following it.

Others said: Wisdom is understanding.

Who said that?

Ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Abu Hamza, on the authority of Ibrahim, he said: Wisdom is understanding.

Others said: It is fear.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **He gives wisdom to whom He wills, and whoever has been given wisdom**, the verse, he said: Wisdom is fear, because the beginning of everything is fear of God.

And he recited: **Only those fear God, from among His servants, who have knowledge** (Fatir 35:28).

Others said: It is prophecy.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **He gives wisdom to whom He wills, and whoever has been given wisdom**, the verse, he said: Wisdom is prophecy.

We have previously explained the meaning of wisdom - that it is taken from judgment and the separation of judgment, and that it is the right thing to do - with what indicates its correctness, so that makes it unnecessary to repeat it in this place.

If that is the meaning, then all the statements made by those who said that we mentioned are included in what we said about that. Because being right in matters is only through understanding them, knowledge, and awareness. If that is the case, then the one who is right through his understanding of the places of correctness in his matters is an understanding person who fears God, is a knowledgeable jurist, and prophethood is one of its categories. Because the prophets are guided, they are understanding, and they are granted success in being right in matters, and prophethood is some of the meanings of wisdom.

The interpretation of the statement: God grants the right thing to say and do to whomever He wills, and whoever God grants that to has certainly been granted much good.

Abu Ja'far said: By that, may His praise be glorified, He means: And none will take heed of what his Lord has admonished him with in these verses, in which He admonished those who spend their wealth with what He admonished them with and others, in them and in other verses of His Book, and remember His promise and His threat therein, and refrain from what his Lord has admonished him from, and obey Him in what He has commanded him to do, **except those of understanding**, meaning: except those of intellects, who have understood the commands and prohibitions of God Almighty.

So He, the Most High, said that sermons are of no benefit except to those who are wise and patient, and that reminders are not prohibitive except to those who are wise and intelligent.

Tafsir al-Qurtubi

God the Almighty says: **He gives wisdom to whom He wills** meaning He gives it to whomever He wills of His servants. Scholars differed regarding wisdom here. Al-Suddi said: It is prophecy. Ibn Abbas said: It is knowledge of the Qur'an, its understanding, abrogation, clear and ambiguous verses, strange verses, its beginning and end. Qatada and Mujahid said: Wisdom is understanding the Qur'an. Mujahid said: Correctness in speech and action. Ibn Zayd said: Wisdom is reason in religion. Malik ibn Anas said: Wisdom is knowledge of the religion of God, understanding it and following it. Ibn Al-Qasim

narrated from him that he said: Wisdom is contemplating the command of God and following it. He also said: Wisdom is obedience to God, understanding religion and acting upon it. Al-Rabi' ibn Anas said: Wisdom is fear of God. Ibrahim Al-Naha'i said: Wisdom is understanding the Qur'an, and so did Zayd ibn Aslam. Al-Hasan said: Wisdom is piety.

I said: All of these sayings, except for the saying of al-Suddi, al-Rabi' and al-Hasan, are close to each other, because wisdom is a source of rulings, which is perfection in a saying or action. So everything mentioned is a type of wisdom, which is the genus. So the Book of God is wisdom, and the Sunnah of His Prophet is wisdom, and everything mentioned of preference is wisdom. The origin of wisdom is that which prevents foolishness, so knowledge is called wisdom, because it prevents, and through it one knows how to prevent foolishness, which is every ugly action. And so is the Qur'an, and so is the Qur'an, reason and understanding. And in al-Bukhari:

Whoever God intends good for, He gives him understanding in religion. And here He said: **And whoever is given wisdom has certainly been given much good.** And He repeated the mention of wisdom without implying it out of concern for it, and to draw attention to its honor and virtue, according to what was previously explained in His statement, **But those who did wrong substituted another statement.** And Ad-Darimi Abu Muhammad mentioned in his Musnad: Marwan bin Muhammad told us, Rafdah Al-Ghasani told us, Thabit bin Ajlan Al-Ansari told us, he said: It was said: God intends to punish the people of the earth, but when He hears the teacher teaching the children wisdom, He turns that away from them. Marwan said: He means by wisdom the Qur'an.

God the Almighty says: "And he who has been given wisdom has certainly been given much good. And none will remember except those of understanding." It is said that he who has been given wisdom and the Qur'an has been given the best of what has been given of the collection of knowledge of the books of the ancients from the scrolls and other things, because He said to them: **And you have not been given of knowledge except a little.** And He called this a great good because this is the essence of speech. Some of the wise men said: He who has been given knowledge and the Qur'an should know himself, and not humble himself before the people of this world for the sake of their world, for he has been given the best of what the people of this world have been given, because God the Almighty called the world a little enjoyment, as He said: **Say, 'The enjoyment of this world is little.'** And He called knowledge and the Qur'an **a great good.** The majority of scholars read **and he who is given** in the passive form of the verb. Al-Zuhri and Ya'qub read: **and he who is given** with a kasra on the ta' meaning and he who is given God wisdom, so the subject is the name of God the Almighty. *Min* is the first object presented, and *al-Hikmah* is the second object. *Al-Albab* means the intellects, the singular of which is *lab* and it has been mentioned before.

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

Tafsir Ibn Kathir

God Almighty commands His believing servants to spend, and what is meant by this here is charity. Ibn Abbas said: From the good things that He has provided them with from the money that they have earned. Mujahid said: He means trade by making it easy for them. Ali and Al-Suddi said: **From the good things that you have earned** means gold and silver, and from the fruits and crops that He has grown for them from the earth. Ibn Abbas said: He commanded them to spend from the best, finest and most precious money, and He forbade them from giving charity from the most vile and base money, which is its filth, for God is good and does not accept anything but good. For this reason He said: **And do not aim for the bad** meaning do not intend the bad **from it, spending and you would not take it** meaning if you were given it you would not take it, unless you overlook it, for God is richer than you, so do not make for God what you dislike. It was said that its meaning is **And do not aim for the bad from it, spending** meaning do not deviate from lawful money and aim for the unlawful, making your spending from him, and here he mentions the hadith narrated by Imam Ahmad: Muhammad bin Ubaid told us, Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamdani, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, and He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is my soul, a servant does not become Muslim until his heart and tongue become Muslim, and he does not become a believer until his neighbor is safe from his evils. They said: What are his evils, O Prophet of God? He said: His deception and oppression. A servant does not earn wealth from what is forbidden and spend from it and it is blessed for him, nor does he give charity and it is accepted from him, nor does he leave it behind him except that he will be in the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil." The correct statement is the first. Ibn Jarir, may God have mercy on him, said: Al-Husayn bin Umar Al-Abqari told us, my father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara bin Azib. May God be pleased with him, in the words of God, "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards the bad thereof, spending [something]," the verse, he said: It was revealed about the Ansar. When the days of the palm harvest came, the Ansar would bring out unripe dates from their walls and hang them on a rope between the two pillars in the mosque of the Messenger of God, may God bless him and grant him peace, and the poor immigrants would eat from it. One of them would take the husks and put them in with the bunches of unripe dates, thinking that this was

permissible. So God revealed about the one who did that, **And do not aim towards the bad thereof, spending [something]**, then Ibn Jarir, Ibn Majah, Ibn Mardawayh, and Al-Hakim in his Mustadrak narrated it through Al-Suddi, on the authority of Adi bin Thabit, on the authority of Al-Bara', in a similar manner. Al-Hakim said: It is authentic according to the conditions of Al-Bukhari and Muslim, but they did not include it. Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Ubaidullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Bara', may God be pleased with him, **And do not aim towards the bad thereof, spending [something] while you are not believers.** He said: It was revealed about us. We were palm tree owners, and a man would bring from his palm trees according to their abundance or scarcity, and he would bring a spear and hang it in the mosque. The people of the Suffah did not have food, so when one of them came, he would hit it with his stick and the ripe dates would fall from it, and he would eat. There were people who did not desire good, and they would bring a spear with husks and straw, and they would bring a spear that had broken and hang it, so it was revealed: **And do not aim at the bad thereof, spending [in charity], and you would not take it [from yourselves] unless you close your eyes to it.** He said: If one of you were given a gift like what he was given, he would not take it except out of closeness and shyness. After that, a man from among us would come with the best of what he had. And this is how it was narrated by Al-Tirmidhi on the authority of Abdullah bin Abdul Rahman Al-Darimi, on the authority of Ubaidullah, who is Ibn Musa Al-Absi, on the authority of Israel, on Al-Suddi, who is Ismail bin Abdul Rahman, on the authority of Abu Malik Al-Ghifari, whose name is Ghazwan, on the authority of Al-Baraa, and he mentioned something similar, then he said: This is a good and strange hadith. Ibn Abi Hatim said: My father told us, Abu al-Walid narrated to us, Sulayman ibn Katheer narrated to us, on the authority of al-Zuhri, on the authority of Abu Umamah ibn Sahl ibn Haneef, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, forbade two types of dates, al-Ja'rur and al-Habiq. People used to perform tayammum on the worst of their fruits, then give them out in charity. So the verse was revealed: **And do not give away the bad ones, spending them in charity.** Abu Dawud narrated it on the authority of Sufyan ibn Husayn on the authority of al-Zuhri, then he said: Abu al-Walid attributed it to Sulayman ibn Katheer on the authority of al-Zuhri, and its wording is: The Messenger of God, may God bless him and grant him peace, forbade al-Ja'rur and the type of al-Habiq from being taken in charity. Al-Nasa'i narrated this hadith on the authority of Abd al-Jalil ibn Hamid al-Yahsabi, on the authority of al-Zuhri, on the authority of Abu Umamah, and he did not say on the authority of his father, so he mentioned something similar. Ibn Wahb narrated it in the same way, on the authority of Abd al-Jalil. Ibn Abi Hatim said: My father narrated to us, Yahya ibn al-Mughirah narrated to us, Jarir narrated to us on the authority of Ata' ibn al-Sa'ib, on the authority of Abdullah ibn Mughaffal, regarding this verse: **And do not give away the bad ones,**

spending them in charity. "You spend." He said: **The earnings of a Muslim should not be impure, but he should not believe in chaff, a counterfeit dirham, or anything that is not good.** Imam Ahmad said: Abu Saeed told us, Hammad bin Salamah told us, on the authority of Hammad, who is Ibn Sulayman, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha, who said: "A lizard was brought to the Messenger of God, may God bless him and grant him peace, but he did not eat it and did not forbid it. I said: O Messenger of God, should we feed it to the poor?" He said: **Do not feed them what you do not eat.** Then he narrated it on the authority of Affan on the authority of Hammad bin Salamah on his authority. I said: O Messenger of God, should I not feed it to the poor? He said: **Do not feed them what you do not eat.** Al-Thawri said, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Al-Baraa', **And you would not take it unless you close your eyes to it,** meaning: If a man had a right over another man and he gave it to him, he would not take it unless he saw that he had reduced his right to it. Narrated by Ibn Jarir. Ali bin Abi Talhah said, on the authority of Ibn Abbas, **And you would not take it unless you close your eyes to it,** meaning: If you had a right over someone and he came to you with a right less than your right, you would not take it according to the good account until you reduced it. He said: That is what His statement, **Unless you close your eyes to it,** so how can you accept for me what you would not accept for yourselves, when my right over you is from the best of your wealth and your souls? Narrated by Ibn Abi Hatim and Ibn Jarir, and he added: And it is His statement, **You will not attain righteousness until you spend from that which you love.** Then it was narrated through Al-Awfi and others, on the authority of Ibn Abbas, something similar to that, and more than one person mentioned it likewise.

And His statement: **And know that God is Rich and Praiseworthy** means that if He commands you to give charity and to give good charity, He is Rich and Praiseworthy, and that is only to make the rich equal to the poor, like His statement: **God does not need their meat or their blood, but He needs piety from you.** He is Rich and does not need any of His creation, and all of His creation are poor towards Him. He is Vast in bounty, and what He has is never exhausted. So whoever gives charity from good earnings, let him know that God is Rich and Vast in giving, Generous and Bountiful, and He will reward him for it and multiply it for him many times over. He who lends is not destitute or unjust. He is Praiseworthy, meaning He is praised in all of His actions, words, laws, and decrees. There is no god but Him, and there is no lord but Him.

And his saying: "The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing." Ibn Abi Hatim said: Abu Zur'ah told us, Hunad ibn al-Sari told us, Abu al-Ahwas told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Murrah al-Hamadani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil has a touch with the son of Adam and the angel has a touch. As for the touch of the devil, it is a threat of evil and a denial of the truth.

As for the touch of the angel, it is a threat of good and belief in the truth. So whoever finds that, let him know that it is from God, so let him praise God. And whoever finds the other, let him seek refuge from the devil." Then he recited: **The devil threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty.** And thus it was narrated by al-Tirmidhi and al-Nasa'i in their two books of interpretation from their Sunans, both of them, on the authority of Hunad ibn al-Sari. It was narrated by Ibn Hibban in his Sahih, on the authority of Abu Ya'la al-Mawsili, on the authority of Hunad, on his authority. Al-Tirmidhi said: It is a good and rare hadith. It is the hadith of Abu al-Ahwas, meaning Salam ibn Salim. We do not know it to be traced back to the Prophet except through his hadith. This is what he said: Abu Bakr ibn Mardawayh narrated it in his Tafsir, on the authority of Muhammad ibn Ahmad, on the authority of Muhammad ibn `Abdullah ibn Mas'ud, with a similar chain of transmission traceable back to the Prophet. However, Mis'ar narrated it on the authority of `Ata' ibn al-Sa'ib, on the authority of Abu al-Ahwas `Auf ibn Malik ibn Nadlah, on the authority of Ibn Mas'ud, so he included it among his words, and God knows best. The meaning of the words of God the Almighty: **Satan threatens you with poverty** means he frightens you with poverty so that you hold on to what is in your hands and do not spend it in the way of God's pleasure. **And enjoins you to immorality** means that in addition to forbidding you from spending for fear of poverty, he enjoins you to commit sins, transgressions, forbidden acts, and disobeying God's Messenger. God the Almighty said: **And God promises you forgiveness from Him** meaning in return for what Satan enjoins you to commit. **And in return** that is, in return for what Satan has made you fear of poverty, **and God is all-Encompassing and Knowing.**

And his saying: **He gives wisdom to whom He wills,** Ali bin Abi Talha said, on the authority of Ibn Abbas: He means knowledge of the Qur'an, its abrogating and abrogated verses, its clear and ambiguous verses, its beginning and end, its lawful and unlawful verses, and its likes. Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, **Wisdom is the Qur'an,** meaning its interpretation. Ibn Abbas said: For it has been recited by the righteous and the wicked. It was narrated by Ibn Mardawayh. Ibn Abi Nujayh said, on the authority of Mujahid: He means by wisdom correctness in speech. Layth bin Abi Sulaym said, on the authority of Mujahid: **He gives wisdom to whom He wills:** It is not prophecy, but rather knowledge, jurisprudence, and the Qur'an. Abu Al-Aaliyah said: Wisdom is the fear of God, for fear of God is the head of all wisdom. Ibn Mardawayh narrated on the authority of Baqiyyah on the authority of Uthman bin Zafar Al-Juhani, on the authority of Abu Ammar Al-Asadi, on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, **The head of wisdom is the fear of God.** Abu Al-Aaliyah said in a narration on his authority: Wisdom is the Book and understanding. Ibrahim Al-Nakha'i said: Wisdom is understanding. Abu Malik said: Wisdom is the Sunnah. Ibn Wahb said, on the authority of Malik, that Zaid bin Aslam said: Wisdom is the mind. Malik said: It has occurred to me that wisdom is understanding the

Surat Al-Baqarah 2:269

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

religion of God, and a matter that God instills in the hearts from His mercy and grace. What makes this clear is that you find a man who is wise in worldly matters when he looks into them, and you find another who is weak in worldly matters, knowledgeable in the matter of his religion and perceptive of it. God gives it to him and deprives him of this. So wisdom is understanding the religion of God. Al-Suddi said: Wisdom is prophethood. The correct view is that wisdom, as the majority said, is not specific to prophethood, but is more general than it, and the highest of it is prophethood, and the message is more specific. However, the followers of the prophets have a share of goodness by way of following, as came in the hadiths: **Whoever memorizes the Qur'an, prophethood has been placed between his shoulders, except that revelation is not sent to him.** It was narrated by Wakee' bin Al-Jarrah in his interpretation, on the authority of Ismail bin Rafi', on the authority of a man he did not name, on the authority of Abdullah bin Umar. And his saying: And Imam Ahmad said: Wakee' and Yazid told us. They said: Ismail, meaning Ibn Abi Khalid, told us on the authority of Qais, who is Ibn Abi Hazim, on the authority of Ibn Masoud, who said: I heard the Messenger of God, may God bless him and his family and grant them peace, say: "There is no envy except in two cases: a man to whom God has given wealth and he spends it in the right way, and a man to whom God has given wisdom and he judges by it and teaches it." And thus it was narrated by Al-Bukhari, Muslim, Al-Nasa'i, and Ibn Majah through various chains of transmission on the authority of Ismail Abu Khalid.

His saying: **None will remember except those of understanding**, meaning that none will benefit from the admonition and reminder except those who have a mind and intellect, with which they understand the discourse and the meaning of the words.

Fath al-Qadir

269-His saying **He is given wisdom** is knowledge, and it was said: understanding, and it was said: accuracy in speech, and there is no objection to applying it to all of them comprehensively or alternatively, and it was said: it is prophecy, and it was said: reason, and it was said: fear, and it was said: piety, and the origin of wisdom is that which prevents foolishness, which is every ugly thing. The meaning is: whoever God gives wisdom has given him much good: meaning great in its value and great in its danger. Al-Zuhri and Ya'qub read **and whoever is given wisdom** in the active form, and the majority read it in the passive form, and the minds: the minds, the singular of which is *lab*, and we have already discussed it.

Tafsir al-Baghawi

269. The Almighty said: **He gives wisdom to whom He wills.** Al-Suddi said: It is prophethood. Ibn Abbas, may God be pleased with them both, and Qatada said: The knowledge of the Qur'an, its abrogating and abrogated

verses, its decisive and ambiguous verses, its beginning and end, its lawful and unlawful verses, and the like. Ad-Dahhak said: The Qur'an and understanding in it. He said: In the Qur'an there are one hundred and nine abrogating and abrogated verses and one thousand lawful and unlawful verses. The believers cannot abandon them until they learn them. Do not be like the people of Nahrawan who interpreted verses of the Qur'an regarding the people of the Qiblah, when they were revealed regarding the People of the Book, who were ignorant of their knowledge, so they shed blood and looted wealth and testified against us for our misguidance. So stick to the knowledge of the Qur'an, for whoever knows what God revealed will not differ in any of it.

Mujahed said: It is the Qur'an, knowledge, and jurisprudence. Ibn Abi Nujayh narrated on his authority: Correctness in speech and action. Ibrahim al-Nakha'i said: Knowing the meanings of things and understanding them.

And whoever is given wisdom "whoever" is in the nominative case, as an agent for which no one has been named, and wisdom is its predicate. Ya'qub read **whoever is given wisdom** with a kasra on the ta', meaning whoever God gives wisdom. The evidence for this is the reading of al-A'mash. And whoever God gives wisdom, it was narrated from al-Hasan. **And whoever is given wisdom** he said: piety in the religion of God "has certainly been given much good. And none remembers and is admonished "except those of understanding" those with intellects.

Tafsir al-Baidawi

269- **He grants wisdom** means achieving knowledge and perfecting it. **Whom He wills** is the first object of the verb, to emphasize the second object. **And whomever is granted wisdom** is the object because it is intended. Jacob read it with a kasra, meaning whoever God grants wisdom. **He has been granted much good** meaning: much good? Because the best of both worlds has been granted to him. **And he does not remember** nor is he admonished by what was narrated of the verses, or he does not think, for the one who thinks is like the one who remembers what God has placed in his heart of knowledge by force. **Except for those of understanding** those with pure minds free from the impurities of illusion and inclination to following desires.

Surat al-Baqarah 2:270

And whatever you spend or vow, God knows it. And the wrongdoers will have no helpers.

Tafsir al-Jalalayn

And whatever you spend whether you pay zakat or charity **or vow** and fulfill it **then indeed God knows it** and He will reward you for it **and the wrongdoers** by withholding zakat and vows or by spending in the wrong place of disobedience to God **will have no helpers** to protect them from His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: And whatever expenditure you spend - meaning: whatever charity you give - or whatever vow you make, meaning by vow, what a person obligates himself to do as a justification in obeying God, and drawing closer to Him: from charity or good deeds, **God knows it**, meaning that God knows all of that, nothing of it escapes Him, and nothing of it is hidden from Him, little or much, but He counts it, O people, for you until He rewards you all for all of that. So whoever among you spends, gives charity, and vows seeking the pleasure of God and strengthening himself, He will reward him with what He promised him of multiplication, and whoever spends and gives charity to show off to people and vows to Satan, He will reward him with what He promised him of punishment and painful torment, like that which:-

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **And whatever you spend or vow, God knows it**, and He counts it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Then, the Most High threatened those whose spending was for show and whose vows were in obedience to Satan, saying: **And for the wrongdoers there are no helpers**. That is, for those who spent their money to show off to people and in disobeying God, and whose vows were for Satan and in obedience to him, **there are no helpers**. They are the plural of helper, just as the word *ashraf* is the plural of *sharif*. What He means by His statement: **there are no helpers** is those who will support them from God on the Day of Resurrection, and will repel His punishment from them on that Day with strength and severe force, and not with ransom.

We have shown that the oppressor is the one who puts something in the wrong place.

God called the one who spends to show off to people and the one who makes vows to do something other than obey Him an oppressor, because he spends his

money in the wrong place and makes vows to do something other than what he should have put it in, and that is his oppression.

Abu Ja'far said: If someone were to say to us: How did he say: **For God knows it**, and not say: He knows them both, and he mentioned the vow and the expenditure?

It was said: He said: **For God knows it**, because he meant that God knows what you spent or vowed, and that is why he used the metaphor.

Tafsir al-Qurtubi

God Almighty says: "Whatever you spend or vow, God knows it. And the wrongdoers will have no helpers."

Condition and its answer. Vows were a common practice among the Arabs, so God the Almighty mentioned the warning, what a person does voluntarily and what he does after obligating himself. In the verse there is the meaning of promise and threat, meaning whoever has a sincere intention will be rewarded, and whoever spends for show or for another meaning that earns him favor and harm and the like, he is unjust, his action goes in vain and he finds no supporter in it. The meaning of **He knows it** is that He counts it, said Mujahid. He made the pronoun singular and mentioned two things, so An-Nahhas said: The meaning is **and whatever you spend of expenditure** then God knows it, **or whatever you vow of vow, then God knows it** then he deleted. It is permissible for the meaning to be: and whatever you spend then God knows it and the ha' refers to what as Sibawayh recited for Imru' Al-Qais:

It is clear that the drawing of the reading has not been erased because it was woven from the south and north.

And **or you have vowed a vow** is connected to it. Ibn Atiyah said: The pronoun in **He knows** is singular, and he mentioned two things from where he intended what he mentioned or stated.

I said: This is good, because the pronoun may mean all of the above, even if there are many. The true expression of a vow is to say: It is what the person responsible has made obligatory upon himself of acts of worship, which if he had not made it obligatory, it would not be binding upon him. You say: The man vowed such-and-such, if he committed himself to doing it. He vows **with a silent dhal** and he vows **with a kasra**. And it has rulings that will be explained in a different context, God willing.

Tafsir Ibn Kathir

God Almighty informs us that He knows all the good deeds of those who do good, including spending and vows, and this includes His reward for that with the most abundant reward for those who do that, seeking His face and hoping for His promise, and He threatens those who do not obey Him, but rather disobey His command, deny His report, and worship others

Surat Al-Baqarah 2:270

And whatever you spend or vow, God knows it. And the wrongdoers will have no helpers.

besides Him, so He said, **And the wrongdoers will have no helpers**, meaning on the Day of Resurrection, to save them from God's punishment and vengeance.

His saying: **If you disclose your charitable expenditures, they are good.** That is, if you disclose them, they are good things.

And his saying: **But if you conceal it and give it to the poor, it is better for you.** This indicates that keeping charity secret is better than making it public, because it is further from showing off, unless making it public results in a greater benefit than people following his example, in which case it is better in this regard. The Messenger of God, may God bless him and grant him peace, said: **He who recites the Qur'an publicly is like he who gives charity publicly, and reciting the Qur'an in secret is like he who gives charity in secret.** The basic principle is that keeping it secret is better for this verse, and because it was proven in the two Sahihs on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Seven will be shaded by God in His shade on the day when there is no shade except His shade: a just ruler, a young man who grew up in the worship of God, two men who love each other for the sake of God, meeting and parting for that reason, a man whose heart is attached to the mosque when he leaves it until he returns to it, a man who remembers God in private and his eyes overflow with tears, a man who is invited by a woman of status and beauty and he says: I fear God, Lord of the worlds, and a man who gives charity and conceals it such that his left hand does not know what his right hand spends." Imam Ahmad said: Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and his family and grant them peace: He said, "When God created the earth, it began to shake, so He created the mountains and threw them upon it, and it settled. The angels were amazed at God's creation of the mountains, and they said, 'O Lord, is there anything in Your creation that is stronger than mountains?' He said, 'Yes, iron.' They said, 'O Lord, is there anything in Your creation that is stronger than iron?' He said, 'Yes, fire.' They said, 'O Lord, is there anything in Your creation that is stronger than fire?' He said, 'Yes, water.' They said, 'O Lord, is there anything in Your creation that is stronger than water?' He said, 'Yes, wind.' They said, 'O Lord, is there anything in Your creation that is stronger than wind?' He said: Yes, the son of Adam gives charity with his right hand and hides it from his left. We have mentioned in the merit of Ayat al-Kursi on the authority of Abu Dharr, he said: I said, O Messenger of God, which charity is best? He said: "Secretly to a poor person or an effort from one who is poor." Narrated by Ahmad and narrated by Ibn Abi Hatim on the authority of Ali bin Yazid on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of Abu Dharr, so he mentioned it and added, then he began with this verse: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you.** The verse, and in the narrated hadith: **Secret charity extinguishes the wrath of the Lord Almighty.** Ibn

Abi Hatim said: My father told us, al-Husayn bin Ziyad al-Muharibi, the tutor of Muharib, told us, Musa bin Umair on the authority of Amer al-Sha'bi in his saying: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you.** He said: It was revealed about Abu Bakr and Umar, may God be pleased with them. As for Umar, he brought half of his wealth until he gave it to the Prophet, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, said to him: "What He said: I left them half of my wealth. As for Abu Bakr, he came with all of his wealth, almost hiding it from himself, until he gave it to the Prophet, may God bless him and grant him peace. He said: What did you leave behind for your family, O Abu Bakr? He said: The provision of God and the provision of His Messenger. Omar, may God be pleased with him, wept and said: May my father and mother be sacrificed for you, O Abu Bakr. By God, we have never raced to a door of goodness without you being the first. This hadith was narrated from another chain of transmission on the authority of Omar, may God be pleased with him, but we have only included it here because of Al-Sha'bi's statement: The verse was revealed regarding that. Then the verse is general in that concealing charity is better, whether it is obligatory or voluntary. However, Ibn Jarir narrated on the authority of Ali bin Abi Talhah on the authority of Ibn Abbas in his interpretation of this verse. He said: God made secret voluntary charity better than its public giving, so he said seventy times, and He made the obligatory charity, its public giving, better than its secret giving, so he said twenty-five times.

And His statement: "And He will expiate for you some of your misdeeds" meaning instead of charity, especially if it is secret, you will obtain good in raising your ranks and He will expiate for you your misdeeds. And **and He will expiate** has been read in the subjunctive mood as an appositive to the place of the answer to the condition, which is His statement: **Then it is good** like His statement: **So give charity and be** and His statement: **And God is Aware of what you do** meaning nothing of that is hidden from Him and He will reward you for it.

Fath al-Qadir

His statement: 270- **And whatever you spend** "what" is conditional and it may be a relative pronoun, and the return is omitted: that is, what you spent, and this is a statement of a general ruling that includes every acceptable and unacceptable charity and every acceptable or unacceptable vow. And his statement: **then God knows it** contains the meaning of a promise to whoever spends and vows in an acceptable manner, and a threat to whoever does the opposite. The pronoun is unified, although it refers to two things, which are spending and vowing, because the estimate is: And whatever you spend of spending, God knows it, or whatever you vow of vow, God knows it, then one of them was deleted because the other is sufficient, as Al-Nahhas said. It was said: That which was for conjunction with the word or as in your saying: Zaid or Amr, then it is said: I honored him and not: I honored

her, and it is better to say: that conjunction with or allows for both matters, unifying the pronoun as in this verse, and in the saying of God the Almighty: **And when they see a transaction or amusement, they disperse to it.** And His saying: **And whoever earns a sin or a crime and then throws it at an innocent person,** and its dual as in the saying of God the Almighty: **Whether he is rich or poor, God is more worthy of both of them.** And among the first in conjunction with the waw is the saying of Imru' al-Qais:

It is clear that the drawing of the Qur'an has not been erased because of its weaving from the south and north.

And from it the poet said:

We are satisfied with what we have and you are satisfied with what you have, but the opinion differs

And from it: **And those who hoard gold and silver and do not spend it.** It was said: If the pronoun is found after mentioning two or more things, then it is interpreted as mentioned: that is, God knows what is mentioned, and Ibn Atiyyah was certain of this and Al-Qurtubi preferred it and many grammarians mentioned its meaning in their writings. His statement: **And the wrongdoers have no helpers** means that the wrongdoers themselves have no helpers to support them and prevent them from God's punishment for what they have wronged themselves with. It is better to carry it in generality without specifying what the context indicates: that is, the wrongdoers, whatever the injustice, have no helpers.

Tafsir al-Baghawi

270. The Almighty's saying: **And whatever you spend** in what God has imposed upon you **or vowed** meaning: what you have made obligatory [you] upon yourselves in obedience to God and you have fulfilled it **then God knows it** He preserves it until He rewards you for it, and He only said: He knows it, and did not say: He knows it because He referred it back to the other of them like the Almighty's saying: **And whoever earns a sin or a crime and then throws it at an innocent person** 112-*An-Nisa*, and if you wish, you can interpret it as (*what*) like His saying: **And what has been revealed to you of the Book and wisdom by which He instructs you** 231-*Al-Baqarah*, and He did not say with them **And for the wrongdoers** who place charity in the wrong place out of hypocrisy or give charity from what is forbidden **there are no helpers** from assistants who ward off the punishment of God from them, and it is the plural of helper, like: noble and noble.

Tafsir al-Baidawi

270- **And whatever you spend** little or much, secretly or openly, in right or wrong. **Or whatever you vow** conditionally or unconditionally, in obedience or disobedience. **God knows it** and will reward you for it. **And for the wrongdoers** who spend in sins and make vows therein, or who withhold charity and do not fulfill vows. **Any helpers** from God who will support them

and protect them from His punishment.

Surat Al-Baqarah 2:271

If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah is Acquainted with what you do.

Surat al-Baqarah 2:271

If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And God is Acquainted with what you do.

Tafsir al-Jalalayn

If you disclose disclose **your charitable expenditures**, i.e. voluntary expenditures, **they are good**, i.e. a good thing to disclose them, **but if you conceal them** conceal them **and give them to the poor, it is better for you** than disclosing them and giving them to the rich. As for the obligatory charity, it is better to disclose it so that one may follow an example and so that one is not accused, and giving it to the poor is obligatory, **and He will expiate** with the letter ya and the letter nun, in the jussive mood, in apposition to the place of fawwa and in the nominative case as a resumption, **from you some of your misdeeds, and God is Acquainted with what you do**, knowing its inner meaning as its outer meaning, nothing of it is hidden from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **If you disclose your charitable expenditures**, if you announce your charitable expenditures and give them to those to whom you have given them, **they are good**, meaning: then they are good things. **But if you conceal them**, meaning: if you cover them up and do not announce them, **and give them to the poor**, meaning: and give them to the poor in secret, **it is better for you**, meaning: then concealing them is better for you than announcing them. This is in voluntary charity, as:-

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you**. Everything is acceptable if the intention is sincere, and secret charity is better. He mentioned to us that charity extinguishes sin as water extinguishes fire.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you**, he said: Everything is acceptable if the intention is sincere, and charity given in secret is better. And he used to say: Charity extinguishes sin as water extinguishes fire.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you**, so God made secret voluntary charity better than its public one by seventy times. And He made the obligatory charity: its public one is better than its secret one, it is said: twenty-five times. And so are all the obligatory and voluntary acts and all things.

Abdullah bin Muhammad Al-Hanafi told me, he said, Abdullah bin Othman told us, he said, Abdullah bin Al-Mubarak told us, he said, I heard Sufyan say about His statement: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you**, he said: It is other than zakat.

Others said: What God Almighty meant by His saying: **If you disclose your charitable expenditures, they are good**, is that if you disclose your charitable expenditures to the People of the Book, the Jews and the Christians, they are good, but if you conceal them and give them to their poor, it is better for you. They said: As for what is given to the poor Muslims of zakat and voluntary charity, concealing it is better than doing it publicly.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Abd al-Rahman ibn Shuraih told me, that he heard Yazid ibn Abi Habib say: This verse was revealed: **If you disclose your charitable expenditures, they are good**, regarding charity given to the Jews and Christians.

Abdullah bin Muhammad al-Hanafi told me, he said, Abdullah bin Othman told us, he said, Ibn al-Mubarak told us, he said, Ibn Lahi'ah told us, he said: Yazid bin Abi Habib used to order the distribution of zakat in secret. Abdullah said: I like it to be given in public, meaning zakat.

Abu Ja'far said: God did not specify in His statement: **If you disclose your charitable expenditures, they are good** [one thing over another], so that is general except for what is obligatory zakat, for the obligatory duties have been agreed upon by all that the virtue lies in announcing and displaying them, except for zakat, about which we mentioned the difference of opinion among those who differed, with all of them agreeing that it is obligatory, so its ruling that the virtue lies in paying it publicly is the ruling of all other duties besides it.

Abu Jaafar said: The reading of this differed.

It was narrated on the authority of Ibn Abbas that he used to read it: **And it will expiate for you** with a taa. And whoever reads it like this means: And charity will expiate for you some of your misdeeds.

Others read: **And He will expiate for you** with the letter ya, meaning: And God will expiate for you through your

charity, as mentioned in the verse, your bad deeds.

And he read that after the majority of the people of Medina, Kufa and Basra read: **And We will expiate from you** with the letter *nun* and the letter is jazm, meaning: And if you conceal it and give it to the poor, We will expiate from you some of your misdeeds, meaning that God Almighty will reward the one who conceals the charity by expiating some of his misdeeds with the charity that he concealed.

Abu Ja'far said: The most correct reading in this regard in our view is the reading of those who read: **And We will atone for you** with a noon and the letter is in the jussive mood, meaning that God is informing about Himself that He will reward the one who conceals his voluntary charity seeking His face with his charity, by atonement for his sins. If it is read in this way, then it is in the jussive mood in the place of the *fa* in His statement: **So it is better for you**. Because the *fa* there takes the place of the answer to the reward.

If someone were to say to us: How did you choose the Jazm based on the sequence in the position of the *Fa*, and leave the choice of its sequence based on what comes after the *Fa*, and you know that the most eloquent of speech in the sequence in response to the penalty is the nominative, and the Jazm is only permissible?

It was said: We chose that, to indicate with its certainty that expiation - I mean God's expiation of the sins of the one who believes, is inevitably included in what God promised the one who believes that He will reward him for his charity. Because if that is in the certainty, it indicates what we said inevitably. And if it were raised, it would be possible that it is included in what God promised that He will reward him with, and that it is a new report that He expiates the sins of His believing servants, other than rewarding them with that for their charity. Because what comes after the *fa* in the response to the reward is a new report, so what is conjoined to the new report is in the same ruling as what is conjoined to it, in that it is not included in the reward. And for that reason, we chose the certainty of *nakfir* in conjunction with it to the position of the *fa* in His statement: **so it is better for you**, and to read it with the letter *nun*.

If someone says: What is the reason for including *min* in His statement: **And We will remove from you some of your misdeeds**?

It was said: The reason for its inclusion in that is in the meaning: And We will expiate for you from your misdeeds what We will to expiate from them, not all of them, so that the servants may be in awe of God, and not rely on His promise as He promised on the charities that the charity giver conceals, so that they dare to transgress His limits and disobey Him.

Some Basra grammarians said: The meaning of *min* is to drop it from this place, and the meaning of that is interpreted as: And We will expiate your sins from you.

Abu Ja'far said: By that, may His praise be exalted, He means: **And God is All-Aware of what you do** in your charity, whether it is concealed, or announced, or secretly or openly, and in other than that of your deeds, **He is All-Knowing**. By that, He means: He has

experience and knowledge, nothing of that is hidden from Him, for He encompasses all of it, and He has recorded all of it for its people, until He gives them the reward for all of it, and the recompense for its little and its much.

Tafsir al-Qurtubi

The majority of commentators have said that this verse is about voluntary charity, because concealing it is better than revealing it, and likewise with all other acts of worship, concealing it is better in voluntary charity because there is no ostentation in it, but this is not the case with obligatory acts. Al-Hasan said: Showing zakat is better, and concealing voluntary charity is better, because it is more indicative that it is intended for God Almighty alone. Ibn Abbas said: God made secret voluntary charity better than its public, it is said seventy times, and He made the public charity of the obligatory charity better than its secret, it is said twenty-five times. He said: And likewise with all obligatory and voluntary acts in the things that have it.

I said: Such a thing is not said from an opinion, but rather it is a revelation. In Sahih Muslim, on the authority of the Prophet, may God bless him and grant him peace, he said:

The best prayer of a person is in his home, except for the obligatory prayer. This is because the obligatory prayers are not subject to hypocrisy, while the voluntary prayers are susceptible to that. Al-Nasa'i narrated on the authority of Uqbah ibn Amir that the Messenger of God, may God bless him and grant him peace, said:

He who recites the Qur'an aloud is like he who gives charity aloud, and he who recites the Qur'an quietly is like he who gives charity quietly. In the hadith:

Secret charity extinguishes the wrath of the Lord.

Ibn al-Arabi said: There is no authentic hadith that indicates that public charity is better than secret charity, nor that secret charity is better than public charity, but it is the established consensus. As for voluntary charity, the Qur'an explicitly states that it is better to give it in secret than to give it publicly. However, our scholars said that this is the most common interpretation, and the truth is that the situation of charity differs according to the situation of the one who gives it, the one who is given it, and the people who witness it. As for the one who gives it, he benefits from it by showing the Sunnah and the reward of being an example.

I said: This is for those whose condition is strong, whose intentions are good, and whose soul is safe from hypocrisy. As for those who are too weak for this level, then secrecy is more misleading for them.

As for the one who is given it, keeping it secret is safer for him than people despising him, or accusing him of taking it despite being rich and not being chaste. As for the state of the people, keeping it secret from them is better than being public to them, because they may accuse the one who gives it of showing off and the one who takes it of being rich. They may also move hearts to give charity, but this is rare today.

Surat Al-Baqarah 2:271

If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah is Acquainted with what you do.

Yazid bin Abi Habib said: This verse was revealed about charity to the Jews and Christians, so he ordered that the zakat be distributed in secret. Ibn Atiyah said: This is rejected, especially among the righteous predecessors. Al-Tabari said: People agreed that making the obligation public is better.

I said: Al-Kaya al-Tabari mentioned that this verse indicates the view that concealing charity is better in general, and that it is the right of the poor and that it is permissible for the owner of the wealth to distribute it himself, according to what is one of the two opinions of al-Shafi'i. According to the other opinion, they mentioned that what is meant by charity here is voluntary charity, not obligatory charity, which is better to show so that it does not attract suspicion. For this reason, it was said: Praying voluntary charity individually is better, and praying in congregation for obligatory charity is further from suspicion. Al-Mahdawi said: What is meant by the verse is the obligation of zakat and what is voluntary, so concealing it was better during the time of the Prophet, peace and blessings of God be upon him. Then people's suspicions worsened after that, so the scholars approved of showing obligatory charity so that no one would be suspected of preventing it. Ibn 'Atiyyah said: This opinion is contrary to the reports, and in our time it is similar to the idea that it is better to conceal obligatory charity, as the prohibitions on it have increased and its giving has become subject to ostentation. Ibn Khuwaiz Mandat said: It is possible that the verse refers to the obligatory and voluntary zakat, because he mentioned concealment and praised it, and revealed it and praised it, so it is possible that it refers to both of them. Al-Naqqash said: This is a verse that was abrogated by the Almighty's statement: **Those who spend their wealth by night and by day, secretly and publicly Al-Ankabut 2:17.**

The Almighty's saying: **How excellent it is** is a praise for showing charity, then He ruled that concealing it is better than that. Therefore, some of the wise men said: If you do a good deed, conceal it, and if it is done to you, spread it. Du'bal Al-Khuza'i said:

If they take revenge, they announce it, and if they bestow favors, they bestow them in secret.

Sahl bin Harun said:

If you ever come to him to ask him, he will give you what he has, and he will be satisfied and apologize.

He hides his good deeds, but God reveals them. If you hide a good deed, it will appear.

Al-Abbas ibn Abdul Muttalib, may God be pleased with him, said: A good deed is not complete except with three characteristics: hastening it, minimizing it, and concealing it. If you hasten it, you will congratulate it. If you minimize it, you will magnify it. If you conceal it, you will complete it. A poet said it well:

Your kindness to me has increased greatly, because you are a lowly and humble person.

You forget about him as if he never came to you, but he is famous and dangerous among people.

The reciters differed in his saying **Fan'ama hi so what is it?** Abu Amr and Nafi' in the narration of Warsh and Asim in the narration of Hafs and Ibn Kathir read **Fan'ama hi** with a kasra on the noon and the 'ayn. Abu Amr also read and Nafi' in a narration other than that of Warsh and Asim in the narration of Abu Bakr and Al-Mufaddal read *Fan'ama* with a kasra on the noon and a sukoon on the 'ayn. Al-A'mash, Ibn 'Amir, Hamzah and Al-Kisa'i read *Fan'ama* with a fatha on the noon and a kasra on the 'ayn, and all of them sukoon the meem. It is permissible in places other than the Qur'an **Fan'ama ma hi**. An-Nahhas said: But in the black it is connected, so assimilation is required. The grammarians have narrated four languages for *Na'am*: Na'am al-rajul Zayd, this is the original. Na'am al-rajul, with a kasra on the noon and the 'ayn. Na'am al-rajul, with a fatha on the noon and a sukoon on the 'ayn, and the original is Na'am, the kasra was deleted because it is heavy. Na'am al-rajul, this is the most eloquent of the languages, and the original is Na'am. It occurs in every praise, so it was lightened and the kasra of the 'ayn was changed to the nun and the 'ayn was made sukun, so whoever reads **Fan'anima hi** has two possibilities: One of them is that he came with it in the language of the one who says *Na'am*. The other possibility is that it is in the good language, so the original is *Na'am*, then the 'ayn was broken because of the meeting of two sukun letters. Al-Nahhas said: As for what was narrated from Abu Amr and Nafi' about the sukun of the 'ayn, it is impossible. It was narrated from Muhammad bin Yazid that he said: As for the sukun of the 'ayn and the doubled meem, no one is able to pronounce it, but rather he aims for all of them between two sukun letters and moves them and does not care. Abu Ali said: Whoever reads with the sukun of the 'ayn, his statement is not correct, because he combined two sukun letters, the first of which is not a letter of extension and softness, and this is only permissible according to grammarians if the first is a letter of extension, since the extension becomes a substitute for the movement, and this is like *Daba* and *Dhawal* and the like. Perhaps Abu Amr concealed the movement and stole it, as he took it with concealment in Bari'kum - and - Ya'murkum, so the listener thought the concealment was a sukoon for the subtlety of that in the hearing and its concealment. Abu Ali said: As for the one who read Na'ma with the fatha on the noon and the kasra on the 'ayn, he only came with the word in its original form, and from that is the saying of the poet:

My feet did not bear them. They are indeed the best of those who strive for righteousness.

Abu Ali said: "And what of the Almighty's saying: 'Blessings' is in the accusative case, and His saying 'it' is an explanation of the implied agent before the mention, and the estimate is 'Blessings' is something to show it, and showing is what is specifically praised, except that the complement was deleted and the

complement to it was put in its place. And what indicates this is His saying: 'Then it is better for you', meaning concealment is better. So just as the pronoun here is for concealment, not for the charity, so too, firstly the agent is showing it, and it is what the pronoun is connected to, so showing was deleted and the pronoun for the charity was put like it. 'And if you conceal it' is a condition, and that is why the nun was deleted. 'And you give it' is in apposition to it. The answer is: 'Then it is better for you'. 'And disbelieves' the reciters differed in its recitation, so Abu 'Umrah, Ibn Kathir, and 'Asim in the narration of Abu Bakr, Qatadah, Ibn Ishaq recited 'and disbelieves' with the nun and raised the *ra*. Nafi', Hamza, and Al-Kisa'i recited with the nun and the jazm in the *ra*, and something similar was also narrated from 'Asim. Al-Husayn ibn Ali al-Ja'fi narrated from al-A'mash, *Yakfir* with the accusative of the *ra*. Ibn 'Aamer read it with the *ya* and the nominative of the *ra*. Hafs narrated it from Asim, and it was also narrated from al-Hasan, and it was narrated from him with the *ya* and the jazm. Ibn Abbas read *Yakfir* with the *ta* and the kasra of the *fa* and the jazm of the *ra*. Ikrimah read *Yakfir* with the *ta* and the fatha of the *fa* and the jazm of the *ra*. Al-Mahdawi narrated from Abu Hurmuz that he read *Yakfir* with the *ta* and the nominative of the *ra*. It was narrated from Ikrimah and Shahr ibn Hawshab that they both read it with the *ta* and the accusative of the *ra*. These are nine readings, the most obvious of which is *Yakfir* with the *noon* and the nominative. This is the opinion of al-Khalil and Sibawayh. Al-Nahhas said, Sibawayh said: The nominative here is the correct view, because the speech after the *fa* is similar to it in other than the reward. He permitted the jazm by carrying it on the meaning, because the meaning is **And if you conceal it and give it to the poor, it will be better for you, and We will expiate for you.** Abu Hatim said: Al-A'mash read *Yakfir* with a *Ya* without a *Waw* before it. An-Nahhas said: What was narrated by or Hatim from Al-A'mash without a *Waw* in the jussive mood is in the substitution as if it were in the place of *Fa*. What was narrated from Asim was *Yakfir* with a *Ya* and in the nominative case, its meaning is **Wa kufir God**, this is the opinion of Abu Ubaid. Abu Hatim said: Its meaning is **Wa kufir al-'ta**. Ibn Abbas read **Wa kufir**, its meaning is **Wa kufir al-dadaqat**. In short, whatever of these readings is with a *Nun* is the *Nun* of majesty, and whatever of them is with a *Ta* is charity, so pay attention to it, except what was narrated from Ikrimah with a fatha on the *Fa*, because the *Ta* in that reading is for bad deeds, and whatever of them is with a *Ya* then God is the one who ... The second is the separation and resumption. The conjunction *waw* is not for sharing, but it connects one sentence to another. We have already mentioned the meaning of the jussive reading. As for the accusative and *wa nakfir*, it is weak and it is based on the omission of an and it is permissible. We have already mentioned the meaning of the jussive reading. As for the accusative and *wa nakfir*, it is weak and it is based on the omission of an and it is permissible with distance. Al-Mahdawi said: It is similar to the accusative in the answer to a question, since the recompense requires something because something else is required, like a question. The jussive in the *ra* is the most eloquent of these readings, because it indicates the inclusion of *takfir* in the recompense and its being conditional if the

concealment occurred. As for the nominative, it does not have this meaning.

I said: This is contrary to what Al-Khalil and Sibawayh chose. The word "min" in his statement, **of your bad deeds** is for pure partiality. Al-Tabari reported from a group that it is redundant. Ibn Atiyyah said: This is a mistake on their part. **And God is Aware of what you do** is a promise and a threat.

Tafsir Ibn Kathir

God Almighty informs us that He knows all the good deeds of those who do good, including spending and vows, and this includes His reward for that with the most abundant reward for those who do that, seeking His face and hoping for His promise, and He threatens those who do not obey Him, but rather disobey His command, deny His report, and worship others besides Him, so He said, **And the wrongdoers will have no helpers**, meaning on the Day of Resurrection, to save them from God's punishment and vengeance.

His saying: **If you disclose your charitable expenditures, they are good.** That is, if you disclose them, they are good things.

And his saying: **But if you conceal it and give it to the poor, it is better for you.** This indicates that keeping charity secret is better than making it public, because it is further from showing off, unless making it public results in a greater benefit than people following his example, in which case it is better in this regard. The Messenger of God, may God bless him and grant him peace, said: **He who recites the Qur'an publicly is like he who gives charity publicly, and reciting the Qur'an in secret is like he who gives charity in secret.** The basic principle is that keeping it secret is better for this verse, and because it was proven in the two Sahihs on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Seven will be shaded by God in His shade on the day when there is no shade except His shade: a just ruler, a young man who grew up in the worship of God, two men who love each other for the sake of God, meeting and parting for that reason, a man whose heart is attached to the mosque when he leaves it until he returns to it, a man who remembers God in private and his eyes overflow with tears, a man who is invited by a woman of status and beauty and he says: I fear God, Lord of the worlds, and a man who gives charity and conceals it such that his left hand does not know what his right hand spends." Imam Ahmad said: Yazid bin Harun told us, Al-A'war bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and his family and grant them peace: He said, "When God created the earth, it began to shake, so He created the mountains and threw them upon it, and it settled. The angels were amazed at God's creation of the mountains, and they said, 'O Lord, is there anything in Your creation that is stronger than mountains?' He said, 'Yes, iron.' They said, 'O Lord, is there anything in Your creation that is stronger than iron?' He said, 'Yes, fire.' They said, 'O Lord, is there anything in Your

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If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah is Acquainted with what you do.

creation that is stronger than fire?' He said, 'Yes, water.' They said, 'O Lord, is there anything in Your creation that is stronger than water?' He said, 'Yes, wind.' They said, 'O Lord, is there anything in Your creation that is stronger than wind?' He said: Yes, the son of Adam gives charity with his right hand and hides it from his left. We have mentioned in the merit of Ayat al-Kursi on the authority of Abu Dharr, he said: I said, O Messenger of God, which charity is best? He said: "Secretly to a poor person or an effort from one who is poor." Narrated by Ahmad and narrated by Ibn Abi Hatim on the authority of Ali bin Yazid on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of Abu Dharr, so he mentioned it and added, then he began with this verse: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you.** The verse, and in the narrated hadith: **Secret charity extinguishes the wrath of the Lord Almighty.** Ibn Abi Hatim said: My father told us, al-Husayn bin Ziyad al-Muharibi, the tutor of Muharib, told us, Musa bin Umair on the authority of Amer al-Sha'bi in his saying: **If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you.** He said: It was revealed about Abu Bakr and Umar, may God be pleased with them. As for Umar, he brought half of his wealth until he gave it to the Prophet, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, said to him: "What He said: I left them half of my wealth. As for Abu Bakr, he came with all of his wealth, almost hiding it from himself, until he gave it to the Prophet, may God bless him and grant him peace. He said: What did you leave behind for your family, O Abu Bakr? He said: The provision of God and the provision of His Messenger. Omar, may God be pleased with him, wept and said: May my father and mother be sacrificed for you, O Abu Bakr. By God, we have never raced to a door of goodness without you being the first. This hadith was narrated from another chain of transmission on the authority of Omar, may God be pleased with him, but we have only included it here because of Al-Sha'bi's statement: The verse was revealed regarding that. Then the verse is general in that concealing charity is better, whether it is obligatory or voluntary. However, Ibn Jarir narrated on the authority of Ali bin Abi Talhah on the authority of Ibn Abbas in his interpretation of this verse. He said: God made secret voluntary charity better than its public giving, so he said seventy times, and He made the obligatory charity, its public giving, better than its secret giving, so he said twenty-five times.

And His statement: "And He will expiate for you some of your misdeeds" meaning instead of charity, especially if it is secret, you will obtain good in raising your ranks and He will expiate for you your misdeeds. And **and He will expiate** has been read in the subjunctive mood as an appositive to the place of the answer to the condition, which is His statement: **Then it is good** like His statement: **So give charity and be** and His statement: **And God is Aware of what you do** meaning nothing of that is hidden from Him and He will

reward you for it.

Fath al-Qadir

271- His saying, **If you disclose your charitable expenditures, they are good.** It was read with a fatha on the noon and a kasra on the 'ayn, and with a kasra on both of them, and with a kasra on the noon and a sukoon on the 'ayn, and with a kasra on the noon and with a concealed vowel on the 'ayn. The grammarians have mentioned four languages for na'am, and this is the one in which it was read. In this there is a kind of detailing of what was summarized in the previous conditional: that is, if you disclose your charitable expenditures, then it is good to disclose them, and if you conceal them, you will receive their recipients from the poor, so concealment is better for you. The majority of the commentators have said that this verse is about voluntary charity, not obligatory charity, so there is no virtue in concealment in it. Rather, it has been said that disclosing them is better. A group said that concealment is better in obligatory and voluntary charity. His saying, **And He will remove from you some of your misdeeds.** Abu 'Amr and 'Asim read it in the narration of Hafsa with a ya' and raising. Al-A'mash, Nafi', Hamzah, and Al-Kisa'i read it with a noon and jazm. Ibn 'Abbas read it with a ta' above it, a fatha on the fa' and jazm. Al-Husayn ibn Ali al-Ja'fi read it with a noon and a nasb on the ra'. Whoever reads it with the nominative, it is conjoined to the position of the sentence that comes as an answer after the fa', or as the predicate of a deleted subject. Whoever reads it with the jazm, it is conjoined to the fa' and what comes after it. Whoever reads it with the nasb, then it is assumed that. Sibawayh said: The nominative here is the good way, and he permitted the jazm with the interpretation that if you conceal it, concealment will be better for you and will expiate, and Al-Khalil said something similar to what Sibawayh said. And the min in his statement: **from your bad deeds** is for partiality: meaning something from your bad deeds. Al-Tabari reported from a group that it is redundant, and that is according to the opinion of Al-Akhfash. Ibn Atiyyah said: That is a mistake on their part.

Ibn Jarir narrated on the authority of Ali ibn Abi Talib regarding the words of God Almighty: **O you who have believed, spend from the good things which you have earned,** he said: gold and silver, **and from that which We have produced for you from the earth,** meaning from grain and fruit and everything upon which there is zakat. Saeed ibn Mansur, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Mujahid regarding his words: **Spend from the good things which you have earned,** he said: from trade, **and from that which We have produced for you from the earth,** he said: from fruits. Ibn Abi Shaybah, Abd ibn Humayd, al-Tirmidhi **who authenticated it,** Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, al-Hakim **who authenticated it,** and al-Bayhaqi in his Sunan narrated on the authority of al-Bara' ibn 'Azib regarding

his statement: **And do not aim towards that which is defective, spending [in charity]**, he said: It was revealed about us, the Ansar. We were owners of palm trees, and a man would bring from his palm trees according to their abundance or scarcity. A man would bring a qanu or qanuwain and hang them in the mosque. The people of the Suffah did not have food, so when one of them became hungry, he would bring a qanu and hit it with his stick, and the ripe dates would fall and he would eat. There were people who did not desire good, and a man would bring a qanu with husks and chaff in it, and a qanu that had broken, and he would hang it up. So God revealed: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards that which is defective, spending [in charity] while you would not take it [in charity] except with closed eyes." He said: If one of you were given something similar to what he was given, he would not take it except with closed eyes. And modesty, he said: After that, one of us would bring the best of what he had. Abd bin Hamid narrated on the authority of Qatada who said: It was mentioned to us that a man would have two gardens, and he would look for the worst of them in terms of dates, and give it in charity and mix it with chaff, so the verse was revealed. God criticized them for that and forbade them from it. Abd bin Hamid narrated on the authority of Ja'far bin Muhammad bin Abihi who said: When the Messenger of God (blessings and peace of God be upon him) ordered the Zakat al-Fitr, a man came with bad dates, so the Prophet (blessings and peace of God be upon him) ordered the one who estimated the date palms not to allow it. So God revealed this verse. Abd bin Hamid, Abu Dawud, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Daraqutni, al-Hakim and al-Bayhaqi narrated in his Sunan on the authority of Sahl bin Hanif who said: The Messenger of God (blessings and peace of God be upon him) ordered and said: Who brought this? And whoever brought something, it was attributed to him, so the verse was revealed: **And do not give [your children] that which is bad al-Baqarah 2:170**. The Messenger of God (peace be upon him) forbade two types of dates from being given in charity: Ja'rur and Habiq. Ibn Abi Hatim, Ibn Mardawayh and Al-Dhiyali in Al-Mukhtara narrated on the authority of Ibn Abbas who said: The companions of the Messenger of God (peace be upon him) used to buy cheap food and give in charity, so God revealed the verse, **O you who believe**. Ibn Jarir narrated on the authority of Ubaidah Al-Salmi who said: I asked Ali bin Abi Talib about the statement of God the Most High: **O you who believe! Spend**. He said: This verse was revealed regarding the obligatory zakat. A man would go to the dates and pick them and set the good ones aside, and when the charity giver came, he would give him some of the bad ones. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **He grants wisdom to whom He wills**, that he said: Knowledge of the Qur'an, its abrogating and abrogated, its clear and ambiguous parts, its beginning and end, its lawful and unlawful parts and the like. Ibn Mardawayh narrated on his authority: It is the Qur'an, meaning its interpretation. Ibn Al-Mundhir narrated on his authority that it is the prophecy. Ibn Jarir and Ibn Al-Mundhir narrated on his

authority that he said: It is understanding the Quran. Ibn Abi Hatim narrated on the authority of Abu Al-Darda' that **He gives wisdom** means reading the Quran and thinking about it. Ibn Jarir narrated on the authority of Abu Al-Aaliyah that he said: It is the Book and understanding it. He also narrated on the authority of Al-Nakha'i something similar. Abd Ibn Hamid and Ibn Jarir narrated on the authority of Mujahid that he said: It is the Book, He gives its accuracy to whomever He wills. Abd Ibn Hamid narrated on his authority that he said: It is accuracy in speech. Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah that he said: It is the fear of God. He also narrated on the authority of Matar Al-Warraaq something similar. Ibn Al-Mundhir narrated on the authority of Saeed Ibn Jubayr something similar. Abd Ibn Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Then God knows it** that he said: He counts it. It has been proven from the Prophet (peace and blessings of God be upon him) in the Sahih and other books what is well known, such as his saying (peace and blessings of God be upon him): **There is no vow to disobey God**, and his saying: **Whoever vows to obey God, let him obey Him, and whoever vows to disobey Him, let him not disobey Him**, and his saying: **A vow is that by which God's face is sought**. And it has been proven from him in the expiation of a vow what is well known. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his saying: **If you disclose your charitable expenditures, they are good**, the verse, he said: So he made the secret voluntary charity seventy times better than its public expenditures, and he made the public obligatory charity twenty-five times better than its secret expenditures. And likewise with all obligatory and voluntary acts in all things. Ibn Abi Hatim narrated from Ibn Abbas regarding his saying: **If you disclose your charitable expenditures**, the verse, he said: This was done before the revelation of Bara'ah, but when Bara'ah was revealed with the obligatory charitable expenditures and their details, the charitable expenditures ended with it. Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **If you disclose your charitable expenditures** the verse, he said: This is abrogated. And his statement: **In their wealth is a recognized right * For the beggar and the deprived** he said: It is abrogated. Every charity in the Qur'an was abrogated by the verse in Surat At-Tawbah **Alms are only for the poor** and there are authentic hadiths attributed to the Prophet about the virtue of secret charity.

Tafsir al-Baghawi

271. The Almighty said: **If you disclose your charitable expenditures** meaning you make them apparent **they are excellent** meaning: the quality is excellent, and (*ma*) is in the nominative case, (*wah*) is in the accusative case, just as you say, **Na'am al-rajul rajul**, so if you know, you raise it and say, **Na'am al-rajul Zayd**, and its original form is Na'am ma, so you connect it. The people of Madinah, other than Warsh, Abu Amr, and Abu Bakr, read: *Fananuma* with a kasra on the noon and a sukoon on the 'ayn. Ibn 'Amir, Hamza, and al-Kisa'i read with a fatha on the noon and

Surat Al-Baqarah 2:271

If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds. And Allah is Acquainted with what you do.

a kasra on the 'ayn. Ibn Kathir and Nafi', according to the narration of Warsh, read Ya'qub and Hafs with a kasra on both of them, and all of them are correct dialects. And likewise in Surat al-Nisa.

And if you conceal it or give it to the poor that is, give it to the poor in secret **it is better for you**

Better, and everything is acceptable if the intention is sincere, but secret charity is better, and in the hadith: **Secret charity extinguishes the wrath of the Lord.**

Abu al-Hasan al-Sarkhi 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 Habib ibn 'Abd al-Rahman, on the authority of Hafs ibn 'Asim, on the authority of Abu Sa'id al-Khudri, or 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: "There are seven whom God will shade in His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God Almighty, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet on that basis and part on that basis, a man who remembers God in private and his eyes overflow with tears, a man who is invited by a woman of position and beauty, but he says: I fear God, and a man who gives charity and conceals it so that his left hand does not know what his right hand is spending."

It was said: The verse is about his voluntary charity. As for the obligatory zakat, it is better to make it public so that people will follow his example, just as the obligatory prayer in congregation is better, and the voluntary prayer in the home is better. It was said: The verse is about the obligatory zakat. The relatives were good in it during the time of the Messenger of God, may God bless him and grant him peace. As for our time, making it public is better so that people do not think badly of him.

God the Almighty said: **We will remove from you your misdeeds.** Ibn Kathir, the people of Basra, and Abu Bakr read it with a *nun* and raised the *ra* meaning: **And We remove.** Ibn Amir and Hafs read it with a *ya* and raised the *ra* meaning: **And God removes.** The people of Medina, Hamza, and Al-Kisa'i read it with a *nun* and with the *jazm* in accordance with the *fa* in His statement: **So it is better for you**, because its position is the *jazm* of the recompense. His statement: **From your misdeeds**, it was said: *From* is a relative clause, meaning: **We remove from you your misdeeds.** It was said: It is for confirmation and partiality, meaning: the minor sins. **And God is Aware of what you do.**

Tafsir al-Baidawi

271- If you disclose your charitable expenditures, they are good. The good thing is to disclose them. Ibn Amir, Hamza and Al-Kisa'i read it with a fatha on the noon and a kasra on the 'ayn according to the original. Abu Bakr, Abu Amr and Qaloon read it with a kasra on the noon and a sukoon on the 'ayn. It was narrated from them with a kasra on the noon and a hidden vowel on the 'ayn, which is more correct. **But if you conceal it and give it to the poor**, meaning you give it while concealing it. **It is better for you**, concealing it is better for you. This is in voluntary charity and for the one who is not known for his wealth, as giving the intended benefit to someone else is better to remove suspicion from him. It was narrated from Ibn Abbas, may God be pleased with him, **A secret voluntary charity is better than its public nature seventy times, and an obligatory charity, its public nature is better than its secret nature twenty-five times. And He will expiate for you some of your misdeeds.** Ibn Amir and Asim read it in the narration of Hafs with the letter Ya, meaning, **And God expiates**, or concealment. Ibn Kathir, Abu Amr, and Asim read it in the narration of Ibn Ayyash and Yaquub with the letter Noun, in the nominative case, as a verbal noun in the beginning or a nominative noun conjoined with what comes after the letter Fa, meaning, **And We expiate.** Nafi', Hamza, and Al-Kisa'i read it in the subjunctive mood, in the place of the letter Fa and what comes after it. It was read with the letter Ta, in the nominative and subjunctive, and the verb refers to charity. **And God is Aware of what you do**, encouraging secrecy.

Surat al-Baqarah 2:272

You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of God. And whatever you spend of good will be fully repaid to you, and you will not be wronged.

Tafsir al-Jalalayn

And when the Prophet, may God bless him and grant him peace, was forbidden from giving charity to the polytheists so that they would convert to Islam, it was revealed: **You are not responsible for their guidance** meaning the people to enter Islam, you are only responsible for conveying the message **but God guides whom He wills** guiding him to enter it **and whatever you spend of good money it is for yourselves** because its reward is for it **and you do not spend except seeking the countenance of God** meaning His reward and nothing else from the worldly matters, a report with the meaning of prohibition **and whatever you spend of good it will be fully repaid to you** its reward **and you will not be wronged** you will not be deducted from it in any way, and the two sentences are an emphasis on the first

Tafsir al-Suyuti

The Almighty said: **You are not responsible for their guidance.** Al-Nasa'i, Al-Hakim, Al-Bazzar, Al-Tabarani and others narrated on the authority of Ibn Abbas that they were reluctant to submit to their polytheist lineages, so they asked, and he permitted them, so this verse was revealed: **You are not responsible for their guidance**, until His saying: **And you will not be wronged.** Ibn Abi Hatim narrated on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, used to command that charity should only be given to the people of Islam, so the verse: **You are not responsible for their guidance**, was revealed, so he commanded that charity be given to everyone who asked from every religion.

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: It is not your duty, O Muhammad, to guide the polytheists to Islam, so that you prevent them from voluntary charity and do not give them from it, so that they may enter Islam out of their need for it, but God guides whomever He wills of His creation to Islam and grants them success in it, so charity does not prevent them, as:-

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Shu'bah, he said: "The Prophet, may God bless him and grant him peace, did not give charity to the polytheists, so the verse was revealed: 'And you do not spend except seeking the countenance of God,' so he gave charity to them."

Abu Kuraib told us, he said, Abu Dawud told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id

ibn Jubayr, on the authority of Ibn Abbas, who said: They did not submit to their polytheist relatives, so this verse was revealed: **You are not responsible for their guidance, but God guides whom He wills.**

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Saeed bin Jubair, he said: They were afraid to submit to their polytheist relatives, until this verse was revealed: **You are not responsible for their guidance, but God guides whom He wills.**

Muhammad bin Bashar and Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Ja'far bin Iyas, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: They did not submit to their polytheist relatives, so the verse was revealed: **You are not responsible for their guidance, but God guides whom He wills**, and He gave them permission.

Al-Muthanna told us, Suwaid told us, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: There were some people from the Ansar who had relatives and kinship from Qurayza and al-Nadir, and they were afraid to give them charity, and they wanted them to convert to Islam, so the verse was revealed: **You are not responsible for their guidance al-Baqarah 2:17.**

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that some men from among the companions of the Prophet of God, may God bless him and grant him peace, said: Do you give charity to those who are not of our religion?! So God revealed in that regard the Qur'an: **You are not responsible for their guidance.**

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **You are not responsible for their guidance, but God guides whom He wills**, he said: If a Muslim man had a kinship with a polytheist and he was in need, he would not give him charity, saying: He is not of my religion!! So God, the Almighty, revealed: **You are not responsible for their guidance**, the verse.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: "You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves." As for: **You are not responsible for their guidance**, it means the polytheists. As for the spending, it is among its people.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Yaqub Al-Qummi told us, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Sa'id bin Jubayr, he said: "They used to give charity [to the poor of the People of the Covenant, but when the number of poor Muslims increased, the Messenger of God, may God bless him and grant him peace, said: Do not give charity except to the people of your religion. So this verse was revealed," permitting charity to those who are not of the religion of Islam...].

as:-

Surat Al-Baqarah 2:272

You are not responsible for their guidance, but Allah guides whom He wills. And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: **He will repay you, and you will not be wronged**, he said: It is returned to you, so what is your wealth and why do you harm Him and show off to Him? Your spending is only for yourself and seeking the countenance of God, and God will reward you.

Tafsir al-Qurtubi

The Almighty's saying: **You are not responsible for their guidance, but God guides whom He wills**. There are three issues in this:

First: The Almighty's statement: **You are not responsible for their guidance**. This statement is connected to the mention of charity, so it is as if He explained in it the permissibility of giving charity to polytheists. Saeed bin Jubair narrated, without a chain of transmission, on the authority of the Prophet, may God bless him and grant him peace, regarding the reason for this verse, that the Muslims used to give charity to the poor of the People of the Covenant, and when the number of poor Muslims increased, the Messenger of God, may God bless him and grant him peace, said:

Do not give charity except to people of your religion.

This verse was revealed permitting charity to those who are not Muslims. Al-Naqqash said:

"The Prophet, may God bless him and grant him peace, was given alms, and a Jew came to him and said: Give me. The Prophet, may God bless him and grant him peace, said: You have nothing from the alms of the Muslims. The Jew went a short distance away, and this verse was revealed: 'You are not responsible for their guidance.' So the Messenger of God, may God bless him and grant him peace, called him and gave him some." Then God abrogated that with the verse on alms. Ibn Abbas narrated that he said: There were some people from the Ansar who had relatives from Banu Qurayzah and Banu Nadir, and they did not give them alms because they wanted them to convert to Islam if they were in need, so the verse was revealed because of those people. Some commentators narrated that Asma', the daughter of Abu Bakr al-Siddiq, wanted to connect with her grandfather Abu Quhafah, but she refused because he was a disbeliever, so the verse was revealed about that. Al-Tabari narrated that the purpose of the Prophet, may God bless him and grant him peace, in preventing alms was only so that they would convert to Islam and enter the religion, so God Almighty said: 'You are not responsible for their guidance.'" It was said: **You are not responsible for their guidance** is not connected to what came before, so it is apparent in the alms and spending them on the infidels. Rather, it is possible that its meaning is the beginning of a statement.

Second: Our scholars said: This charity that was permitted to them according to what these narrations included is voluntary charity. As for the obligatory

charity, it is not permissible to give it to an unbeliever, because of his saying, peace be upon him:

I have been commanded to take charity from your rich and give it to your poor. Ibn al-Mundhir said: All the scholars I have memorized from have agreed that a non-Muslim is not to be given any zakat on his wealth. Then he mentioned a group of those who explicitly stated this and did not mention any disagreement. Al-Mahdawi said: Muslims are permitted to give the obligatory charity to the polytheists from their relatives because of this verse. Ibn 'Atiyyah said: This is rejected by consensus. And God knows best. Abu Hanifa said: Zakat al-Fitr should be given to them. Ibn al-'Arabi: This is weak and has no basis. Our evidence is that it is an obligatory charity of purification, so it is not given to a non-Muslim like the charity on livestock and on cash. The Prophet (blessings and peace of God be upon him) said:

Save them from asking about this day meaning the day of Eid al-Fitr.

I said: This is because they are busy with the Eid and the Eid prayer, and this is not applicable to the polytheists. It may be permissible to give it to a non-Muslim according to the opinion of those who made it a Sunnah, and this is one of the two opinions in our view, and it is the opinion of Abu Hanifa according to what we mentioned, in view of the generality of the verse regarding righteousness, feeding the poor, and giving charity in general. Ibn Atiyyah said: This ruling is conceivable for Muslims with their dhimmis and with the enslaved from the belligerents.

I said: In the revelation: **And they give food, in spite of their love for it, to the poor, the orphan, and the captive**. The captive in the land of Islam is none other than a polytheist. And God the Almighty said: **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them**. The apparent meaning of these verses necessitates the permissibility of giving charity to them in general, except that the Prophet, may God bless him and grant him peace, singled out the obligatory zakat from it, "because of his saying, may God bless him and grant him peace, to Muadh: Take charity from their rich and give it to their poor." And the scholars agreed on that, as mentioned above. So voluntary charity is given to them if they are in need, and God knows best. Ibn al-'Arabi said: As for the sinful Muslim, there is no disagreement that the zakat al-fitr is given to him unless he abandons the pillars of Islam, such as prayer and fasting, in which case the charity is not given to him until he repents. As for all other sinners, the charity is given to those who commit sins because they are included in the name of Muslims. In Sahih Muslim it says:

A man gave charity to a rich man, a thief, and an adulteress, and his charity was accepted, as will be explained in the verse on charity.

Third: The Almighty's saying: **But God guides whom He wills**, meaning He directs whom He wills. This is a refutation of the Qadarites and groups of the Mu'tazilites, as mentioned above.

God the Almighty said: **And whatever you spend of good is for yourselves, and you do not spend except seeking the countenance of God.** This is a condition and its answer. The good in this verse is money, because it is coupled with the mention of spending, so this indication indicates that it is money. When it is not coupled with something that indicates that it is money, it is not necessary for it to mean money, like the Almighty's saying: **A better place to settle** and His saying: **An atom's weight of good will see it.** And so on. This is to avoid the saying of Ikrimah: Every good in the Book of God the Almighty is money. It was narrated that some scholars used to do a lot of good deeds and then swear that they did not do good to anyone, so he was asked about that and he would say: I only did it for myself, and he would recite: **And whatever you spend of good is for yourselves.** Then God the Almighty explained that the spending that is considered acceptable is that which was seeking His countenance. And seeking is for the one for whom it is done. It was said: It is a testimony from God Almighty to the Companions, may God be pleased with them, that they only spend seeking His face. This is an indication of preference and praise for them. According to the first interpretation, it is a condition for them, and the condition includes others from the nation. The Messenger of God, may God bless him and grant him peace, said to Sa'd ibn Abi Waqqas:

You will not spend anything seeking the pleasure of God Almighty without being rewarded for it, even what you put in your wife's mouth.

The Almighty says: **And whatever you spend in good will be fully repaid to you, and you will not be wronged.** "Will be fully repaid to you" is an emphasis and explanation of His saying: **And whatever you spend in good will be for yourselves.** And the reward for spending will be fully repaid to the spenders, and they will not withhold anything from it, for that withholding would be an injustice to them.

Tafsir Ibn Kathir

Abu Abd al-Rahman al-Nasa'i said: Muhammad ibn Abd al-Salam ibn Abd al-Rahim informed us, al-Faryabi informed us, Sufyan informed us, on the authority of al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: They were reluctant to submit to their polytheist lineages, so they asked and he permitted them, so this verse was revealed: "You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves, and you do not spend except seeking the countenance of God. And whatever you spend of good will be fully repaid to you, and you will not be wronged." And likewise Abu Hudhaifah, Ibn al-Mubarak, Abu Ahmad al-Zubaidi, and Abu Dawud al-Hadrami narrated it on the authority of Sufyan, who is al-Thawri, on his authority. Ibn Abi Hatim said:

Ahmad ibn al-Qasim ibn Atiyah informed us, Ahmad ibn Abd al-Rahman, meaning al-Dashtaki, informed us, my father informed me on the authority of his father, Ash'ath ibn Ishaq informed us on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he used to command that charity should not be given except to the people of Islam, until this verse was revealed: **You are not responsible for their guidance** to the end of it, then he commanded charity after it to everyone who asked you from every religion, and it will come in the words of God Almighty: **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes** the verse, the hadith of Asma' bint al-Siddiq on that.

His saying: **And whatever you spend of good is for yourselves** is like his saying: **Whoever does righteousness, it is for his own soul** and there are many similar examples in the Qur'an.

And his saying, **And you do not spend except seeking the face of God**, Al-Hasan Al-Basri said: The believer's spending is for himself, and the believer does not spend when he spends except seeking the face of God. Ata Al-Khurasani said: It means if you give for the face of God, then you do not care what his work was. This is a good meaning and its gist is that if the one who gives charity for the sake of God, then his reward is upon God, and he is not responsible for the one who did good, or the wicked, or the deserving, or other, and he is rewarded for his intention. The basis for this is the complete verse: **And whatever you spend in good will be repaid to you, and you will not be wronged.** The hadith narrated in the two Sahih on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man said: I will give charity tonight. So he went out with his charity and put it in the hand of an adulteress. The people were talking in the morning: He gave charity to an adulteress. So he said: O God, to You be praise for an adulteress. I will give charity tonight. So he put it in the hand of a rich man. They were talking in the morning: He gave charity tonight to a rich man. He said: O God, to You be praise for a rich man. I will give charity tonight. So he went out and put it in the hand of a thief. They were talking in the morning: He gave charity tonight to a thief. So he said: O God, to You be praise for an adulteress, a rich man, and a thief. So he was brought and it was said to him: As for your charity, it has been accepted, but as for the adulteress Perhaps she will abstain from fornication, perhaps the rich will take heed and spend from what God has given him, and perhaps the thief will abstain from stealing from her."

And His saying, **for the poor who are restricted in the cause of God**, means the emigrants who have devoted themselves to God and His Messenger and have settled in Medina, and they have no means to provide for themselves what would enrich them, and **who are unable to travel throughout the land**, means traveling to seek a livelihood, and traveling throughout the land is traveling. God the Most High said, **And when you travel throughout the land, there is no blame upon you for shortening the prayer**, and God the Most High said,

Surat Al-Baqarah 2:272

You are not responsible for their guidance, but Allah guides whom He wills. And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged.

He knows that there will be among you sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God, the verse.

And his saying, **The ignorant thinks them rich because of their self-restraint**, meaning the ignorant of their situation and condition thinks them rich because of their self-restraint in their clothing, condition, and speech. In this meaning is the hadith agreed upon as authentic on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, "The poor person is not the one who goes around and is satisfied with one or two dates, one or two mouthfuls, or one or two meals. Rather, the poor person is the one who does not find wealth that would make him independent, and no one notices him so that he can be given charity, and he does not ask people for anything." Narrated by Ahmad from the hadith of Ibn Mas'ud as well.

His saying, **You will recognize them by their mark**, meaning by what is apparent to those with understanding of their characteristics, as God Almighty said, **Their mark is on their faces**, and He said, **And you will surely recognize them by the tone of their speech**, and in the hadith in the Sunan, **Beware of the intuition of the believer, for he sees with the light of God**, then he recited, **Indeed in that are signs for those who take signs**.

And his saying: **They do not ask people insistently** means they do not insist in asking and burden people with what they do not need. If he asks and he has enough to do without asking, then he has joined in asking. Al-Bukhari said: Ibn Abi Maryam told us, Muhammad ibn Ja'far told us, Sharik ibn Abi Namir told us that 'Ata' ibn Yasar and 'Abd al-Rahman ibn Abi 'Umrah al-Ansari said: We heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "The poor person is not the one who is satisfied with a date or two, nor a morsel or two. Rather, the poor person is the one who is too modest." Read if you wish, meaning his saying **they do not ask people insistently**. Muslim narrated it from the hadith of Ismail ibn Ja'far al-Madini, from Sharik ibn 'Abdullah ibn Abi Namir, from 'Ata' ibn Yasar alone, from Abu Hurairah with it. Abu 'Abd al-Rahman al-Nasa'i said: 'Ali ibn Hajar told us, Ismail told us, Sharik told us, and he is the son of Abi Namir, from 'Ata' ibn Yasar, from Abu Hurairah with it, from the Prophet, may God bless him and grant him peace. He said: "The poor person is not the one who is satisfied with one or two dates, or one or two mouthfuls, but the poor person is the one who is too modest. Read if you wish, 'They do not ask people insistently.'" Al-Bukhari narrated from the hadith of Shu'bah, on the authority of Muhammad ibn Abi Ziyad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ibn Abi Hatim said: Yunus ibn Abd al-A'la informed us, Ibn Wahb informed us, Ibn Abi Dhi'b informed me, on the authority of Abu al-Walid, on the authority of Abu Hurayrah, that the

Messenger of God, may God bless him and grant him peace, said: **The poor person is not the one who goes around to you and you feed him mouthful by mouthful, but the poor person is the one who is too modest and does not ask people insistently**. Ibn Jarir said: Mu'tamir informed me, on the authority of al-Hasan ibn Malik, on the authority of Salih ibn Suwayd, on the authority of Abu Hurayrah, who said: The poor person is not the one who goes around and is satisfied with one or two mouthfuls, but the poor person is too modest in his house and does not ask people for anything when he is in need. Read if you wish, 'They do not ask people insistently.' Imam Ahmad also said: Abu Bakr al-Hanafi informed us, Abdul Hamid bin Jaafar told us on the authority of his father, on the authority of a man from Muzaynah, that his mother said to him: Why don't you go and ask the Messenger of God, may God bless him and grant him peace, as the people ask him? So I went to ask him and found him standing and giving a sermon, and he was saying: "Whoever seeks chastity, God will make him chaste, and whoever seeks self-sufficiency, God will make him rich, and whoever asks people while he has the equivalent of five aqeeqahs, has indeed asked people persistently." So I said to myself: **A she-camel of mine is better than five aqeeqs, and his slave has another she-camel, which is better than five aqeeqs**. So I went back and did not ask him. Imam Ahmad said: Qutaybah told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, on the authority of his father, who said: My mother sent me to the Messenger of God, may God bless him and grant him peace, to ask him, so I came to him and sat down. He said: He faced me and said: "Whoever seeks self-sufficiency, God will make him rich, and whoever seeks self-sufficiency, God will suffice him, and whoever asks while he has the equivalent of an aqeeqah has indeed been persistent." So I said: **My she-camel, the ruby, is better than an aqeeqah**. So I went back and did not ask him. This is how Abu Dawud and al-Nasa'i narrated it on the authority of Qutaybah. Abu Dawud and Hisham ibn Ammar both added on the authority of Abd al-Rahman ibn Abi Men narrated with his chain of transmission similarly. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, who said: Abu Saeed al-Khudri said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has the value of an ounce is being persistent**. An ounce is forty dirhams. Ahmad said: Waki' told us, Sufyan told us, on the authority of Zaid ibn Aslam, on the authority of 'Ata' ibn Yasar, on the authority of a man from Banu Asad, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks for an ounce or its equivalent has asked persistently**. Imam Ahmad also said: Waki' told us, Sufyan told us, on the authority of Hakim ibn Jubayr, on the authority of Muhammad ibn Abd al-Rahman ibn Yazid, on the authority of his father, on the authority of Abdullah ibn Mas'ud, who said: The

Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has what suffices him, his request will come on the Day of Resurrection as scratches or bruises on his face.** They said: O Messenger of God, what is his sufficiency? He said: **Fifty dirhams or its equivalent in gold.** It was narrated by the four scholars of Sunan from the hadith of Hakim bin Jubayr al-Asadi al-Kufi, and Shu'bah bin al-Hajjaj left it out, and more than one of the imams declared it weak because of this hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad bin Abdullah al-Hadrami told us, Abu Husayn Abdullah bin Ahmad bin Yunus told us, my father told us, Abu Bakr bin Ayyash told us, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, who said: Al-Harith heard from a man from Quraysh in Ash-Sham that Abu Dharr was in need, so he sent him three hundred dinars. He said: Abdullah did not find a man more insignificant to him than me. I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever asks while he has forty has been persistent.** Abu Dharr gave him forty dirhams, forty sheep, and two servants. Abu Bakr bin Ayyash said: He meant two servants. Ibn Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Ibrahim bin Muhammad told us, Abdul-Jabbar told us, Sufyan told us, on the authority of Dawud bin Sabur, on the authority of Amr bin Shu'ayb, on the authority of his father, on the authority of his grandfather. On the authority of the Prophet, may God bless him and grant him peace, he said: **Whoever asks and has forty dirhams is a beggar, and he is like a handful of sand.** He meant sand. Al-Nasa'i narrated it on the authority of Ahmad ibn Sulayman, on the authority of Ahmad ibn Adam, on the authority of Sufyan, who is Ibn Uyyaynah, with a chain of transmission similar to it, saying: **And whatever you spend of good, God is Knowing of it.** That is, nothing of it is hidden from Him, and He will reward him with the most abundant and complete reward on the Day of Resurrection when he will be most in need of it.

And His statement, "Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." This is praise from the Almighty to those who spend in His cause and seeking His pleasure at all times, day and night, and in all circumstances, secretly and publicly, to the point that spending on one's family is also included in that, as it was proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said to Sa'd ibn Abi Waqqas when he visited him sick in the year of the conquest, and in another narration in the year of the Farewell Pilgrimage, **And you will not spend anything seeking thereby the face of God except that you will increase in degree and elevation by it, even what you put in your wife's mouth.** Imam Ahmad said: Muhammad ibn Ja'far and Bahz told us: Shu'bah told us on the authority of 'Adi ibn Thabit, who said: I heard 'Abdullah ibn Yazid al-Ansari narrating on the authority of Abu Mas'ud, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, that he said: **If a Muslim spends on his family something, expecting reward from God, it is considered charity for him.** They both included it on the authority of Shu'bah. Ibn Abi Hatim said: Abu Zur'ah told us, Sulayman ibn 'Abd

al-Rahman told us, Muhammad ibn Shu'ayb told us, who said: I heard Sa'id ibn Yasar on the authority of Yazid ibn 'Abdullah ibn 'Urayb al-Maliki, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: This verse was revealed about the owners of horses: **Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord.** Habash al-San'ani said on the authority of Ibn Shihab, on the authority of Ibn Abbas, regarding this verse, he said: They are those who feed horses in the way of God. Ibn Abi Hatim narrated it, then he said: And it was also narrated on the authority of Abu Umamah, Saeed bin al-Musayyab, and Makhul. Ibn Abi Hatim said: Abu Saeed al-Ashja told us, Yahya bin Yaman told us on the authority of Abdul-Wahhab bin Mujahid, on the authority of Ibn Jubayr, on the authority of his father, he said: Ali had four dirhams, so he spent one dirham at night, one dirham during the day, one dirham secretly, and one dirham openly, so the verse was revealed: **Those who spend their wealth by night and by day, secretly and publicly.** And Ibn Jarir narrated it on the authority of Abdul-Wahhab bin Mujahid, and it is weak, but Ibn Mardawayh narrated it from another chain of transmission on the authority of Ibn Abbas, that it was revealed regarding Ali bin Abi Talib, and his statement: **Then they will have their reward with their Lord** means on the Day of Resurrection for what they did of spending in acts of obedience. **And there is no fear concerning them, nor will they grieve.** Its interpretation was presented above.

Fath al-Qadir

His statement: 272- **You are not responsible for their guidance** meaning it is not your duty to make them guided and accepting what they are commanded and forbidden from **but God guides whom He wills** guidance that leads him to what is required, and this sentence is parenthetical and contains a shift, and the reason for which it was revealed will be explained, and what is meant by his statement: **of good** is everything that is true to the name of good, whatever it may be, and it is related to something omitted: meaning whatever you spend, whatever it may be of good, then he explained that the spending that is considered acceptable is only what is seeking the face of God, the Most High: meaning seeking the face of God. And his statement: **will be paid back to you** meaning: its reward and recompense in the manner previously mentioned of doubling.

Tafsir al-Baghawi

272. **You are not responsible for their guidance.** Al-Kalbi said that the reason for the revelation of this verse is that some Muslims had relatives and in-laws among the Jews and they used to spend on them before they converted to Islam. When they converted to Islam, they were reluctant to spend on them and wanted them to convert to Islam. Saeed bin Jubair said: They used to give charity to the poor of the People of the Covenant. When the poverty of the Muslims increased, the Messenger of God, may God bless him

Surat Al-Baqarah 2:272

You are not responsible for their guidance, but Allah guides whom He wills. And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged.

and grant him peace, forbade giving charity to the polytheists so that need would lead them to enter Islam. So His statement, **You are not responsible for their guidance**, was revealed, preventing them from giving charity so that they would enter Islam because of their need for it. **But God guides whom He wills**, and he meant by it the guidance of success. As for the guidance of explanation and calling, it was up to the Messenger of God, may God bless him and grant him peace, so they gave it to them after the revelation of the verse.

And whatever you spend of good meaning money **is for yourselves** meaning you do it for yourselves **and you do not spend except seeking the face of God** and **whatever you spend of good** is a condition like the first, and that is why the letter *nun* was deleted from them **is repaid to you** meaning its reward is provided for you, and its meaning is: it is paid to you, and that is why *except* was included in it **and you are not wronged** you are not deducted from the reward in any way, and this is in voluntary charity, God the Most High has permitted it to be given to the people of Islam and the people of the covenant, but as for the obligatory charity, it is not permissible to give it except to the Muslims, and they are the people of the two shares mentioned in Surat At-Tawbah.

for what is obligatory, it is not permissible to spend it on the disbelievers. **And you will not be wronged** meaning you will not reduce the reward for your spending.

Tafsir al-Baidawi

272- **You are not responsible for their guidance** You are not required to make people guided, but you are responsible for guidance and urging them to do good deeds, and forbidding them from doing evil deeds such as showing off, harming others, and spending evil deeds. **But God guides whom He wills** is clear that guidance is from God Almighty and by His will, and that it is specific to some people and not others. **And whatever you spend of good** of known spending and **is for yourselves** it is for yourselves and no one else will benefit from it, so do not show off to it and do not spend evil deeds. **And you do not spend except seeking the countenance of God** is a state, and it is as if he said and whatever you spend of good is for yourselves, not spending except seeking the countenance of God and seeking His reward. Or it is a conjunction to what came before it, meaning your spending is only for seeking His countenance, so why do you show off with it and spend evil deeds. It was said: negation in the sense of prohibition. **And whatever you spend in good will be repaid to you in full** its reward is multiplied many times over, so it is a confirmation of the previous condition, or what is left for the spender in response to the saying of the Prophet (peace and blessings of God be upon him): **O God, grant to the spender a replacement, and to the withholder a loss**. It was narrated that some Muslims had in-laws and foster parents among the Jews, and they used to spend on them, but when they converted to Islam they hated to benefit them, so this was revealed. This is not in relation to what is obligatory, as

Surat al-Baqarah 2:273

For the poor who are restricted in the cause of God, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, God is Knowing of it.

Tafsir al-Jalalayn

For the poor is the predicate of a deleted subject, meaning the alms **who are restricted in the cause of God** meaning they confined themselves to jihad, it was revealed about the people of the Suffa, who were four hundred of the emigrants who were assigned to learn the Qur'an and go out with the raiding parties **who are unable to travel in the land** for trade and livelihood because they were busy with jihad **the ignorant one thinks them** in their condition **rich because of their self-restraint** meaning because of their self-restraint from asking and leaving it **you will recognize them** O addressee **by their mark** their sign of humility and the effect of effort **they do not ask people** anything, so they are persistent *persistently* meaning they do not ask at all, so they do not persist, which is insistence **and whatever you spend of good - indeed, God is Knowing of it** so it is a reward for it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: As for his statement: **For the poor who are restricted in the cause of God**, it is a statement from God the Almighty about the way and purpose of spending. The meaning of the statement is: Whatever good you spend, it is for yourselves. You spend for the poor who are restricted in the cause of God.

The lam in *al-fuqara* is returned to the place of the lam in *fa-lan-fakura* as if he said: **And whatever you spend of good** - meaning: whatever you give in charity of money is for the poor who are restricted in the way of God. So when he interrupted the speech with his saying: *fa-lan-fakura* and inserted the fa' which is the answer to the condition in it, he left repeating it in his saying: *fa-l-fuqara* since the meaning of the speech was understood, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: "You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves." As for **You are not responsible for their guidance**, it means the polytheists. As for the expenditure, he explained its people and said: **For the poor who are restricted in the cause of God**.

It was said: These poor people whom God mentioned in this verse are the poor immigrants in general, not other poor people.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **For the poor who are restricted in the cause of God**, the emigrants of Quraysh in Medina with the Prophet, may God bless him and grant him peace, he ordered charity to be given to them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, regarding his statement: **For the poor who are restricted in the cause of God** the verse, he said: They are the poor immigrants in Medina.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **For the poor who are restricted in the cause of God**, he said: The poor immigrants.

Abu Ja'far said: God Almighty means by that: Those whose jihad against their enemy has made them confine themselves and prevent them from acting, so they are unable to act.

We have previously demonstrated that the meaning of confinement is that a man confined by his illness, poverty, or his struggle against his enemy, or other ailments, is brought to a state in which he prevents himself from acting on his causes, as was sufficient in what has been previously stated.

The interpreters differed in their interpretation of this.

Some of them said something similar to what we said.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Those who are confined in the way of God**, he said: They confined themselves in the way of God for the sake of conquest.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **For the poor who are restricted in the cause of God**, he said: The entire land was unbelief, no one could go out seeking from the bounty of God, if he went out he would go out in unbelief, and it was said: The entire land was at war with the people of this country, and they did not go in any direction except that they had an enemy in it, so God the Almighty said: **For the poor who are restricted in the cause of God**, the verse, they were here in the cause of God.

Others said: Rather, the meaning of this is: those whom the polytheists besieged and prevented them from moving.

Who said that?

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **For the poor who were confined in the way of God**, the polytheists confined them in Medina.

Abu Ja'far said: If the interpretation of the verse was as al-Suddi interpreted it, the speech would have been: for the poor who were confined in the way of God, but it is *confined*, so that indicates that it was their fear of

Surat Al-Baqarah 2:273

For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it.

the enemy that caused these poor people to be in the state in which they confined themselves - while they were in the way of God - not that the enemy was the one who confined them.

It is said of someone who is imprisoned by the enemy: the enemy has besieged him. If the man is imprisoned out of fear of the enemy, it is said: the fear of the enemy has besieged him.

Abu Ja`far said: By that, may His praise be glorified, He means: They are unable to move about in the land or travel in the countries, seeking a livelihood and seeking earnings, so they do not need charity, for fear of the enemy and fear for themselves from them, as:

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **They are unable to travel on earth**, they confined themselves in the path of God to the enemy, so they are unable to trade.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **They are not able to travel throughout the land**, meaning trade.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, his statement, **They are unable to travel throughout the land**, was that one of them was unable to go out seeking God's bounty.

Abu Ja`far said: What he means by that is: **The ignorant person** of their situation and condition **thinks they are rich** because of their abstinence from asking, and their refraining from exposing themselves to what is in people's hands, out of their patience in the face of hardship and distress, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **The ignorant think they are rich**, meaning: The ignorant thinks they are rich because of their self-restraint.

What he means by his saying: **from chastity** is that he refrains from asking people for money.

It is the action of abstinence from something, and abstinence from something means leaving it, as Ru`bah said:

So he forgave her secrets after the honey

Meaning: innocent and avoided.

Abu Ja`far said: By that, the Most High means: **You will know them**, O Muhammad, **by their mark**, meaning by their signs and traces, from the words of God Almighty: **Their mark is on their faces from the traces of prostration** (al-Fath 48:29). This is the language of the Quraysh. Some Arabs say: **By their mark**, extending it. As for Thaqeef and some of Asad, they say: **By their mark**, and from that is the saying of the poet:

A young man whom God has blessed with beauty, with a features that are not difficult for the eye to see.

The people of interpretation differed regarding the mark that God Almighty said was for these poor people whose characteristics He described, and that they are known by it.

Some of them said: It is humility and modesty.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **You will recognize them by their mark**, he said: humility.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Ibn Abi Ja`far told us, on the authority of his father, on the authority of Layth, he said: Mujahid used to say: It is humility.

Others said: He meant by that: You can recognize them by the signs of poverty and the need on their faces.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **You will recognize them by their mark**, by the mark of poverty upon them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja`far told us, on the authority of his father, on the authority of Al-Rabi`, regarding his statement: **You will recognize them by their mark**, he said: You will recognize in their faces the effort and need.

Others said: The meaning of this is: You can recognize them by the shabbiness of their clothes. They said: Hunger is hidden.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **You will recognize them by their appearance**, he said: The appearance is the shabbiness of their clothes. And hunger was hidden from the people, and the clothes they went out in could not be hidden from the people.

Abu Ja`far said: The most correct of the statements in this regard is to say: God the Almighty informed His Prophet, may God bless him and grant him peace, that He knows them by their signs and the traces of need in them. The Prophet, may God bless him and grant him peace, would recognize those signs and traces from them when he saw them with his own eyes, so he would recognize them and his companions by them, just as one recognizes a sick person and knows that he is sick by seeing them. It is possible that those marks were due to humility on their part, or that they were the signs of need and distress, or that they were the shabbiness of their clothes, or that they were all of these. The signs of need and the traces of distress in a person are recognized and known to be from need and

distress by seeing them, not by description. This is because a sick person may become sick in some of his illnesses, similar to the effects of effort from poverty and need. A rich person with a lot of money may wear shabby clothes, so he dresses like the needy, so there is no indication in any of that by description that the one described is sick and needy. Rather, this is known by seeing them by their marks as God described, similar to what is known that he is sick by seeing them, without describing him by his description.

Abu Jaafar said: It is said: The questioner was persistent in his question, if he was insistent, so he is persistent in it.

If someone says: Did these people ask people without insistence?

It was said: It is not permissible that they were asking people for something in the form of charity, whether insistently or not. This is because God the Almighty described them as people of chastity, and that they were only known by their appearance. So if asking was their custom, then their characteristic would not have been chastity, and the Prophet, may God bless him and grant him peace, would not have needed to know that they knew by evidence and signs, and the apparent question would have indicated their condition and their situation.

In the report that:-

Bishr narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada, on the authority of Hilal bin Hisn, on the authority of Abu Saeed Al-Khudri, he said, "Once we were in need, so it was said to me: Why don't you go to the Messenger of God (peace and blessings of God be upon him) and ask him! So I went to him, my neck bowed, and the first thing he told me was: Whoever seeks chastity, God will grant him chastity, and whoever seeks independence, God will grant him independence, and whoever asks us, we will not withhold anything from him and we will find it." He said: "Then I came back to myself and said: Should I not seek chastity so that God may grant me chastity? So I came back, and I did not ask the Messenger of God (peace and blessings of God be upon him) for anything after that, until the world turned against us and drowned us, except for those whom God protected."

Clear evidence that chastity is a meaning that negates the meaning of the question from one person, and that whoever is described as chaste is not described as a question, whether insistently or not.

If someone says: If the matter is as you described, then what is the point of his saying: **They do not ask people insistently**, when they do not ask people insistently or otherwise.

It was said to him: The reason for that is that when God Almighty mentioned them as being chaste, and made known to His servants that they are not people of begging in any way by His saying: **The ignorant think them rich because of their self-restraint**, and that they are only known by their appearance, He increased His servants' clarification of their matter and good praise of them, by denying the greed and humility that is found in those who are persistent in begging,

from them.

Some of those who said this would say: This is similar to the saying: I have rarely seen anyone like so-and-so! Perhaps he has never seen anyone like him or anyone comparable to him.

And similar to what we said about the meaning of insistence, the people of interpretation said.

Who said that?

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **They do not ask people insistently**, he said: They do not insist in asking.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **They do not ask people insistently**, he said: He is the one who is insistent in asking.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **They do not ask people insistently**, he mentioned to us "that the Prophet of God, may God bless him and grant him peace, used to say: God loves the forbearing, rich, self-restrained person, and hates the rich, obscene, vulgar, importunate beggar," he said: And he mentioned to us "that the Prophet of God, may God bless him and grant him peace, used to say: God, the Almighty, hates three things for you: idle talk, wasting wealth, and asking too much." So if you wish, you will see him gossiping all day and at the beginning of his night, until he is found as a corpse on his bed, God will not give him a share of his day or night. And if you wish, you will see him with wealth [spending it] on his desires, pleasures, and amusements, and diverting it from the right of God, and that is wasting wealth. And if you wish, you will see him spreading his arms, asking people in his hands, and if he is given, he is excessive in praising them, and if he is prevented, he is excessive in criticizing them...

Tafsir al-Qurtubi

It contains ten issues:

The first: The Almighty's saying: **For the poor**. The *lam* is related to His saying: **And whatever you spend of good**. It was said: With an omitted word, the meaning of which is spending or charity for the poor. Al-Suddi, Mujahid and others said: What is meant by these poor are the poor emigrants from Quraysh and others, then the verse includes everyone who fell under the description of the poor throughout time. The poor emigrants were specifically mentioned because there were no one else there but them, and they were the people of the Suffa, and they were about four hundred men. This is because they used to present the poor to the Messenger of God, may God bless him and grant him peace, and they had no family or money, so a Suffa was built for them in the mosque of the Messenger of God, may God bless him and grant him peace, and they were called: the people of the Suffa. Abu Dharr said:

"I was one of the people of the Suffa, and when evening came, we would go to the door of the

Surat Al-Baqarah 2:273

For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it.

Messenger of God, may God bless him and grant him peace, and he would order each man to go with another man, and ten or less of the people of the Suffa would remain, and the Prophet, may God bless him and grant him peace, would be brought his dinner, and we would eat dinner with him. Then when we finished, the Messenger of God, may God bless him and grant him peace, would say: Sleep in the mosque."

Al-Tirmidhi narrated on the authority of Al-Bara' bin Azib:

And do not aim towards that which is bad therefrom, spending [in charity]. He said: It was revealed about us, the Ansar. We were owners of palm trees. A man would bring from his palm trees according to their abundance or scarcity, and a man would bring a large or small qanū and hang it in the mosque. The people of Suffah did not have food, so when one of them was hungry, he would bring a qanū and hit it with his stick, and some unripe dates would fall and he would eat. Some people who did not desire good would bring a qanū with husks and chaff in it, or a broken qanū and would hang it in the mosque. So God revealed: "O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim towards that which is bad therefrom, spending [in charity] while you would not take it [in charity] except with closed eyes." He said: If one of you were given a gift equal to what he gave him, he would not take it except with closed eyes and shyness. He said: "So after that, a man would bring the best of what he had. He said: This is a good, strange, and authentic hadith. Our scholars said: They **may God be pleased with them** were in the mosque out of necessity, and they ate from the charity out of necessity. When God granted victory to the Muslims, they no longer needed that condition and left, then they became kings and rulers. Then God, the Exalted, explained the conditions of those poor emigrants that necessitated compassion towards them, saying: **Those who were confined in the cause of God**, meaning they were confined and prevented. Al-Qatada said: Where is Zaid: **Confined in the cause of God?** They confined themselves from managing their livelihoods for fear of the enemy. That is why God, the Exalted, said: **They are unable to travel throughout the land**, because the entire country was complete disbelief. This was in the early days of Islam. Their actions prevented them from earning money through jihad, and the disbelievers' denial of their Islam prevented them from engaging in trade, so they remained poor. It was said: The meaning of **They are unable to travel throughout the land** is because they had committed themselves to jihad. The first is more apparent. And God knows best.

The second: **The ignorant think them rich because of their self-restraint.** That is, because of their shrinking, abandoning asking for, and relying on God, such that the ignorant thinks them rich. This is evidence that the term poverty may be given to someone who has valuable clothing, and this does not prevent zakat from being given to him. God Almighty's command was

decreed to give to these people, and they were among the emigrants who fought with the Messenger of God, may God bless him and grant him peace, neither sick nor blind. Self-restraint is a verb, and it is an exaggerated construction from 'afa 'an al-shay' if he refrained from it and refrained from seeking it. Qatada and others interpreted this meaning. Opening the seen and breaking it are two languages in yahisbahum. Abu 'Ali said: Opening is more correct, because the 'ayn of the past tense is broken, so its rule is to come open in the present tense. Reading with the kasra is good, because it is heard, even if it is an anomaly from the rule. The *min* in his statement: **from self-restraint** is for the beginning of the goal. It was said to clarify the type.

Third: The Almighty's statement: **You will recognize them by their mark** is evidence that the mark has an effect on the consideration of the one who appears to have that mark, so if we see a dead person in the land of Islam wearing a belt and he is not circumcised, he is not buried in the Muslim cemetery. This takes precedence over the ruling on the land according to the majority of scholars, including the statement of the Almighty: **And you will surely recognize them by the tone of their speech.** The verse indicates the permissibility of giving charity to someone who has clothes, clothing, and adornment. The scholars agreed on this, although they differed after that about the amount that he should take if he is in need. Abu Hanifa considered the amount on which zakat is due, al-Shafi'i considered the sustenance of a year, Malik considered forty dirhams, and al-Shafi'i does not give zakat to someone who earns a living.

Seema *short*: the mark, and it can be extended to say seema. Scholars have differed in identifying it here. Mujahid said: it is humility and modesty. As-Suddi: the traces of poverty and need on their faces and the lack of blessings. Ibn Zayd: the shabbiness of their clothes. Some people said, and Makki narrated it: the trace of prostration. Ibn Atiyyah: this is good, because they were free and trusting, and had nothing to do in most cases except prayer, so the trace of prostration was on them.

I said: This mark, which is the trace of prostration, was shared by all the Companions, may God be pleased with them, as God Almighty informed us at the end of the conquest with His saying: **Their mark is on their faces from the trace of prostration.** There is no difference between them and others. So nothing remains except that the mark is the trace of poverty and need, or the trace of prostration is greater, so they were known by the yellowness of their faces from standing at night and fasting during the day. And God knows best. As for humility, its place is in the heart and the rich and the poor share in it. So nothing remains except what we have chosen, and the Grantor of success is God.

Fourth: The Almighty's saying: **They do not ask people insistently.** A source in the place of a state, meaning swearing. It is said: *al-hafā* and *ah-hafā* are the same. It is also said:

The jury has no such response

The derivation of the word *lihaaf* comes from the word *lihaaf*, and it was named thus because it includes all aspects of the request in the question, just as the word *lihaaf* includes covering. That is, this questioner asks everyone with his question, so he presses them. From this is the saying of Ibn Ahmar:

He kept covering them with his cloak and covering them with his thick blanket.

The male ostrich describes incubating eggs with its wings. Its wings are like a blanket, and it is soft yet thick. Al-Nasa'i and Muslim narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

"The poor man is not the one who is satisfied with one or two dates, or one or two mouthfuls. Rather, the poor man is the one who is too modest to ask people for anything." Read if you wish, **He does not ask people importunately.**

Fifth: The scholars differed regarding the meaning of his statement: **They do not ask people insistently**, with two opinions. Some of them, including al-Tabari and al-Zajaj, said: The meaning is that they do not ask at all, and this is on the basis that they are completely abstaining from asking, and this is the opinion of the majority of commentators, and abstinence is a fixed characteristic of them, meaning that they do not ask people insistently or otherwise. Some of them said: What is meant is the negation of insistence, meaning that they ask without insistence, and this is what is understood first, meaning that they ask without being insistent. This is a warning about the bad state of those who ask people insistently. The imams narrated, and the wording is from Muslim, on the authority of Mu'awiyah ibn Abi Sufyan, who said: The Messenger of God, may God bless him and grant him peace, said:

Do not insist in asking, for by God, if any of you asks me for something and I give him something from him while he is reluctant to do so, then he will be blessed in what I give him. In Al-Muwatta', on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of a man from Banu Asad, he said:

"My family and I stopped at Baqi' al-Gharqad and my family said to me: Go to the Messenger of God (peace and blessings of God be upon him) and ask him for something to eat for us. They started mentioning their need, so I went to the Messenger of God (peace and blessings of God be upon him) and found a man begging him and the Messenger of God (peace and blessings of God be upon him) said: I do not have anything to give you. The man turned away from him angry and said: By my life, you give to whomever you wish! The Messenger of God (peace and blessings of God be upon him) said: He gets angry with me if I do not have anything to give to whoever among you asks and has an ounce or its equivalent, he has asked persistently." Al-Asadi said: I said: A she-camel is better for us than an ounce. Malik said: An ounce is forty dirhams. He said: So I went back and did not ask him. After that, he came to the Messenger of God (peace and blessings of God be upon him) with barley and raisins and he divided some of it for us. May God

enrich us." Ibn Abd al-Barr said: This is how Malik narrated it, and Hisham ibn Sa'd and others followed him. It is an authentic hadith. The ruling on a companion who is not named is not the same as the ruling on someone below him who is not named, according to the scholars, because the criticism is removed from all of them and their justice is proven. This hadith indicates that asking is disliked for someone who has an ounce of silver. So whoever asks and has this limit, number, and amount of silver or what takes its place and is equivalent to it, then he is being harsh. I do not know of any scholar who does not dislike asking for someone who has this amount of silver or its equivalent in gold, based on the apparent meaning of this hadith. And whatever comes to him without asking, it is permissible for him to eat it if it is not from zakat. This is something about which I do not know of any difference of opinion. If it is from zakat, then there is a difference of opinion about it, and its explanation will come in the verse on charity, God willing.

Sixth: Ibn Abd al-Barr said: Among the best of what has been narrated from the answers of the jurists regarding the meanings of begging, its abhorrence, and the doctrine of the pious people regarding it is what al-Athram narrated on the authority of Ahmad ibn Hanbal, who said: A delegation was asked about begging, when is it permissible? He said: If he does not have what will provide him with lunch and dinner, according to the hadith of Sahl ibn al-Hanzaliyyah. It was said to Abu Abdullah: What if he is forced to beg? He said: It is permissible for him if he is forced. It was said to him: What if he refrains? He said: That is better for him. Then he said: I do not think anyone dies of hunger! May God provide for him. Then he mentioned the hadith of Abu Saeed al-Khudri:

Whoever seeks chastity, God will grant him chastity. And the hadith of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, who said to him:

Be chaste. Abu Bakr said: I heard him ask about a man who does not have anything. Should he ask people or eat carrion? He said: Should he eat carrion while he has someone to ask him? This is abhorrent. He said: And I heard him ask him: Can a man ask for someone else? He said: No, but he turns away. Like:

The Prophet, may God bless him and grant him peace, said when some barefoot, naked, leopard-skinned people came to him, **Give charity**, and he did not say, **Give them**. Abu Omar said: The Prophet, may God bless him and grant him peace, said:

Intercede and you will be rewarded. This includes asking someone else for intercession. And God knows best. He said:

Is there no man who will give charity to this man? Abu Bakr said: It was said to him - meaning Ahmad bin Junbal - **What if a man mentions a man and says that he is in need?** He said: This is an insinuation and there is nothing wrong with it. The point is that he should say, **Give him**. Then he said: I do not like it when a man asks for himself, so how about someone else? Insinuation here is more pleasing to me.

Surat Al-Baqarah 2:273

For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it.

I said: Abu Dawood, Al-Nasa'i, and others narrated:

Al-Faraasi said to the Messenger of God, may God bless him and grant him peace: **Ask, O Messenger of God?** He said: **No, and if you are a questioner, then ask the righteous.** So the Messenger of God, may God bless him and grant him peace, permitted asking people of virtue and righteousness when there is a need for that, and if he directs his need to God, then that is higher. Ibrahim bin Adham said: Asking people for needs is a veil between you and God, the Most High, so fulfill your need through the One who has the power to harm and benefit, and let your refuge be to God, the Most High, and God will suffice you from everything else, and you will live happily.

Seventh: If something comes to him without him asking, then he has the right to accept it and not reject it, because it is a provision that God has provided for him. Malik narrated on the authority of Zaid bin Aslam on the authority of Ata bin Yasar:

"The Messenger of God, may God bless him and grant him peace, sent a gift to Umar ibn al-Khattab, but he returned it. The Messenger of God, may God bless him and grant him peace, said to him: Why did you return it? He said: O Messenger of God, did you not tell us that it is better for one of us not to take anything? The Messenger of God, may God bless him and grant him peace, said: That is only due to asking. As for what is not from asking, it is only a provision that God has provided for you." Umar ibn al-Khattab said: By the One in Whose hand is my soul, I do not ask anyone for anything and he does not bring me anything without asking for it, so I take it. This is a clear text. Muslim narrated in his Sahih, and al-Nasa'i in his Sunan, and others, on the authority of Ibn Umar, who said: I heard Umar say:

"The Prophet, may God bless him and grant him peace, used to give me money, and I would say: Give it to someone who is in need of it more than me. Once he gave me money, and I said: Give it to someone who is in need of it more than me. The Messenger of God, may God bless him and grant him peace, said: Take it, and whatever of this money comes to you while you are not in need or asking, take it, and whatever does not, do not pursue it yourself." An-Nasa'i added after his saying: **Take it**, and give it as a loan or give it in charity. Muslim narrated from the hadith of Abdullah ibn al-Sa'di al-Maliki:

On the authority of Umar, the Messenger of God, may God bless him and grant him peace, said to me: **If you are given something without asking, then eat and give in charity.** This is a sound hadith of Malik, mursal. Al-Athram said: I heard Abu Abdullah Ahmad ibn Hanbal being asked about the saying of the Prophet, may God bless him and grant him peace:

What came to you without asking or seeking, which seeking did he mean? He said: If you seek it and say: Perhaps he is sending it to me in your heart. It was said to him: And if he does not present it? He said: Yes,

it is in the heart. It was said to him: This is severe! He said: And if it is severe, then it is like this. It was said to him: If the man did not accustom me to sending something to me, but he presented it to my heart and I said: Perhaps he is sending it to me. He said: This is seeking. But if it came to you without you expecting it and it did not cross your heart, then now there is no seeking. Abu Omar said: Seeking in idle talk is raising the head to what is desired and desired, and that a person is cheerful and seeks it. What Ahmad said in interpreting seeking is restriction and severity, and in my opinion it is far-fetched, because God the Almighty has overlooked for this nation what their souls have spoken about as long as the tongue has not uttered it or need has done it. As for what the heart believes of sins, other than disbelief, then it is nothing until it is acted upon, and the thoughts of the soul are overlooked by consensus.

Eighth: Insisting on a question and insisting on it when one does not need it is forbidden and not permissible. The Messenger of God, may God bless him and grant him peace, said:

Whoever asks people for their money in order to increase it is asking for burning coals, so let him ask for little or ask for a lot. Narrated by Abu Hurairah and included by Muslim. On the authority of Ibn Umar, the Prophet, may God bless him and grant him peace, said:

The question will not cease to be with one of you until he meets God without a shred of flesh on his face. Narrated by Muslim as well.

Ninth: If the questioner is in need, there is no harm in him repeating the question three times as an excuse and warning, but it is better to leave it. If the person being asked knows about that and is able to do what he asked for, then he must give it to him. But if he is ignorant of it, then he should give it to him for fear that he may be sincere in his question and he will not succeed in rejecting him.

Tenth: If he was in need of something to perform the Sunnah prayer with, such as wearing a garment to wear on Eid and Friday prayers, Ibn al-Arabi said, "I heard a man in the Caliph's Mosque in Baghdad say: 'This is your brother who attends Friday prayers with you, but he does not have any clothes to perform the Sunnah prayer with on Friday.' Then, on the next Friday, I saw other clothes on him, and it was said to me: 'Abu al-Tahir al-Barsani gave him these clothes,' and he was praised."

Tafsir Ibn Kathir

Abu Abd al-Rahman al-Nasa'i said: Muhammad ibn Abd al-Salam ibn Abd al-Rahim informed us, al-Faryabi informed us, Sufyan informed us, on the authority of al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, on the

authority of Ibn Abbas, who said: They were reluctant to submit to their polytheist lineages, so they asked and he permitted them, so this verse was revealed: "You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves, and you do not spend except seeking the countenance of God. And whatever you spend of good will be fully repaid to you, and you will not be wronged." And likewise Abu Hudhaifah, Ibn al-Mubarak, Abu Ahmad al-Zubaidi, and Abu Dawud al-Hadrami narrated it on the authority of Sufyan, who is al-Thawri, on his authority. Ibn Abi Hatim said: Ahmad ibn al-Qasim ibn Atiyah informed us, Ahmad ibn Abd al-Rahman, meaning al-Dashtaki, informed us, my father informed me on the authority of his father, Ash'ath ibn Ishaq informed us on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he used to command that charity should not be given except to the people of Islam, until this verse was revealed: **You are not responsible for their guidance** to the end of it, then he commanded charity after it to everyone who asked you from every religion, and it will come in the words of God Almighty: **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes** the verse, the hadith of Asma' bint al-Siddiq on that.

His saying: **And whatever you spend of good is for yourselves** is like his saying: **Whoever does righteousness, it is for his own soul** and there are many similar examples in the Qur'an.

And his saying, **And you do not spend except seeking the face of God**, Al-Hasan Al-Basri said: The believer's spending is for himself, and the believer does not spend when he spends except seeking the face of God. Ata Al-Khurasani said: It means if you give for the face of God, then you do not care what his work was. This is a good meaning and its gist is that if the one who gives charity for the sake of God, then his reward is upon God, and he is not responsible for the one who did good, or the wicked, or the deserving, or other, and he is rewarded for his intention. The basis for this is the complete verse: **And whatever you spend in good will be repaid to you, and you will not be wronged**. The hadith narrated in the two Sahihs on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man said: I will give charity tonight. So he went out with his charity and put it in the hand of an adulteress. The people were talking in the morning: He gave charity to an adulteress. So he said: O God, to You be praise for an adulteress. I will give charity tonight. So he put it in the hand of a rich man. They were talking in the morning: He gave charity tonight to a rich man. He said: O God, to You be praise for a rich man. I will give charity tonight. So he went out and put it in the hand of a thief. They were talking in the morning: He gave charity tonight to a thief. So he said: O God, to You be praise for an adulteress, a rich man, and a thief. So he was brought and it was said to him: As for your charity, it has been accepted, but as for the adulteress Perhaps she will abstain from fornication, perhaps the rich will take heed and spend from what God has given him, and perhaps the thief will abstain from stealing

from her."

And His saying, **for the poor who are restricted in the cause of God**, means the emigrants who have devoted themselves to God and His Messenger and have settled in Medina, and they have no means to provide for themselves what would enrich them, and **who are unable to travel throughout the land**, means traveling to seek a livelihood, and traveling throughout the land is traveling. God the Most High said, **And when you travel throughout the land, there is no blame upon you for shortening the prayer**, and God the Most High said, **He knows that there will be among you sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God**, the verse.

And his saying, **The ignorant thinks them rich because of their self-restraint**, meaning the ignorant of their situation and condition thinks them rich because of their self-restraint in their clothing, condition, and speech. In this meaning is the hadith agreed upon as authentic on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, "The poor person is not the one who goes around and is satisfied with one or two dates, one or two mouthfuls, or one or two meals. Rather, the poor person is the one who does not find wealth that would make him independent, and no one notices him so that he can be given charity, and he does not ask people for anything." Narrated by Ahmad from the hadith of Ibn Mas'ud as well.

His saying, **You will recognize them by their mark**, meaning by what is apparent to those with understanding of their characteristics, as God Almighty said, **Their mark is on their faces**, and He said, **And you will surely recognize them by the tone of their speech**, and in the hadith in the Sunan, **Beware of the intuition of the believer, for he sees with the light of God**, then he recited, **Indeed in that are signs for those who take signs**.

And his saying: **They do not ask people insistently** means they do not insist in asking and burden people with what they do not need. If he asks and he has enough to do without asking, then he has joined in asking. Al-Bukhari said: Ibn Abi Maryam told us, Muhammad ibn Ja'far told us, Sharik ibn Abi Namir told us that 'Ata' ibn Yasar and 'Abd al-Rahman ibn Abi 'Umr al-Ansari said: We heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "The poor person is not the one who is satisfied with a date or two, nor a morsel or two. Rather, the poor person is the one who is too modest." Read if you wish, meaning his saying **they do not ask people insistently**. Muslim narrated it from the hadith of Ismail ibn Ja'far al-Madini, from Sharik ibn 'Abdullah ibn Abi Namir, from 'Ata' ibn Yasar alone, from Abu Hurairah with it. Abu 'Abd al-Rahman al-Nasa'i said: 'Ali ibn Hajar told us, Ismail told us, Sharik told us, and he is the son of Abi Namir, from 'Ata' ibn Yasar, from Abu Hurairah with it, from the Prophet, may God bless him and grant him peace. He said: "The poor person is not the one who is satisfied with one or two dates, or one or two mouthfuls, but the poor person is the one who is too modest. Read if you wish, 'They do not ask people insistently.'" Al-Bukhari narrated from the

Surat Al-Baqarah 2:273

For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it.

hadith of Shu'bah, on the authority of Muhammad ibn Abi Ziyad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ibn Abi Hatim said: Yunus ibn Abd al-A'la informed us, Ibn Wahb informed us, Ibn Abi Dhi'b informed me, on the authority of Abu al-Walid, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The poor person is not the one who goes around to you and you feed him mouthful by mouthful, but the poor person is the one who is too modest and does not ask people insistently.** Ibn Jarir said: Mu'tamir informed me, on the authority of al-Hasan ibn Malik, on the authority of Salih ibn Suwayd, on the authority of Abu Hurayrah, who said: The poor person is not the one who goes around and is satisfied with one or two mouthfuls, but the poor person is too modest in his house and does not ask people for anything when he is in need. Read if you wish, 'They do not ask people insistently.' Imam Ahmad also said: Abu Bakr al-Hanafi informed us, Abdul Hamid bin Jaafar told us on the authority of his father, on the authority of a man from Muzaynah, that his mother said to him: Why don't you go and ask the Messenger of God, may God bless him and grant him peace, as the people ask him? So I went to ask him and found him standing and giving a sermon, and he was saying: "Whoever seeks chastity, God will make him chaste, and whoever seeks self-sufficiency, God will make him rich, and whoever asks people while he has the equivalent of five aqeeqahs, has indeed asked people persistently." So I said to myself: **A she-camel of mine is better than five aqeeqs, and his slave has another she-camel, which is better than five aqeeqs.** So I went back and did not ask him. Imam Ahmad said: Qutaybah told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, on the authority of his father, who said: My mother sent me to the Messenger of God, may God bless him and grant him peace, to ask him, so I came to him and sat down. He said: He faced me and said: "Whoever seeks self-sufficiency, God will make him rich, and whoever seeks self-sufficiency, God will suffice him, and whoever asks while he has the equivalent of an aqeeqah has indeed been persistent." So I said: **My she-camel, the ruby, is better than an aqeeqah.** So I went back and did not ask him. This is how Abu Dawud and al-Nasa'i narrated it on the authority of Qutaybah. Abu Dawud and Hisham ibn Ammar both added on the authority of Abd al-Rahman ibn Abi Men narrated with his chain of transmission similarly. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, who said: Abu Saeed al-Khudri said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has the value of an ounce is being persistent.** An ounce is forty dirhams. Ahmad said: Waki' told us, Sufyan told us, on the authority of Zaid ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of a man from Banu Asad, who said: The

Messenger of God, may God bless him and grant him peace, said: **Whoever asks for an ounce or its equivalent has asked persistently.** Imam Ahmad also said: Waki' told us, Sufyan told us, on the authority of Hakim ibn Jubayr, on the authority of Muhammad ibn Abd al-Rahman ibn Yazid, on the authority of his father, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has what suffices him, his request will come on the Day of Resurrection as scratches or bruises on his face.** They said: O Messenger of God, what is his sufficiency? He said: **Fifty dirhams or its equivalent in gold.** It was narrated by the four scholars of Sunan from the hadith of Hakim bin Jubayr al-Asadi al-Kufi, and Shu'bah bin al-Hajjaj left it out, and more than one of the imams declared it weak because of this hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad bin Abdullah al-Hadrami told us, Abu Husayn Abdullah bin Ahmad bin Yunus told us, my father told us, Abu Bakr bin Ayyash told us, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, who said: Al-Harith heard from a man from Quraysh in Ash-Sham that Abu Dharr was in need, so he sent him three hundred dinars. He said: Abdullah did not find a man more insignificant to him than me. I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever asks while he has forty has been persistent.** Abu Dharr gave him forty dirhams, forty sheep, and two servants. Abu Bakr bin Ayyash said: He meant two servants. Ibn Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Ibrahim bin Muhammad told us, Abdul-Jabbar told us, Sufyan told us, on the authority of Dawud bin Sabur, on the authority of Amr bin Shu'ayb, on the authority of his father, on the authority of his grandfather. On the authority of the Prophet, may God bless him and grant him peace, he said: **Whoever asks and has forty dirhams is a beggar, and he is like a handful of sand.** He meant sand. Al-Nasa'i narrated it on the authority of Ahmad ibn Sulayman, on the authority of Ahmad ibn Adam, on the authority of Sufyan, who is Ibn Uyaynah, with a chain of transmission similar to it, saying: **And whatever you spend of good, God is Knowing of it.** That is, nothing of it is hidden from Him, and He will reward him with the most abundant and complete reward on the Day of Resurrection when he will be most in need of it.

And His statement, "Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." This is praise from the Almighty to those who spend in His cause and seeking His pleasure at all times, day and night, and in all circumstances, secretly and publicly, to the point that spending on one's family is also included in that, as it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to Sa'd ibn Abi Waqqas when he visited him sick in the year of the conquest, and in another narration in the year of the Farewell Pilgrimage, **And you will not spend anything seeking thereby the face of God except that you will increase in degree and**

elevation by it, even what you put in your wife's mouth. Imam Ahmad said: Muhammad ibn Ja'far and Bahz told us: Shu'bah told us on the authority of 'Adi ibn Thabit, who said: I heard 'Abdullah ibn Yazid al-Ansari narrating on the authority of Abu Mas'ud, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, that he said: **If a Muslim spends on his family something, expecting reward from God, it is considered charity for him.** They both included it on the authority of Shu'bah. Ibn Abi Hatim said: Abu Zur'ah told us, Sulayman ibn 'Abd al-Rahman told us, Muhammad ibn Shu'ayb told us, who said: I heard Sa'id ibn Yasar on the authority of Yazid ibn 'Abdullah ibn 'Urayb al-Maliki, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: This verse was revealed about the owners of horses: **Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord.** Habash al-San'ani said on the authority of Ibn Shihab, on the authority of Ibn Abbas, regarding this verse, he said: They are those who feed horses in the way of God. Ibn Abi Hatim narrated it, then he said: And it was also narrated on the authority of Abu Umamah, Saeed bin al-Musayyab, and Makhul. Ibn Abi Hatim said: Abu Saeed al-Ashja told us, Yahya bin Yaman told us on the authority of Abdul-Wahhab bin Mujahid, on the authority of Ibn Jubayr, on the authority of his father, he said: Ali had four dirhams, so he spent one dirham at night, one dirham during the day, one dirham secretly, and one dirham openly, so the verse was revealed: **Those who spend their wealth by night and by day, secretly and publicly.** And Ibn Jarir narrated it on the authority of Abdul-Wahhab bin Mujahid, and it is weak, but Ibn Mardawayh narrated it from another chain of transmission on the authority of Ibn Abbas, that it was revealed regarding Ali bin Abi Talib, and his statement: **Then they will have their reward with their Lord** means on the Day of Resurrection for what they did of spending in acts of obedience. **And there is no fear concerning them, nor will they grieve.** Its interpretation was presented above.

Fath al-Qadir

His statement: 273- **For the poor** is related to his statement: **And whatever you spend of good** or to something omitted: meaning, make that for the poor or the predicate of an omitted subject: meaning, your spending for the poor who are restricted in the way of God through conquest or jihad, and it was said: they refrained from earning because of the weakness in it **They are unable to travel in the land** to earn money through trade and agriculture, and the like because of their weakness, it was said: they are the poor in description, and it was said: everyone who is described by poverty and what was mentioned with it. Then the Almighty mentioned the conditions of those poor what necessitates compassion and mercy for them, and they are that they are too abstaining from asking from the conditions of those poor what necessitates compassion and mercy for them, and they are that they are too abstaining from asking and showing poverty to the point that the ignorant one thinks they are rich. Ta'tafafu is a verb that is an exaggeration of the verb 'afa 'an al-shay' **to refrain**

from something and refrains from seeking it. There are two pronunciations for yahabshum: opening the seen and breaking it. Abu Ali al-Farsi said: opening is more correct, because the 'ayn of the past tense is broken, so its rule is to come open in the present tense. So reading with the kasra on this basis is good even if it is irregular. The word *min* in his saying: from ta'tafafu is for the beginning of the goal, and it was said: to clarify the type. His saying: **You will recognize them by their mark** means by the shabbiness of their clothes and the weakness of their bodies and everything that indicates poverty and need. The address is either to the Messenger of God, may God bless him and grant him peace, or to anyone who is suitable for addressing. The mark is shortened, and it may be extended. Al-Ishaaf is insistence in asking, and it is derived from al-lihaaf, and it was named thus because it includes the aspects of asking in asking, just as al-lihaaf includes covering. The meaning of his saying: **They do not ask people insistently** is that they do not ask them at all, neither a question of insistence nor a question other than insistence. Al-Tabari and Al-Zajaj said the same, and the majority of commentators agreed with it. The reason is that self-restraint is a fixed characteristic of theirs that does not leave them, and merely asking contradicts it. It was said: What is meant is that if they ask, they ask gently and do not insist in their asking. Although this is what is apparent from the direction of the negation to the restriction rather than the restricted, the characteristic of self-restraint contradicts it. Also, the fact that the ignorant person thinks that they are rich does not happen except with the absence of asking at all.

Tafsir al-Baghawi

273. The Almighty's saying: **For the poor who are restricted in the cause of God.** They differed about the position of this lam: It was said that it is a reference to the position of the lam in His saying (**for yourselves**) as if he said: And whatever you spend of good is for the poor, and you only spend for yourselves. And it was said: Its meaning is the charities that were mentioned previously. And it was said that its predicate is omitted, its estimate being: For the poor whose description is such and such, a right is obligatory. And they are the poor immigrants. They were about four hundred men. They did not have homes in Medina or clans. And they were in the mosque learning the Qur'an and crushing the date pits during the day. And they would go out in every expedition that the Messenger of God, may God bless him and grant him peace, would send out. And they were the people of the suffah, so God, the Almighty, urged the people to do so, so there was a surplus from Him that He brought to them when evening came. **Those who are restricted in the cause of God** There are sayings about it. Qatada said - and this is the most appropriate - they thought that they were on the path of God. **They are unable to travel the earth** they are not free to trade and seek a livelihood and they are the people of the suffah whom we mentioned. It was said that they thought that they were on the path of God's obedience. It was also said that its meaning is that poverty and lack are enough for them to travel the earth. Saeed bin Jubair said that

Surat Al-Baqarah 2:273

For the poor who are restricted in the cause of Allah, unable to move about in the land. The ignorant thinks them to be rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it.

they were people who were wounded with the Messenger of God, may God bless him and grant him peace, in the path of God, so they became confined, sickness and time prevented them from traveling the earth for jihad. Ibn Zayd said: Its meaning is that because of the great number of times they fought, the entire earth became a war against them and they are not able to travel the earth because of the great number of their enemies. **He thinks them** Abu Ja'far, Ibn 'Asim and Hamza read: He thinks them, and its root is with the fat-ha on the seen, and the others read it with the kasra.

The ignorant of their condition **are rich from abstinence**, that is, from asking and their contentment. Those who do not know their condition think that they are rich. Abstinence is the verb from chastity, which is to leave. It is said: he abstained from something if he took the trouble to abstain.

You will recognize them by their mark. Marking, simā', and ṣamā': the mark by which something is recognized. They differed about its meaning here. Mujahid said that it is humility and modesty. As-Suddi said: the effect of effort from need and poverty. Ad-Dahhak said: the yellowness of their colors from hunger and distress. It was also said that their clothes were shabby. **They do not ask people insistently.** Ata' said: if they have lunch, they do not ask for dinner. It was also said: they do not ask people insistently at all because he said: from self-restraint, and self-restraint is refraining from asking. And because he said: you will recognize them by their mark. If asking was their business, there would be no need to know them by mark. So the meaning of the verse is that they do not ask, in which case they would be insistent. And 'al-ilḥāq' means: insistence and obstinacy.

Abu al-Qasim Abd al-Karim ibn Hawzan al-Qushayri told us, Abu Saeed Muhammad ibn Ibrahim ibn al-Isma'ili told us, Muhammad ibn Yaqub told us, Muhammad ibn Abdullah ibn Abd al-Hakam told us, Anas ibn Ayyadh told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of al-Zubayr, who said: The Messenger of God, may God bless him and grant him peace, said: "It is better for one of you to take his rope and go and bring a bundle of firewood on his back, and God will suffice him thereby, than to ask people for their things, whether they give him or refuse him." 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 Abu al-Zinad, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The poor person is not the one who goes around among the people, being turned away by a morsel or two, or a date or two.** They said: **Who is the poor person, O Messenger of God?** He said: **The one who does not find wealth to make him rich, nor is he noticed to give him charity, nor does he get up and ask people for something.**

It was narrated on the authority of the Messenger of

God, may God bless him and grant him peace, that he said: **Whoever asks while he has an ounce or its equivalent has asked insistently.** Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Muhammad bin Zakariya bin Addafar told us, Ishaq bin Ibrahim bin Ibad Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Harun bin Riyab, on the authority of Kinanah Al-Adawi Qubaysah bin Mukhariq, who said: "I took on a burden among my people, so I came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I have taken on a burden among my people, and I have come to you to help me with it. He said: Rather, we will take it on your behalf, O Qubaysah, and give it to them from the charity. Then he said: O Qubaysah, begging is forbidden except in one of three cases: In the case of a man who is afflicted with a calamity that ravages his wealth, so he asks until he has a livelihood, then he stops. In the case of a man who is afflicted with a need, until three wise men from his people testify that begging has become permissible for him, so he asks until he has a livelihood, then he stops. In the case of a man who has taken on a burden, so he asks until he has a livelihood, then he stops. And in the case of a man who has taken on a burden, so he asks until he reaches maturity, then he stops. And in other cases." Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Abdul-Jabbar bin Muhammad Al-Jarrah told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Muhammad bin Isa Al-Tirmidhi told us, Qutaybah told us, Sharik told us, on the authority of Hakim bin Jubayr, on the authority of Muhammad bin Abdul-Rahman bin Yazid, on the authority of his father, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks people while he has enough to satisfy him, will come on the Day of Resurrection with scratches, scratches, or bruises on his face from his question.** It was said: O Messenger of God, what will satisfy him? He said: Fifty dirhams or their value in gold."

God Almighty says: **And whatever you spend of good of money then indeed, God is Knowing of it** and there is a metaphor for it.

Tafsir al-Baidawi

273- **For the poor** is related to an omitted word, meaning, **dedicate what you spend to the poor, or make what you spend for the poor, or your charity for the poor.** Those who are restricted in the cause of God are restricted by jihad. **They are unable** because of their preoccupation with it. **Strikes in the land** going about in it to earn a living. It was said that they were the people of the Suffa, who were about four hundred of the poor immigrants who lived in the Suffa of the

mosque, spending their time learning and worshipping. They used to go out in every expedition that the Messenger of God, may God bless him and grant him peace, sent out. **The ignorant would think them** because of their condition, and Ibn Amir, Asim, and Hamzah read with the *seen* open. **Rich from self-restraint** because of their self-restraint from asking, **You will recognize them by their mark** from weakness and shabby condition, and the address is to the Messenger of God, may God bless him and grant him peace, or to everyone. **They do not ask people insistently.** Insistence, which is to persist with the one being asked until he gives him, from their saying **He gave me from the excess of what he has**, meaning he gave me from the excess of what he has. The meaning is that they do not ask, and if they ask out of necessity, they do not insist. It was said: It is a negation of both matters, like his saying:

There is no love that does not follow its lighthouse

He put it in the accusative case as a source, as it is a type of question, or as a state. **Whatever good you spend, God is Knowing of it.** It encourages spending, especially on these people.

Surat Al-Baqarah 2:274

Those who spend their wealth by night and by day, secretly and publicly will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

Surat al-Baqarah 2:274

Those who spend their wealth by night and by day, secretly and publicly will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

Tafsir al-Jalalayn

Those who spend their wealth by night and by day, secretly and publicly will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

Tafsir al-Suyuti

The Almighty said: Those who spend their wealth by night and by day, the verse. Al-Tabarani and Ibn Abi Hatim narrated on the authority of Yazid bin Abdullah bin Gharib, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: This verse was revealed: Those who spend their wealth by night and by day, secretly and publicly, will have their reward, regarding the owners of horses. Yazid and his father are unknown.

Abdul Razzaq, Ibn Jarir, Ibn Abi Hatim, and Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas, who said: This verse was revealed about Ali ibn Abi Talib. He had four dirhams, and he spent one dirham at night, one dirham during the day, one dirham in secret, and one dirham openly.

Ibn al-Mundhir narrated on the authority of Ibn al-Musayyab, who said: The verse was revealed regarding Abd al-Rahman ibn Awf and Uthman ibn Affan regarding their expenses in the Army of Hardship.

Tafsir al-Tabari

Abu Jaafar said...

Yaqub bin Ibrahim narrated to us, he said: Mu'tamir narrated to us, on the authority of Ayman bin Nabil, he said: An old man from Ghafiq narrated to me: Abu Darda used to look at the horses tied up among the mules and camels. He would say: The people of these - meaning the horses - are among those who spend their wealth by night and by day, secretly and openly. They will have their reward with their Lord, and they will have no fear, nor will they grieve.

Others said: He meant by that people who spent in the way of God, neither extravagance nor stinginess.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Those who spend their wealth** until his statement: **nor will they grieve**, these are the people of Paradise. He

mentioned to us that "the Prophet of God, may God bless him and grant him peace, used to say: The many are the lowest. They said: O Prophet of God, except for whom? He said: The many are the lowest. They said: O Prophet of God, except for whom? He said: The many are the lowest. They said: O Prophet of God, except for whom? Until they feared that it had passed and would not be returned, until he said: Except for the one who speaks with the wealth like this and like this, to his right and to his left, and like this in front of him and like this behind him, and they are few. He said: These are people who spent in the way of God, which He has made obligatory and is pleased with, without extravagance, poverty, waste, or corruption."

It has been said that these verses, from His saying: **If you disclose your charitable expenditures, they are good** to His saying: **And there will be no fear concerning them, nor will they grieve**, were among the things that were practiced before the revelation of what is in Surat Bara'ah regarding the details of zakat, but when Bara'ah was revealed, they limited it to 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: **If you disclose your charitable expenditures, they are good** until His saying: **And there will be no fear concerning them, nor will they grieve**. This was done before Bara'ah was revealed, but when Bara'ah was revealed with the obligatory charity expenditures and their details, the charity expenditures ended with it.

Tafsir al-Qurtubi

God Almighty says: **Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.**

There is one issue:

It was narrated on the authority of Ibn Abbas, Abu Dharr, Abu Umamah, Abu Darda, Abdullah bin Bishr Al-Ghafiqi and Al-Awza'i that it was revealed regarding the fodder of horses tied up in the way of God. Ibn Saad mentioned in Al-Tabaqat, saying: I was told on the authority of Muhammad bin Shuaib bin Shapur, who said: Saeed bin Sinan informed us on the authority of Yazid bin Abdullah bin Urayb on the authority of his father on the authority of his grandfather Urayb:

"The Messenger of God, may God bless him and grant him peace, was asked about the words of God Almighty: 'Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.' He said: They are the owners of horses." And with this chain of transmission he said: The Messenger of God, may God bless him and grant him peace, said:

"He who spends on horses is like one who extends his hand in charity and does not withhold it. Their urine and dung will be before God on the Day of Resurrection like pure musk." It was narrated on the authority of Ibn Abbas that he said: This was revealed about Ali ibn Abi Talib **may God be pleased with him**. He had four dirhams, so he gave in charity one dirham at night and one dirham during the day, one dirham in secret and one dirham publicly. It was mentioned by Abd al-Razzaq who said: Abd al-Wahhab ibn Mujahid told us on the authority of his father on the authority of Ibn Abbas. Ibn Jurayj said: This was revealed about a man who did that, and he did not name Ali or anyone else. Qatada said: This verse was revealed about those who spend without being extravagant or stingy. The meaning of **by night and by day** is night and day. The *fa* was included in the statement of God the Almighty: **for them** because the statement has the meaning of reward. This has been mentioned before. Zayd is not permissible, so he is departing.

Tafsir Ibn Kathir

Abu Abd al-Rahman al-Nasa'i said: Muhammad ibn Abd al-Salam ibn Abd al-Rahim informed us, al-Faryabi informed us, Sufyan informed us, on the authority of al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: They were reluctant to submit to their polytheist lineages, so they asked and he permitted them, so this verse was revealed: "You are not responsible for their guidance, but God guides whom He wills. And whatever you spend of good is for yourselves, and you do not spend except seeking the countenance of God. And whatever you spend of good will be fully repaid to you, and you will not be wronged." And likewise Abu Hudhaifah, Ibn al-Mubarak, Abu Ahmad al-Zubaidi, and Abu Dawud al-Hadrami narrated it on the authority of Sufyan, who is al-Thawri, on his authority. Ibn Abi Hatim said: Ahmad ibn al-Qasim ibn Atiyah informed us, Ahmad ibn Abd al-Rahman, meaning al-Dashtaki, informed us, my father informed me on the authority of his father, Ash'ath ibn Ishaq informed us on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he used to command that charity should not be given except to the people of Islam, until this verse was revealed: **You are not responsible for their guidance** to the end of it, then he commanded charity after it to everyone who asked you from every religion, and it will come in the words of God Almighty: **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes** the verse, the hadith of Asma' bint al-Siddiq on that.

His saying: **And whatever you spend of good is for yourselves** is like his saying: **Whoever does righteousness, it is for his own soul** and there are many similar examples in the Qur'an.

And his saying, **And you do not spend except seeking the face of God**, Al-Hasan Al-Basri said: The believer's spending is for himself, and the believer does not spend when he spends except seeking the face of God.

Ata Al-Khurasani said: It means if you give for the face of God, then you do not care what his work was. This is a good meaning and its gist is that if the one who gives charity for the sake of God, then his reward is upon God, and he is not responsible for the one who did good, or the wicked, or the deserving, or other, and he is rewarded for his intention. The basis for this is the complete verse: **And whatever you spend in good will be repaid to you, and you will not be wronged**. The hadith narrated in the two Sahihs on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "A man said: I will give charity tonight. So he went out with his charity and put it in the hand of an adulteress. The people were talking in the morning: He gave charity to an adulteress. So he said: O God, to You be praise for an adulteress. I will give charity tonight. So he put it in the hand of a rich man. They were talking in the morning: He gave charity tonight to a rich man. He said: O God, to You be praise for a rich man. I will give charity tonight. So he went out and put it in the hand of a thief. They were talking in the morning: He gave charity tonight to a thief. So he said: O God, to You be praise for an adulteress, a rich man, and a thief. So he was brought and it was said to him: As for your charity, it has been accepted, but as for the adulteress Perhaps she will abstain from fornication, perhaps the rich will take heed and spend from what God has given him, and perhaps the thief will abstain from stealing from her."

And His saying, **for the poor who are restricted in the cause of God**, means the emigrants who have devoted themselves to God and His Messenger and have settled in Medina, and they have no means to provide for themselves what would enrich them, and **who are unable to travel throughout the land**, means traveling to seek a livelihood, and traveling throughout the land is traveling. God the Most High said, **And when you travel throughout the land, there is no blame upon you for shortening the prayer**, and God the Most High said, **He knows that there will be among you sick and others traveling throughout the land seeking from the bounty of God and others fighting in the cause of God**, the verse.

And his saying, **The ignorant thinks them rich because of their self-restraint**, meaning the ignorant of their situation and condition thinks them rich because of their self-restraint in their clothing, condition, and speech. In this meaning is the hadith agreed upon as authentic on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, "The poor person is not the one who goes around and is satisfied with one or two dates, one or two mouthfuls, or one or two meals. Rather, the poor person is the one who does not find wealth that would make him independent, and no one notices him so that he can be given charity, and he does not ask people for anything." Narrated by Ahmad from the hadith of Ibn Mas'ud as well.

His saying, **You will recognize them by their mark**, meaning by what is apparent to those with understanding of their characteristics, as God Almighty said, **Their mark is on their faces**, and He said, **And you will surely recognize them by the tone of their**

Those who spend their wealth by night and by day, secretly and publicly will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

speech, and in the hadith in the Sunan, **Beware of the intuition of the believer, for he sees with the light of God**, then he recited, **Indeed in that are signs for those who take signs**.

And his saying: **They do not ask people insistently** means they do not insist in asking and burden people with what they do not need. If he asks and he has enough to do without asking, then he has joined in asking. Al-Bukhari said: Ibn Abi Maryam told us, Muhammad ibn Ja'far told us, Sharik ibn Abi Namir told us that 'Ata' ibn Yasar and 'Abd al-Rahman ibn Abi 'Umrah al-Ansari said: We heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "The poor person is not the one who is satisfied with a date or two, nor a morsel or two. Rather, the poor person is the one who is too modest." Read if you wish, meaning his saying **they do not ask people insistently**. Muslim narrated it from the hadith of Ismail ibn Ja'far al-Madini, from Sharik ibn 'Abdullah ibn Abi Namir, from 'Ata' ibn Yasar alone, from Abu Hurairah with it. Abu 'Abd al-Rahman al-Nasa'i said: 'Ali ibn Hajar told us, Ismail told us, Sharik told us, and he is the son of Abi Namir, from 'Ata' ibn Yasar, from Abu Hurairah with it, from the Prophet, may God bless him and grant him peace. He said: "The poor person is not the one who is satisfied with one or two dates, or one or two mouthfuls, but the poor person is the one who is too modest. Read if you wish, 'They do not ask people insistently.'" Al-Bukhari narrated from the hadith of Shu'bah, on the authority of Muhammad ibn Abi Ziyad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar. Ibn Abi Hatim said: Yunus ibn Abd al-A'la informed us, Ibn Wahb informed us, Ibn Abi Dhi'b informed me, on the authority of Abu al-Walid, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The poor person is not the one who goes around to you and you feed him mouthful by mouthful, but the poor person is the one who is too modest and does not ask people insistently**. Ibn Jarir said: Mu'tamir informed me, on the authority of al-Hasan ibn Malik, on the authority of Salih ibn Suwayd, on the authority of Abu Hurayrah, who said: The poor person is not the one who goes around and is satisfied with one or two mouthfuls, but the poor person is too modest in his house and does not ask people for anything when he is in need. Read if you wish, 'They do not ask people insistently.' Imam Ahmad also said: Abu Bakr al-Hanafi informed us, Abdul Hamid bin Jaafar told us on the authority of his father, on the authority of a man from Muzaynah, that his mother said to him: Why don't you go and ask the Messenger of God, may God bless him and grant him peace, as the people ask him? So I went to ask him and found him standing and giving a sermon, and he was saying: "Whoever seeks chastity, God will make him chaste, and whoever seeks self-sufficiency, God will make him rich, and whoever asks people while he has the equivalent of five aqeeqahs, has indeed asked people persistently." So I said to myself: **A she-camel of mine is better than five aqeeqs, and his slave has another she-camel, which is better than five aqeeqs**. So I went back and did not ask

him. Imam Ahmad said: Qutaybah told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, on the authority of his father, who said: My mother sent me to the Messenger of God, may God bless him and grant him peace, to ask him, so I came to him and sat down. He said: He faced me and said: "Whoever seeks self-sufficiency, God will make him rich, and whoever seeks self-sufficiency, God will suffice him, and whoever asks while he has the equivalent of an aqeeqah has indeed been persistent." So I said: **My she-camel, the ruby, is better than an aqeeqah**. So I went back and did not ask him. This is how Abu Dawud and al-Nasa'i narrated it on the authority of Qutaybah. Abu Dawud and Hisham ibn Ammar both added on the authority of Abd al-Rahman ibn Abi Men narrated with his chain of transmission similarly. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Abd al-Rahman ibn Abi al-Rijal told us, on the authority of Ammarah ibn Ghaziyah, on the authority of Abd al-Rahman ibn Abi Saeed, who said: Abu Saeed al-Khudri said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has the value of an ounce is being persistent**. An ounce is forty dirhams. Ahmad said: Waki' told us, Sufyan told us, on the authority of Zaid ibn Aslam, on the authority of 'Ata' ibn Yasar, on the authority of a man from Banu Asad, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks for an ounce or its equivalent has asked persistently**. Imam Ahmad also said: Waki' told us, Sufyan told us, on the authority of Hakim ibn Jubayr, on the authority of Muhammad ibn Abd al-Rahman ibn Yazid, on the authority of his father, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever asks while he has what suffices him, his request will come on the Day of Resurrection as scratches or bruises on his face**. They said: O Messenger of God, what is his sufficiency? He said: **Fifty dirhams or its equivalent in gold**. It was narrated by the four scholars of Sunan from the hadith of Hakim bin Jubayr al-Asadi al-Kufi, and Shu'bah bin al-Hajjaj left it out, and more than one of the imams declared it weak because of this hadith. Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad bin Abdullah al-Hadrami told us, Abu Husayn Abdullah bin Ahmad bin Yunus told us, my father told us, Abu Bakr bin Ayyash told us, on the authority of Hisham bin Hassan, on the authority of Muhammad bin Sirin, who said: Al-Harith heard from a man from Quraysh in Ash-Sham that Abu Dharr was in need, so he sent him three hundred dinars. He said: Abdullah did not find a man more insignificant to him than me. I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever asks while he has forty has been persistent**. Abu Dharr gave him forty dirhams, forty sheep, and two servants. Abu Bakr bin Ayyash said: He meant two servants. Ibn Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Ibrahim bin Muhammad told us, Abdul-Jabbar told us, Sufyan told us, on the authority of Dawud bin Sabur, on the authority of Amr bin Shu'ayb, on the authority of his father, on the authority of his grandfather. On the authority of the Prophet,

may God bless him and grant him peace, he said: **Whoever asks and has forty dirhams is a beggar, and he is like a handful of sand.** He meant sand. Al-Nasa'i narrated it on the authority of Ahmad ibn Sulayman, on the authority of Ahmad ibn Adam, on the authority of Sufyan, who is Ibn Uyaynah, with a chain of transmission similar to it, saying: **And whatever you spend of good, God is Knowing of it.** That is, nothing of it is hidden from Him, and He will reward him with the most abundant and complete reward on the Day of Resurrection when he will be most in need of it.

And His statement, "Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve." This is praise from the Almighty to those who spend in His cause and seeking His pleasure at all times, day and night, and in all circumstances, secretly and publicly, to the point that spending on one's family is also included in that, as it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to Sa'd ibn Abi Waqqas when he visited him sick in the year of the conquest, and in another narration in the year of the Farewell Pilgrimage, **And you will not spend anything seeking thereby the face of God except that you will increase in degree and elevation by it, even what you put in your wife's mouth.** Imam Ahmad said: Muhammad ibn Ja'far and Bahz told us: Shu'bah told us on the authority of 'Adi ibn Thabit, who said: I heard 'Abdullah ibn Yazid al-Ansari narrating on the authority of Abu Mas'ud, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, that he said: **If a Muslim spends on his family something, expecting reward from God, it is considered charity for him.** They both included it on the authority of Shu'bah. Ibn Abi Hatim said: Abu Zur'ah told us, Sulayman ibn 'Abd al-Rahman told us, Muhammad ibn Shu'ayb told us, who said: I heard Sa'id ibn Yasar on the authority of Yazid ibn 'Abdullah ibn 'Urayb al-Maliki, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: This verse was revealed about the owners of horses: **Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord.** Habash al-San'ani said on the authority of Ibn Shihab, on the authority of Ibn Abbas, regarding this verse, he said: They are those who feed horses in the way of God. Ibn Abi Hatim narrated it, then he said: And it was also narrated on the authority of Abu Umamah, Saeed bin al-Musayyab, and Makhul. Ibn Abi Hatim said: Abu Saeed al-Ashja told us, Yahya bin Yaman told us on the authority of Abdul-Wahhab bin Mujahid, on the authority of Ibn Jubayr, on the authority of his father, he said: Ali had four dirhams, so he spent one dirham at night, one dirham during the day, one dirham secretly, and one dirham openly, so the verse was revealed: **Those who spend their wealth by night and by day, secretly and publicly.** And Ibn Jarir narrated it on the authority of Abdul-Wahhab bin Mujahid, and it is weak, but Ibn Mardawayh narrated it from another chain of transmission on the authority of Ibn Abbas, that it was revealed regarding Ali bin Abi Talib, and his statement: **Then they will have their reward with their Lord** means on the Day of Resurrection for what they

did of spending in acts of obedience. **And there is no fear concerning them, nor will they grieve.** Its interpretation was presented above.

Fath al-Qadir

And his saying: 274- **By night and by day** indicates the increase of their desire to spend and the intensity of their keenness on it to the point that they do not leave it by night or by day, and they do it secretly and openly when the need of the needy befalls them, and the poverty of the needy becomes apparent to them at all times and in all circumstances. And the entry of the *fa* in the predicate of the relative pronoun, I mean his saying: **Then they will have their reward** is to indicate the causality of what precedes it for what follows it, and it was said: It is for conjunction and the predicate of the relative pronoun is omitted: meaning, and among them are those who spend.

Abd bin Hamid, Al-Nasa'i, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Al-Bayhaqi in his Sunan, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas, who said: They were reluctant to give charity to their polytheist relatives, so this verse was revealed: **You are not responsible for their guidance** until His saying: **And you will not be wronged**, so they were permitted. Ibn Abi Hatim, Ibn Mardawayh, and Al-Dhiya' narrated on his authority that he said: The Prophet (peace and blessings of God be upon him) used to command us not to give charity except to the people of Islam until this verse was revealed, then he commanded charity after it to everyone who asked you from every religion. Ibn Jarir and Ibn Al-Mundhir narrated something similar on the authority of Saeed bin Jubair. Ibn Abi Shaybah narrated something similar on the authority of Ibn Al-Hanafiyyah. Ibn Jarir narrated on the authority of Ibn Abbas, who said: There were people from the Ansar who had lineage and kinship to Qurayzah and An-Nadir, and they were afraid not to give charity to them and wanted them to become Muslims, so this verse was revealed: **You are not responsible for their guidance** Ibn al-Mundhir narrated on the authority of Amr al-Hilali who said: The Prophet (peace and blessings of God be upon him) was asked: Do you give charity to the poor among the People of the Book? So God revealed: **You are not responsible for their guidance al-Baqarah 2:170.** Ibn Abi Hatim narrated on the authority of Ata' al-Khurasani who said regarding the verse: **And you do not spend except seeking the countenance of God al-Baqarah 2:170:** If you give for the sake of God, then you are not responsible for what you did. Ibn al-Mundhir narrated on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding the verse: **For the poor who are restricted in the cause of God al-Baqarah 2:170,** he said: They are the people of the Suffa. Ibn Sa'd narrated something similar on the authority of Muhammad ibn Ka'b al-Qurazi. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: They are the emigrants from Quraish in Madinah with the Prophet (peace and blessings of God be upon him), they were commanded to give charity to them. Ibn Jarir narrated on the authority of al-Rabi' regarding the verse: **Those who are restricted in the cause of**

Surat Al-Baqarah 2:274

Those who spend their wealth by night and by day, secretly and publicly will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

God al-Baqarah 2:170: They restricted themselves in the cause of God for fighting and they are unable to trade. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: They are people who were wounded in the way of God and became poor, so He gave them a right in the wealth of the Muslims. Ibn Abi Hatim narrated on the authority of Raja bin Haywah regarding His statement: **They are unable to travel in the land**, he said: They are unable to trade. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi something similar. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding His statement: **The ignorant think them rich**, he said: God guided the believers to them and made their expenses for them, and ordered them to spend their expenses on them and was pleased with them. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: **You will recognize them by their mark**, he said: Greed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Rabi' that its meaning is: You will recognize in their faces the effort of need. Ibn Jarir narrated on the authority of Ibn Zayd, **You will recognize them by their appearance**, he said: The shabbiness of their clothes. It was proven in the two Sahihs and others on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The poor person is not the one who is satisfied with a date or two, or a morsel or two, but the poor person is the one who refrains from asking. And if you wish, recite: They do not ask people insistently." Many hadiths have been narrated about the prohibition of asking except for someone in authority or in a matter that he finds no alternative to. Ibn Sa'd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Adi, al-Tabarani, and Abu al-Shaykh narrated on the authority of Yazid ibn Abdullah ibn Gharib al-Maliki, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: **This verse, 'Those who spend their wealth by night and by day,' was revealed about the owners of horses.** Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Asakir narrated something similar on the authority of Abu Umamah al-Bahili, who said: About those who do not tie their horses out of pride, showing off, or seeking fame. Ibn Jarir narrated something similar on the authority of Abu al-Darda'. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Hanash Al-San'ani that he heard Ibn Abbas say about this verse: They are those who feed the horses in the way of God. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn Asakir narrated on the authority of Abd Al-Wahhab bin Mujahid on the authority of his father on the authority of Ibn Abbas regarding this verse, he said: It was revealed about Ali bin Abi Talib, he had four dirhams, he spent one dirham at night, one dirham during the day, one dirham secretly, and one dirham openly. Abd Al-Wahhab is weak, but Ibn Mardawayh narrated it from another chain of transmission on the authority of Ibn Abbas. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah regarding this verse, he said: These are people who

spent in the way of God, which He has made obligatory upon them, without extravagance, poverty, waste or corruption. Ibn Al-Mundhir narrated on the authority of Saeed bin Al-Musayyab, he said: It was revealed about Abd Al-Rahman bin Awf and Uthman bin Affan regarding their spending in the Army of Hardship.

Tafsir al-Baghawi

274. Those who spend their wealth by night and by day, secretly and publicly. It was narrated on the authority of Mujahid on the authority of Ibn Abbas, may God be pleased with them both, who said: This verse was revealed about Ali bin Abi Talib, may God be pleased with him. He had four dirhams and did not own anything else, so he gave away one dirham by night and one dirham by day, one dirham by secretly and one dirham by public. And on the authority of Ad-Dahhak on the authority of Abbas, may God be pleased with them both, he said: When the verse was revealed, **For the poor who are restricted in the cause of God**, Abdur-Rahman bin Awf sent many dinars to the people of the Suffa, and Ali bin Abi Talib, may God be pleased with him, sent a wasq of dates in the middle of the night, so God Almighty revealed about them, **Those who spend their wealth by night and by day**, the verse. By day, he meant the charity of Abdur-Rahman bin Awf, and by night, secretly, he meant the charity of Ali, may God be pleased with him. Abu Ad-Darda', Makhul, and Al-Awza'i said: It was revealed about those who tie up horses for jihad, for they are fed by night and by day, secretly and publicly. Abdul Wahid Al-Malihi bin Ahmad Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibn Al-Mubarak told us, Talha bin Abi Saeed told us, he said: Muhammad bin Ismail told us, Ali bin Hafs told us, Ibn Al-Mubarak told us, Talha bin Abi Saeed told us, he said: I heard Saeed Al-Maqburi narrating that he heard Abu Hurairah, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **Whoever keeps a horse in the way of God, believing in God and believing in His promise, then its food, drink, dung and urine will be in his scale on the Day of Resurrection.** God Almighty said: **Then they will have their reward with their Lord.** Al-Akhfash said: The report was made with the letter *fa* because *alladhina* means *whoever* and the answer to *whoever* with the letter *fa* is the reward, or the meaning of the verse: Whoever spends such-and-such will have his reward with his Lord. **And there will be no fear upon them, nor will they grieve.**

Tafsir al-Baidawi

274-Those who spend their wealth by night and by day, secretly and publicly meaning they fill all times and conditions with good. It was revealed about Abu Bakr Al-Siddiq, may God be pleased with him, as a charity

of forty thousand dinars, ten by night and ten by day, ten in secret and ten in public. It was said about the Commander of the Faithful, Ali, may God be pleased with him: He only owned four dirhams, so he gave away a dirham by night and a dirham by day, a dirham secretly and a dirham publicly. It was said: Regarding tying horses in the way of God and spending on them. **They will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve** is the report of those who spend, and the *fa* is for causality. It was said for the conjunction and the report is omitted, meaning, and among them are those, and therefore it is permissible to stop at **and publicly**.

Surat Al-Baqarah 2:275

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with Allah. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

Surat al-Baqarah 2:275

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, **Trade is just like interest**. But God has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with God. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

Tafsir al-Jalalayn

Those who consume interest that is, take it, which is the increase in transactions with money and food in quantity or term **will not rise** from their graves *except* rising **as one rises who is being beaten** overcome by *Satan* madness, related to they rise *that* that which has befallen them *because* because they **said, Trade is just like usury** in permissibility, and this is from the opposite of simile, exaggeration, so God Almighty said in response to them (and God has permitted trade and forbidden usury. So whoever comes to him) conveys to him **an admonition** an admonition **from his Lord and desists** from consuming it **will have what is past** before the prohibition, that is, it will not be taken back from him **and his command** in forgiving him (is up to God. But whoever returns) to consuming it, likening it to selling in permissibility **they are the companions of the Fire; they will abide therein eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: those who raise.

Usury is the increase in something. It is said: So-and-so increased over so-and-so, if he increased over him, he increases irbaa. The increase is usury, and the usury of something is if it increases over what it was and becomes large, so it grows usury. The hill is called [rabiyyah] because of its increase in size and its overlooking the flat ground around it, from their saying: raba yarbu. And from that it is said: So-and-so is in the hill of his people, meaning that he is in highness and honor among them. The origin of usury is elevation and increase, then it is said: so-and-so increased, meaning he made [his money, when] he increased it. The usurer is called murab because he doubles the money that he had from his creditor immediately, or because he increases it because of the term that he postpones it to him, so he increases it to the term that he had before his debt became due. Therefore, God,

the Most High, said: **O you who have believed, do not consume usury, doubled and multiplied.** (Al Imran 3:131)

And the people of interpretation said the same as we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said, regarding the usury that God forbade: In the days of ignorance, a man would have a debt owed to another man, and he would say: You have such and such, and you will defer it from me! So he would defer it from him.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: The usury of the people of ignorance was: a man sells a commodity for a specified period, and when the period comes and the other party does not have enough money to pay it, he increases it and delays it.

Abu Ja'far said: Then He, the Most High, said: Those who practice usury, the description of which we have described in this world, **will not rise** in the Hereafter from their graves, **except as one rises whom Satan has beaten into insanity**, meaning by that: Satan drives him crazy in this world, and he is the one who strangles him and makes him fall down, **from insanity**, meaning: from madness.

And the people of interpretation said the same as we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, on the Day of Resurrection, regarding consuming interest in this world.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Rabia bin Kulthum told us, he said, my father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Those who consume interest will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, he said: That is when he is raised from his grave.

Al-Muthanna told us, he said, Muslim bin Ibrahim told us, he said, Rabia bin Kulthum told us, he said, my father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: On the Day of Resurrection it will be said to the usurer: Take your weapon for war, and he recited: **They will not rise except as one rises who is being beaten by Satan into insanity**, he said: That is when he is raised from his grave.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**. The verse, he said: The one who consumes interest will be raised on the Day of Resurrection insane, choking.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Those who consume interest will not stand**, the verse, and that is the sign of the people of interest on the Day of Resurrection, they will be sent mad by Satan.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **They do not stand except as one stands who is being beaten by Satan into insanity**, he said: It is the madness that Satan drives mad.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, he said: They will be resurrected on the Day of Resurrection with madness from Satan in them. And in some readings it is: They will not stand on the Day of Resurrection.

Al-Muthanna told us, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, he said: Whoever dies while consuming interest will be resurrected on the Day of Resurrection in a state of confusion, like one who is being beaten by Satan into insanity.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, meaning: into madness.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Those who consume interest will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, he said: This is their example on the Day of Resurrection. They will not stand with the people on the Day of Resurrection except as one who is being strangled among the people stands, as if he were strangled, as if he were insane.

Abu Jaafar said: The meaning of his saying: **The devil drives him crazy with his touch**, is that he drives him crazy with his touch.

It is said: The man was touched and possessed, so he is possessed and possessed, all of that when a touch befalls him and he goes crazy. And from it is the saying of God Almighty: **Indeed, those who fear God - when an impulse touches them from Satan, they remember** (al-A'raf 7:201), and from it is the saying of Al-A'sha:

And she becomes, after a long night, as if she has been visited by a group of jinn.

If someone were to say to us: What do you think of someone who does what God has forbidden of usury in his trade and does not eat it? Does he deserve this threat from God?

It was said: Yes, and what is meant by usury in this verse is not eating, except that those about whom these verses were revealed on the day they were revealed, their food and their diet were from usury, so He mentioned them in their description, thereby making usury great for them, and making their situation in their food ugly. And in the words of God, the Most High: "O you who have believed, fear God and give up what remains of usury if you should be believers. But if you do not, then be informed of a war from God and His Messenger" (al-Baqarah 2:278-279) the verse, what indicates the correctness of what we said in that, and that the prohibition from God in that was for all meanings of usury, and that working with it and eating it and taking it and giving it are the same, like what the reports from the Messenger of God, may God bless him and grant him peace, have shown in his saying:

May God curse the one who consumes usury and the one who pays it, the one who writes it down and its two witnesses, if they know about it.

Abu Ja'far said: By *that* God the Most High means: that with which He described them, that they will rise from their graves on the Day of Resurrection, like the rising of one who is possessed by Satan from madness. So God the Most High said: This which we mentioned will befall them on the Day of Resurrection, from the ugliness of their condition, and the horror of their rising from their graves, and the evil that has befallen them, is because they used to lie and slander in this world and say: *Trade* which God has permitted for His servants is **like usury**. That is because those who consumed usury from the people of ignorance, when the money of one of them became due to his creditor, the creditor would say to the creditor of the right: Give me more time and I will give you more of your money. So it would be said to them if they did that: This is usury that is not permissible. So if it was said to them that, they would say: It is the same to us whether we increase it at the beginning of the sale or when the money is due! So God belied them in their statement and said: **And God has permitted trade**.

Abu Ja'far said: He, may His praise be exalted, means: And God has permitted profits in trade, buying and selling, **and has forbidden usury**, meaning the increase that the owner of the money increases because of his

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Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with Allah. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

creditor's increase in the term, and his delaying his debt to him. God, the Almighty, says: So the two increases, one of which is from the direction of selling, and the other from the direction of delaying the money and the increase in the term, are not the same. That is because I have forbidden one of the two increases - which is the direction of delaying the money and the increase in the term - and permitted the other of them, which is the direction of the increase in the capital with which the seller buys his goods that he sells, so he keeps its excess. So God, the Almighty, said: The increase from the direction of selling is not like the increase from the direction of usury, because I have permitted selling and forbidden usury, and the matter is My matter and the creation is My creation, I decree regarding them as I will, and I enslave them as I want, none of them has the right to object to My judgment, nor to disobey My command, but they are obliged to obey Me and submit to My judgment.

Then He, the Most High, said: **But whoever receives an admonition from his Lord and desists**, meaning by admonition: the reminder and the intimidation that He reminded them of and frightened them with in the verses of the Qur'an, and He threatened them with punishment for consuming usury. God, the Most High, says: **But whoever comes to him, "and desists** from eating usury and is deterred from doing it and refrains from it - **he shall have what is past**, meaning: what he ate and took and passed, before the admonition and prohibition from his Lord came in that regard - **and his affair is up to God**, meaning: and the affair of the one who eats it after the admonition from his Lord and the prohibition comes, and after the one who eats it has stopped eating it, is up to God in His protection and guidance. If He wills, He will protect him from eating it and make him steadfast in stopping it, and if He wills, He will let him down from that - **and whoever returns**, meaning: and whoever returns to eating usury after it was prohibited, and says what he used to say before the admonition from God came in prohibiting it, from His saying: **Trade is but like usury**, "they are the companions of the Fire; they will abide therein eternally," meaning: so those who do that and say it are the people of the Fire, meaning the Fire of Hell, they will abide therein eternally.

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

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So whoever receives an admonition from his Lord and desists, then he shall have what is past, and his affair is with God**. As for the admonition, it is the Qur'an, and as for **what is past**, then he shall have what he consumed of usury.

Tafsir al-Qurtubi

God Almighty says: "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, 'Trade is [just] like interest.' But God has permitted trade and has forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair rests with God. But whoever returns [to it] - those are the companions of the Fire; they will abide therein eternally."

Tafsir Ibn Kathir

When God Almighty mentioned the righteous who pay expenses, give zakat, and give charity and charity to those in need and relatives in all circumstances and times, He began to mention those who consume usury and people's money unjustly and through all kinds of doubts. He informed about them on the day they emerge from their graves and rise from them, until their resurrection and resurrection. He said, **Those who consume interest will not rise except as one rises who is being beaten by Satan into insanity**. That is, they will not rise from their graves on the Day of Resurrection except as one who is being beaten by Satan into insanity rises while he is being beaten by Satan, and that is because he will rise in an abhorrent manner. Ibn Abbas said: The usurer will be resurrected on the Day of Resurrection insane and choking. Narrated by Ibn Abi Hatim. He said: It was narrated on the authority of Awf bin Malik, Saeed bin Jubayr, As-Suddi, Ar-Rabi bin Anas, Qatadah, and Muqatil bin Hayyan, something similar to that. It was narrated on the authority of Abdullah bin Abbas, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah, and Muqatil bin Hayyan that they said regarding His statement, **Those who consume interest will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, meaning that they will not stand on the Day of Resurrection. Ibn Abi Nujayh said the same on the authority of Mujahid, Ad-Dahhak, and Ibn Zayd. Ibn Abi Hatim narrated from the hadith of Abu Bakr bin Abi Maryam on the authority of Damrah bin Hanif, on the authority of Abu Abdullah bin Masoud, on the authority of his father, that he used to recite, **Those who consume interest will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, and Ibn Jarir said: Al-Muthanna told me, Muslim bin Ibrahim told us, Rabi'ah bin Kulthum told us, my father told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: It will be said on the Day of Resurrection to the usurer: Take your weapon for war, and he recited. **Those who consume interest will not rise again except as one rises who is being beaten by Satan into insanity**, that is, when he rises from his

grave. In the hadith of Abu Saeed in Al-Isra', as mentioned in Surah Subhan, that the Prophet (peace be upon him) passed by people that night who had interior spaces like houses, so he asked about them, and it was said: These are the ones who consume interest. Al-Bayhaqi narrated it at length, and Ibn Abi Hatim said: Abu Bakr ibn Abi Shaybah narrated to us, Al-Hasan ibn Musa narrated to us, on the authority of Hammad ibn Salamah, on the authority of Ali ibn Zayd, on the authority of Abu Al-Salt, on the authority of Abu Hurayrah, who said: The Messenger of God (peace be upon him) said: "On the night of my Isra', I came upon people whose stomachs were like houses, in which were snakes running from outside their stomachs. I said: Who are these, O Gabriel? He said: These are the ones who consume interest." Imam Ahmad narrated it, on the authority of Hasan and Affan, both of them on the authority of Hammad ibn Salamah, with it, and there is weakness in its chain of transmission. Al-Bukhari narrated on the authority of Samura bin Jundub in the long hadith of the dream: So we came to a river, I thought he was saying: red like blood, and in the river there was a man swimming, and on the bank of the river there was a man who had collected many stones, and that swimmer was swimming, then the one who had collected the stones came, and he opened his mouth wide for him and fed him a stone, we mention in its interpretation that it is a usurer.

And His statement, **That is because they said, 'Trade is only like usury.' But God has permitted trade and forbidden usury**, meaning that they only permitted this because they objected to the rulings of God in His law. This is not an analogy on their part between usury and trade, because the polytheists do not recognize the legitimacy of the principle of trade that God has permitted in the Qur'an. If this were a case of analogy, they would have said, 'Usury is only like trade.' Rather, they said, 'Trade is only like usury,' meaning it is its counterpart. So why was this forbidden and this permitted? This is an objection from them to the Shari'ah, that is, this is like that, and He has permitted this and forbidden that, and the saying of the Most High: **And God has permitted trade and forbidden usury** may be a complete response to them, that is, to what they said of the objection, despite their knowledge of God's distinction between this and that in ruling, and He is the All-Knowing, the All-Wise, whose ruling cannot be questioned, and He is not asked about what He does, while they are asked, and He is the Knower of the truths of matters and their interests, and what benefits His servants, so He permits it for them, and what harms them, so He forbids them from it, and He is more merciful to them than a mother to her infant child, and for this reason He said: **But whoever receives an admonition from his Lord and desists, then he shall have what is past, and his affair is with God**, that is, whoever is informed of God's prohibition of usury and desists when the Shari'ah reaches him, then he shall have what is past of the transaction, because of His saying: **God has pardoned what is past**, and as the Prophet, may God's prayers and peace be upon him, said on the day of the conquest of Mecca, **And all usury in the Age of Ignorance is placed under these two feet of mine, and the first usury I will remove is the usury of Al-Abbas**, and he did not command them to return the increases

taken in the case of The pre-Islamic era, but rather he pardoned what was past, as God Almighty said: **He shall have what is past, and his affair is with God**. Saeed bin Jubair and As-Suddi said: He shall have what is past, what he had eaten of usury before it was forbidden. Ibn Abi Hatim said: It was read to Muhammad bin Abdullah bin Abdul-Hakam, Ibn Wahb told us, Jarir bin Hazim told me, on the authority of Abu Ishaq Al-Hamadani, on the authority of Umm Yunus, meaning his wife Al-Aliyah bint Aifa, that Aisha, the wife of the Prophet, may God bless him and grant him peace, said to her, Umm Muhibbah, the mother of a child of Zaid bin Arqam: O Mother of the Believers, do you know Zaid bin Arqam? She said: Yes. She said: I sold him as a slave to Al-Ata for eight hundred, and I needed his price, so I bought him before the due date for six hundred. She said: What a bad purchase and what a bad purchase! Tell Zaid that his jihad with the Messenger of God, may God bless him and grant him peace, has been nullified if he does not repent. He said: So I said: What if I leave the two hundred and take the six hundred? She said: Yes, **But whoever receives an admonition from his Lord and desists, he will have what is past**. This trace is well-known and is evidence for those who forbade the issue of 'ayna, along with what came in it from the aforementioned hadiths established in the Book of Rulings, and praise and thanks be to God. Then God Almighty said: **And whoever returns** meaning to usury and does it after reaching the prohibition of God from it, then he deserves punishment, and the proof is established against him, and for this reason He said: **Then those are the companions of the Fire, they will abide therein eternally**. Abu Dawud said: Yahya Abu Dawud told us, Yahya bin Ma'in told us, Abdullah bin Raja' al-Makki told us, on the authority of Abdullah bin Uthman Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: When the verse was revealed, **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, the Messenger of God, may God bless him and grant him peace, said, **Whoever does not give up usury, let him be warned of war from God and His Messenger**. Al-Hakim narrated it in his Mustadrak from the hadith of Ibn Khathim, and he said: It is authentic according to the conditions of Muslim, and they did not include it. Rather, what was forbidden was usury, which is farming with some of what comes out of the land. Al-Muzabana: It is the purchase of fresh dates in the palm trees and dates on the ground, and Al-Muhaqala: It is the purchase of grain in its ear in the field with grain on the ground. These things and the like were forbidden to eliminate the source of usury, because the equality between two things is not known before drying. For this reason, the jurists said: Ignorance of similarity is like the reality of comparison. From this, they forbade things based on what they understood from the narrowing of the paths leading to usury and the means leading to it, and the difference in their view according to what God has given to each of them of knowledge. God Almighty said: **And above every possessor of knowledge is the All-Knowing**. The subject of usury is one of the most difficult subjects for many scholars. The Commander of the Faithful, Omar bin Al-Khattab, may God be pleased with him, said: There are three things that I wish the Messenger of God, may God bless him and

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Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with Allah. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

grant him peace, had entrusted us with a covenant in which we could adhere to them: the grandfather, the descendants of the deceased, and some of the subjects of usury - meaning by that some issues that have a taint of usury - and the Shariah bears witness that every forbidden thing has a means to it like it, because that which leads to the forbidden is forbidden, just as that which does not fulfill the duty except by it. It is obligatory. It has been proven in the two Sahihs on the authority of An-Nu'man ibn Bashir, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "What is lawful is clear and what is unlawful is clear, and between them are doubtful matters. So whoever avoids doubtful matters clears himself in regard to his religion and his honor, and whoever falls into doubtful matters falls into what is unlawful, like a shepherd who pastures his animals near a sanctuary, soon to graze them therein." And in the Sunan on the authority of Al-Hasan ibn Ali, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Leave that which makes you doubt for that which does not make you doubt.** And in another hadith: **Sin is that which troubles the heart, and the soul hesitates about it, and you hate for people to find out about it.** And in another narration: **Consult your heart, even if people give you a fatwa and give you a fatwa.** And Ath-Thawri said on the authority of Asim, on the authority of Ash-Sha'bi, on the authority of Ibn Abbas, who said: The last thing that was revealed to the Messenger of God, may God bless him and grant him peace, was the verse on usury. Al-Bukhari narrated it on the authority of Qubaysah on his authority. Ahmad said on the authority of Yahya, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatadah, on the authority of Sa'id ibn Al-Musayyab, that 'Umar said: Among the last things that were revealed was the verse on usury, and the Messenger of God, may God bless him and grant him peace, said: He was arrested before he could explain it to us, so leave usury and suspicion. He said: It was narrated by Ibn Majah and Ibn Mardawayh on the authority of Hayaj bin Bastam, on the authority of Dawud bin Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: Umar bin Al-Khattab, may God be pleased with him, gave us a sermon and said: I may forbid you from things that are good for you, and I order you to do things that are not good for you. And the last verse of the Qur'an to be revealed was the verse on usury, and the Messenger of God, may God bless him and grant him peace, died without explaining it to us, so leave that which makes you doubt, for that which does not make you doubt. Ibn Abi Uday said with the chain of transmission that it was suspended, so he mentioned it and Al-Hakim rejected it in his Mustadrak. Ibn Majah said: Amr bin Ali Al-Sayrafi told us, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Zubayd, on the authority of Ibrahim, on the authority of Masruq, on the authority of Abdullah, who is Ibn Masoud, on the authority of the Prophet,

may God bless him and grant him peace, who said: **Usury has seventy-three chapters.** And Al-Hakim narrated it in his Mustadrak: on the authority of Amr bin Ali Al-Fallas with his chain of transmission similarly, and he added: **The easiest of them is that...** A man marries his mother, and if he commits usury, he will be punished for violating the honor of the Muslim man." He said: It is authentic according to the conditions of the two sheikhs, but they did not include it. Ibn Majah said: Abdullah bin Saeed told us, Abdullah bin Idris told us, on the authority of Abu Ma'shar, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Usury has seventy parts, the easiest of which is for a man to marry his mother.** Imam Ahmad said: Hisham told us, on the authority of Ibad bin Rashid, on the authority of Saeed bin Abi Khaira, on the authority of Al-Hasan, about forty or fifty years ago, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **A time will come upon the people when they will consume usury.** He said: It was said to him: **All the people?** He said: **Whoever among them does not consume it will be affected by its dust.** Abu Dawud, Al-Nasa'i, and Ibn Majah narrated it in the same way, through different chains of transmission, on the authority of Saeed bin Abi Khaira, on the authority of Al-Hasan, on his authority. Of this type is the prohibition of means that lead to forbidden things, the hadith narrated by Imam Ahmad, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Muslim bin Subaih, on the authority of Masruq, on the authority of Aisha, who said: When the verses at the end of Surat Al-Baqarah were revealed about usury, the Messenger of God, may God bless him and grant him peace, went out. To the mosque and he recited them, and he forbade trade in alcohol. The group, except for Al-Tirmidhi, transmitted it through paths from Al-A'mash with it, and this is the wording of Al-Bukhari's narration when interpreting this verse, so he forbade trade. In his wording from Aisha, she said: When the verses from the end of Surat Al-Baqarah were revealed about usury, the Messenger of God, may God bless him and grant him peace, recited them to the people, then he forbade trade in alcohol. Some of the imams who spoke about this hadith said: When he forbade usury and its means, he forbade alcohol and what leads to it from trade and the like, as he, peace be upon him, said in the agreed upon hadith: **May God curse the Jews, fat was forbidden to them, so they rendered it and sold it and ate its price.** And it was mentioned in the hadith of Ali, Ibn Mas'ud and others, when cursing the muhallil in the interpretation of his statement: **Until she marries a husband other than him,** his statement, may God bless him and grant him peace, **May God curse the one who consumes usury, the one who gives it, its two witnesses, and its scribe.** They said: And what witnesses to it and writes about it is only if it appears in the form of a legitimate contract, and its interior is corrupt, so the consideration

is in its meaning, not its form, because the actions By intentions, and in the Sahih: **God does not look at your appearances or your wealth, but rather He looks at your hearts and your deeds.** The great Imam Abu al-Abbas Ibn Taymiyyah wrote a book on invalidating what is permissible, which included a prohibition on engaging in means that lead to all falsehood, and that was sufficient and healing, so may God have mercy on him and be pleased with him.

Fath al-Qadir

Riba in the language: increase absolutely, it is said that something grows, and in the Sharia it is applied to two things: Riba al-Fadl and Riba al-Nasee'ah as is separate in the books of branches, and what was mostly done in the pre-Islamic era was that when the due date of the debt came, the one who owed it would say to the one who owed it: Will you pay it or will it increase? If he did not pay it, he would add an amount to the money that he had delayed the term for a while. This is forbidden by consensus, and the analogy of writing Riba with a Ya because of the Kasra at the beginning. They wrote it in the Qur'an with a Waw. It was said in Al-Kashaf: In the language of those who emphasize, as prayer and zakat were written, and the Alif was added after it to resemble the Waw of the plural. I said: This is merely a convention that is not necessary to follow, for these written inscriptions are conventional matters that are not disputed over except in what indicates the letter that was in the root of the word and the like, as is established in the discussions of calligraphy in the science of morphology. In any case, writing the word and making its written inscription according to what the pronunciation requires is preferable. So whatever is pronounced as an alif, such as prayer and zakat and the like, it is preferable to write it like that. And the fact that the root of this alif is a waw or a ya' is not hidden from anyone who knows morphology. These inscriptions are only for understanding the word that indicates it, how it is in the pronunciation of the one who pronounces it, not for understanding that the root of the word is such and such, which is not the case in pronunciation. So know this and do not concern yourself with what many of the people of knowledge consider in these inscriptions and oblige themselves to it and criticize those who disagree with it, for that is from the dispute over conventional matters that do not oblige anyone to adhere to it. So you should write these inscriptions according to what the speaker pronounces when reading them, for that is the required matter from It is not required of it to be indicative of what is the origin of the word that the speaker pronounces, which does not occur in his pronunciation now. So do not be deceived by what is narrated from Sibawayh and the grammarians of Basra that interest is written with a waw, because he says in its dual form ribwan. The Kufians said: It is written with a ya, and its dual form is ribyan. Al-Zajaj said: I have not seen a mistake uglier or more heinous than this. It is not enough for them to make a mistake in writing until they make a mistake in the dual form when they read: **And whatever you give in interest that it may increase within the people's wealth, it does not increase.** What is meant by his saying here: 275- **Those who consume interest** is not that this threat is specific to those who consume it,

rather it is general for everyone who deals with interest, taking it and giving it. Rather, he specified eating to increase the ugliness of its doer, and because it is the most important purpose, since the one who takes interest only takes it for eating. His saying: **They will not rise** means on the Day of Resurrection, as is indicated by the reading of Ibn Masoud: **They will not rise except as one rises whom Satan has beaten to madness.** It was narrated by Abd bin Hamid and Ibn Abi Hatim, and this is how the majority of commentators interpreted it. They said: He will be resurrected like a madman as a punishment for him and as a sign of abhorrence among the people of the gathering place. It was also said: What is meant is to liken someone who is greedy in his trade and collects his money from usury to the standing of a madman, because greed, covetousness and the desire to collect have provoked him until he became similar in his movements to a madman, just as it is said of someone who walks quickly and moves unsteadily: he has gone mad. From this is the saying of Al-A'sha about his she-camel:

And after a long night, it becomes as if it has been seized by a jinn or a demon.

So he made her walk quickly and energetically like a madman. His statement: **Except as he stands whom Satan has afflicted with insanity** means except standing like the standing of one who is afflicted with insanity. And striking is hitting unevenly like the striking of the blind, which is the one who is possessed. And insanity: madness, and yesterday: the madman, and so is the first, and it is related to his statement: **They stand** meaning: they do not stand from the possession that is in them **except as he stands whom Satan has afflicted with insanity** or it is related to stands. And in the verse is evidence of the corruption of the statement of those who said: Epilepsy is not from the side of the jinn, and claimed that it is from the action of nature, and said: The verse is outside what the Arabs claimed that Satan afflicts a person, and this is not correct, and Satan does not enter into a person and there is no possession from him. And the Prophet, may God bless him and grant him peace, sought refuge from Satan afflicting him, as narrated by al-Nasa'i and others. His saying: *That* is a reference to what was mentioned about their condition and punishment because of their saying: **Trade is just like usury**, meaning: they made trade and usury one thing, and they only likened trade to usury as an exaggeration by making usury the basis and trade a branch, meaning: trade without an increase when the due date is due is like trade with an increase when it is due, because the Arabs did not know any usury except that, so God responded to them by saying: **And God has permitted trade and forbidden usury**, meaning: God has permitted trade and forbidden a type of it, which is trade that includes usury. Trade is the source of ba'a yabee', meaning he paid a consideration and took something in return, and the sentence is explanatory and has no syntactic position. His saying: **So whoever receives an admonition from his Lord**, meaning whoever receives an admonition from God from the admonitions that are included in the commands and prohibitions, including what occurred here of the prohibition of usury, **then he desisted**, meaning he complied with the prohibition that came to him and the warning against what was

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Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with Allah. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

prohibited, and it is conjoined, meaning his saying: **then he desisted**, with his saying: **came to him**. His saying: **from his Lord** is related to his saying: **came to him** or to something omitted that was an attribute of the sermon: that is, from **from his Lord, so he desisted, so he will have what is past** that is, what he did of usury will not be held accountable for, because he did it before the prohibition of usury reached him or before the verse prohibiting usury was revealed. And his saying: **And his affair is with God**. It was said: The pronoun refers to what came before: that is, his affair is with God in pardoning him and dropping the responsibility for it. And it was said: The pronoun refers to the one who is engaged in usury: that is, the affair of the one who deals with usury to God in confirming him to stop or return to disobedience. **And whoever returns** to eating usury and dealing with it, **they are the companions of the Fire; they will abide therein eternally**. The reference is to the one who returns, and the plural of companions is based on the meaning of *whoever*. And it was said: The meaning of the one who returns is that he returns to saying: **Trade is like usury** and that he disbelieves in that and thus deserves eternity. And according to the first estimation, eternity is borrowed in the sense of exaggeration, as the Arabs say **a king who is eternal**: that is, long-lived. And arriving at this interpretation is obligatory due to the successive hadiths that determine the exit of the one who has been innovated from the Fire.

Tafsir al-Baghawi

275. The Almighty said: **Those who consume interest** meaning deal with it, and He only specified eating because it is the most intended part of money **will not rise** meaning on the Day of Resurrection from their graves **except as one rises who is being trampled** meaning who is being wrestled with by *Satan*. The root of *khatab* is striking and trampling, and it is striking without equality. It is said: a she-camel is khatub for one who tramples people and strikes the ground with her legs **from touch** meaning madness. It is said: a man is touched, so he is possessed if he is insane, and its meaning is: that the one who consumes interest will be resurrected on the Day of Resurrection and he is like one who has been struck down.

Abu Saeed Ahmad bin Ibrahim Al-Sarakhsi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid told us, Ahmad bin Muhammad bin Yusuf told us, Abdullah bin Yahya told us, Ya'qub bin Sufyan told us, Ismail bin Salim told us, Ibad bin Ibad told us, on the authority of Abu Harun Al-Abdi, on the authority of Abu Sughayd Al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, in the story of the Night Journey, he said: "Then Gabriel, peace be upon him, took me to many men, each of them with a belly like a huge house,

arranged on the path of the people of Pharaoh - and the people of Pharaoh are exposed to the Fire morning and evening - he said: They come like hungry camels, hitting the stones and trees, neither hearing nor understanding, and when the people of those bellies sense them, they stand up, and their bellies tilt them and they fall down, then one of them stands up and one of them tilts his belly and he falls down, and they are unable to move until the people of Pharaoh cover them and return them forward and backward, and that is their torment in the Barzakh between this world and the Hereafter." **He said** And the people of Pharaoh will say: O God, never establish the Hour. **He said** And on the Day of Resurrection it will be said: **Enter the people of Pharaoh into the severest punishment** *46-Ghafir*. I said: O Gabriel, who are these? He said: These are the ones who consume interest. They will not rise except as one rises who is being beaten by Satan into insanity.

God the Almighty said: **That is because they said, 'Trade is only like usury'** meaning that which befell them because of their saying this and considering it permissible. That is because the people of ignorance, when their money became due to their creditor and they demanded it from him, would pay it and the creditor would say to the one who had the right: 'Give me more time so that I can give you more money', and they would do that and say, 'It is the same for us whether we increase it at the beginning of the sale with profit or at the end of the sale due to the delay'. So God the Almighty denied them and said: **God has permitted trade and forbidden usury**. Know that usury in the language means increase. God the Almighty said: **And whatever you give in interest to increase in the wealth of people** meaning to increase it **does not increase with God** *39-Ar-Rum*. Asking for increase through trade is not forbidden in general. Rather, what is forbidden is an increase in a specific manner in a specific wealth, as the Messenger of God (blessings and peace of God be upon him) explained in what Abdul Wahhab bin Muhammad Al-Khatib informed us, Abdul Aziz bin Ahmad Al-Khalal informed us, Abu Al-Abbas Al-Asamm informed us, Al-Rabi' informed us, Al-Shafi'i informed us, Abdul Wahhab informed us on the authority of Ayoub bin Abi Tamima on the authority of Muhammad bin Sirin on the authority of Muslim bin Yasar and another man narrated on the authority of Ubadah ibn al-Samit, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Do not sell gold for gold, nor silver for silver, nor wheat for wheat, nor barley for barley, nor dates for dates, nor salt for salt, except equal for equal, eye for eye, hand to hand. But sell gold for silver, and silver for gold, and wheat for barley, and barley for wheat, and dates for salt, and salt for dates, hand to hand, however you wish - and one of them reduces the salt or the dates and one of them increases: whoever increases and increases has committed usury."

This hadith was narrated through the chains of transmission of Muhammad ibn Sirin on the authority of Muslim ibn Yasar and Abdullah ibn Atik on the authority of Ubadah. The Prophet, may God bless him and grant him peace, specified six things.

The majority of scholars have held that the ruling on usury is established in these six things by the descriptions in them, and it extends to all money in which those descriptions are found. Then they differed regarding those descriptions. Some people held that the meaning in all of them is one, which is benefit, and they established usury in all money. The majority held that usury is established in dirhams and dinars by one description, and in food items by another description. They differed regarding that description. Some people said: It is established in dirhams and dinars by the description of cash, which is the opinion of Malik and al-Shafi'i. Some people said: It is established by the reason of weight, which is the opinion of the people of opinion, and they established usury in all weighed items such as iron, copper, cotton, and the like.

As for the four things, some people said that usury is established in them due to the reason of the measure, which is the opinion of the people of opinion. They established usury in all measured things, whether they are food or not, such as plaster, lime, and the like. A group said that the reason in them is the taste with the measure and weight, so every food that is measured or weighed, usury is established in it, and it is not established in what is not measured or weighed, which is the opinion of Saeed bin Al-Musayyab. Al-Shafi'i, may God have mercy on him, said the same in the old, and he said in the new: usury is established in them due to the description of the taste, and usury is established in all food things from fruits, vegetables, legumes, and medicines, whether they are measured or weighed, based on what was narrated on the authority of Muammar bin Abdullah, who said: I used to hear the Messenger of God, may God bless him and grant him peace, say: **Food for food, like for like.**

The sum of usurious money according to Al-Shafi'i is what is a price or food, and usury is of two types: usury of excess and usury of women. If the usurious money is sold for its kind, for example, by selling one of the two currencies for its kind, or selling a food for its kind, such as wheat for wheat and the like, then both types of usury are established in it, so that it is not permissible except if they are equal according to the standard of the Shari'ah. If it is weighed, such as dirhams and dinars, then equality in weight is required. If it is measured, such as wheat for wheat and the like, and dinars, then equality in weight is required. If it is measured, such as wheat and barley, it is sold for its kind, then equality in weight is required, and the exchange is required in the meeting of the contract. If the usurious money is sold for something other than its kind, then consider: If he sold for something that does not agree with it in the description of usury, such as selling dirhams for dinars, or selling wheat for barley, or selling a food for another food of a different kind, then usury of excess is not established in it, so that it is permissible in excess or in bulk, and usury of women is established in it, so that it is stipulated. The exchange in the meeting, and the saying of the Prophet, may God bless him and grant him peace, **Do**

not sell gold for gold - until he said - except equal for equal in it is the requirement of similarity and the prohibition of excess when the type is the same, and his saying **(an eye for an eye)** in it is the prohibition of women, and his saying hand to hand however you wish in it is the release of the difference when the type is different with the requirement of exchange in the meeting, this is in the usury of the sale.

Whoever lends something on the condition that he will return something better, it is a loan that brings benefit, and every loan that brings benefit is usury.

The Almighty said: **But whoever receives an admonition from his Lord** is a reminder and a warning, and the action was mentioned in response to the admonition **and desists** from consuming usury **then he shall have what is past** meaning what has passed of his sin before the prohibition is forgiven him **and his affair is with God** after the prohibition. If He wills, He will protect him until he persists in desisting, and if He wills, He will abandon him until he returns. It was said: **His affair is with God** in what He commands him and forbids him and what is permissible for him and what is forbidden for him, and he has no control over his own affairs **and whoever returns** after the prohibition to consuming usury, considering it permissible for him **then those are the companions of the Fire; they will abide therein eternally.**

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Al-Muthanna told us, Ghundar told us, Shu'bah told us, on the authority of Awn bin Abi Juhaifa, on the authority of his father, that he said: The Prophet, may God bless him and grant him peace, forbade the price of blood, the price of a dog, and the earnings of a prostitute, and he cursed the one who consumes usury and the one who pays it, the tattooer and the one who gets tattooed, and the photographer.

Ismail bin Abdul Qahir Al-Jurjani told us, Abdul Ghaffar bin Muhammad Al-Farsi told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Zuhair bin Harb told us, Hisham told us, Abu Al-Zubayr told us on the authority of Jabir, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, cursed the one who consumes usury, the one who pays it, the one who writes it down, and the two who witness it, and he said: They are all the same."

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Muhammad Al-Mukhalladi told us, Abu Hamid bin Al-Sharqi told us, Ahmad bin Yusuf Al-Salami told us, Al-Nadr bin Muhammad told us, Ikrimah bin Ammar told us, Yahya - he is Ibn Abi Katheer - told us: Abu Salamah told me, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Usury has seventy forms, the least insignificant of which in the sight of God Almighty is like the one who has intercourse with his mother.**

Surat Al-Baqarah 2:275

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition from his Lord and desists may have what is past, and his affair is with Allah. But whoever returns [to evil] - those are [those] who will be punished. The companions of the Fire will abide therein eternally.

Tafsir al-Baidawi

275- **Those who consume interest** meaning those who take it, and eating is mentioned because it is the greatest benefit of money, and because interest is common in foods and is an increase in the term, such as selling food, or cash for cash on term, or in compensation, such that one of them is sold for more of the same type, and it was written with the waw like in prayer for emphasis in language and the alif was added after it to resemble the waw of the plural. **They do not rise** if they are raised from their graves. **Except as he rises whom Satan has beaten to pieces** except standing like the standing of the possessed, and it is mentioned according to what they claim that Satan beats a person and he is struck down, and beating is a type of inconsistency like the beating of the blind. **From the touch** meaning madness, and this is also from their leaders that the jinn touches him and his mind becomes confused and for this reason it was said: the man went mad. It is related to **they do not rise** meaning they do not rise from the affliction that is upon them due to eating usury, or they rise or stumble, so their rising and falling are like those who are possessed, not because their minds are disturbed, but because God has increased in their bellies what they have eaten of usury, so it has weighed them down. **That is because they said, 'Trade is only like usury'** meaning that this punishment is because they have put usury and trade in one chain to lead to profit, so they have made it permissible. The original was that usury is only like trade, but it was reversed for the sake of exaggeration, as if they had made usury the original and compared it to trade. The difference between them is that whoever gives two dirhams for one dirham has wasted a dirham, and whoever buys a commodity worth one dirham for two dirhams, perhaps the need for it, or the expectation of its popularity, will make up for this loss. **And God has permitted trade and forbidden usury** is a denial of their equalization, and the invalidation of the analogy by opposing the text. **But whoever receives an admonition from his Lord** so whoever receives an admonition from God the Most High and a warning, like the denial of usury. **He stopped.** So he was admonished and followed the prohibition. **He will have what is past.** He took the prohibition and cannot take it back. **What is in the nominative case** is in the adverbial phrase if you make *min* a relative pronoun, and in the subject if you make it a conditional, according to the opinion of Sibawayh, since the adverbial phrase is not dependent on what preceded it. **And his affair is with God.** He will reward him for stopping if he accepted the admonition and had sincere intentions. It was said that He will judge his affair and you have no objection to it. **And whoever returns** to permitting usury, since the discussion is about it. **Then those are the companions of the Fire; they will abide therein eternally.** Because they disbelieved in Him.

Surat al-Baqarah 2:276

God destroys interest and gives increase for charities. And God does not like any sinful disbeliever.

Tafsir al-Jalalayn

God destroys usury He reduces it and takes away its blessing **and gives increase for charities** He increases them, makes them grow, and multiplies their reward **and God does not like any disbeliever** by permitting usury **and sinful** by consuming it, i.e. He punishes him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **God destroys interest**, that God reduces interest and eliminates it, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **God destroys usury**, he said: It decreases.

This is similar to the hadith narrated on the authority of Abdullah bin Masoud, "on the authority of the Prophet, may God bless him and grant him peace, who said:

Usury, even if it is a lot, will decrease.

As for His saying: "And He increases the charitable deeds," He, may His praise be glorified, means that He multiplies their reward, increases them and makes them grow for Him.

We have explained the meaning of usury before, and usury, and its origin, sufficiently enough to repeat it.

If someone asks us: How does God increase charity?

It was said: It multiplies the reward for its Lord, as God Almighty said: **The parable of those who spend their wealth in the way of God is that of a grain of corn which grows seven spikes, and in each spike is a hundred grains.** (al-Baqarah 2:261), and as He said: **Who is it that would loan God a goodly loan so He may multiply it for him many times over?** (al-Baqarah 2:245), and as:

Abu Kuraib told us, he said, Wakee' told us, he said, Ibad bin Mansur told us, on the authority of Al-Qasim: that he heard Abu Hurairah say: "The Messenger of God, may God bless him and grant him peace, said: God Almighty accepts charity and takes it with His right hand and nurtures it for one of you as one of you nurtures his foal, until a morsel of food becomes like Mount Uhud. Confirmation of that is in the Book of God Almighty: 'Do they not know that it is God who accepts repentance from His servants and takes the charities?' (al-Tawbah 9:104), and 'God destroys interest and gives increase for charities.'"

Sulayman ibn Umar ibn Khalid al-Aqta' told me, he said: Ibn al-Mubarak told us, on the authority of Sufyan,

on the authority of Ibad ibn Mansur, on the authority of al-Qasim ibn Muhammad, on the authority of Abu Hurayrah - and I do not think that he has attributed it to the Prophet - he said: God Almighty accepts charity, but He does not accept anything but what is good.

Muhammad bin Omar bin Ali Al-Muqaddami told me, he said, Rayhan bin Saeed told us, he said, Ibad told us, on the authority of Al-Qasim, on the authority of Aisha, she said: "The Messenger of God, may God bless him and grant him peace, said: God, the Blessed and Exalted, accepts charity, and He does not accept from it except what is good, and He nurtures it for its owner as one of you nurtures his foal or his young camel, until a morsel of food becomes like Mount Uhud, and the confirmation of that is in the Book of God, the Mighty and Sublime: 'God destroys interest and gives increase for charities.'"

Muhammad ibn Abd al-Malik told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub, on the authority of al-Qasim ibn Muhammad, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'If a servant gives charity from good things, God accepts it from him, takes it in His right hand, and raises it as one of you raises his foal or his young camel. And a man gives a morsel of food in charity, and it grows in the hand of God - or he said: in the palm of God Almighty - until it becomes like Mount Uhud, so give charity.'"

Muhammad ibn Abd al-A'la told us, he said, al-Mu'tamir ibn Sulayman told us, he said, I heard Yunus, on the authority of a companion of his, on the authority of al-Qasim ibn Muhammad, he said, Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said: God Almighty accepts charity with His right hand, and He does not accept from it except what is good, and God raises for one of you his morsel of food as one of you raises his foal or young camel, until he meets it on the Day of Resurrection and it is greater than Mount Uhud."

Abu Ja'far said: As for his statement: **And God does not love every disbelieving sinner**, what he means by that is: And God does not love every person who persists in disbelief in his Lord, who considers it permissible to eat and feed usury - *sinful*, persisting in sin, in what He has forbidden him from eating usury and what is forbidden and other sins, who does not refrain from that nor desist from it, nor learn from the admonition of his Lord with which He admonished him in His revelation and the verses of His Book.

Tafsir al-Qurtubi

God Almighty says: "God destroys interest and gives increase for charities. And God does not like every ungrateful sinner."

Tafsir Ibn Kathir

God the Almighty informs us that He will destroy usury, that is, He will remove it either by removing it completely from the hand of its owner, or by depriving

Allah destroys interest and gives increase for charities. And Allah does not like any sinful disbeliever.

him of the blessing of his wealth so that he will not benefit from it, but rather He will destroy it in this world and punish him for it on the Day of Resurrection, as God the Almighty said: "Say, 'Not equal are the bad and the good, even if the abundance of the bad pleases you.'"⁷⁰ And God the Almighty said: **And He will put the bad one upon the other and pile them all up and put them in Hell.** And He said: **And whatever you give in interest so that it may increase within the wealth of the people, it will not increase with God.** And Ibn Jarir said: In His statement, **God destroys usury**, this is similar to the report narrated on the authority of Abdullah ibn Masoud that he said: Usury, even if it increases, its consequence will be little. This hadith was narrated by Imam Ahmad in his Musnad, and he said: Hajjaj told us. Sharik narrated to us, on the authority of Al-Rakeen bin Al-Rabi', on the authority of his father, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **Even if usury increases, its consequences lead to poverty.** Ibn Majah narrated it on the authority of Al-Abbas bin Ja'far, on the authority of Amr bin Awn, on the authority of Yahya bin Za'idah, on the authority of Isra'il, on the authority of Al-Rakeen bin Al-Rabi' bin Umaila Al-Fazari, on the authority of his father, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one commits usury more than that his consequences lead to poverty.** This is a matter of dealing, the opposite of what is intended, as Imam Ahmad said: Abu Sa'id, a client of Banu Hashim, narrated to us, Al-Haytham bin Nafih Al-Zahiri narrated to us, Abu Yahya, a man from the people of Mecca, narrated to me, on the authority of Farrukh, the client of Uthman, that Umar, who was at that time the Commander of the Faithful, came out of the mosque and saw food spread out, so he said: What is this food? They said: Food that was brought to us. He said: May God bless it and the one who brought it. It was said: O Commander of the Faithful, it has been hoarded. He said: Who hoarded it? They said: Farrukh is the freed slave of Uthman and so-and-so is the freed slave of Umar. So he sent for them and said: What made you hoard the food of the Muslims? They said: O Commander of the Faithful, we buy with our money and sell. Umar said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever hoards the food of the Muslims, God will strike him with bankruptcy or leprosy.** At that, Farrukh said: I swear to God and I swear to you that I will never go back to eating food again. As for the freed slave of Umar, he said: We buy with our money and sell. Abu Yahya said: I saw the freed slave of Umar with leprosy. Ibn Majah narrated it from the hadith of Al-Haytham bin Rafi' with it, and its wording is: **Whoever hoards the food of the Muslims, God will strike him with bankruptcy and leprosy.**

And his saying, **And He increases the charity** was read with a damma on the ya' and with a light emphasis, from *riba al-shay' yarbu wa rabaha yarbiyu*, meaning he increased it and made it grow, and *yarbi* was read with a damma and with a shaddah from *tarbiyah*. Al-Bukhari said: Abdullah bin Katheer told us, Katheer told us, he heard Abu al-Nasr, Abdul Rahman bin

Abdullah bin Dinar told us, on the authority of his father, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever gives in charity the equivalent of a date from good earnings - and God does not accept anything but good - then God accepts it with His right hand and then makes it grow for its owner as one of you makes his foal grow, until it becomes like a mountain." This is how it was narrated in the Book of Zakat. He said in the Book of Monotheism: Khalid bin Mukhallad bin Sulayman bin Bilal said, on the authority of Abdullah bin Dinar, and he mentioned it with his chain of transmission similarly. Muslim narrated it in Zakat, on the authority of Ahmad bin Uthman bin Hakim, on the authority of Khalid bin Mukhallad, and he mentioned it. Al-Bukhari said: Muslim bin Abi Maryam, Zaid bin Aslam, and Suhayl narrated it, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace. I said: As for the narration of Muslim bin Abi Maryam, Al-Bukhari was the only one to mention it. As for the path of Zaid bin Aslam, Muslim narrated it in his Sahih, on the authority of Abu Al-Tahir bin Al-Sarh, on the authority of Abu Wahb, on the authority of Hisham bin Saeed, on the authority of Zaid bin Aslam, on his authority. As for the hadith of Suhayl, Muslim narrated it on the authority of Qutaybah, on the authority of Ya'qub bin Abd Al-Rahman, on the authority of Suhayl, and God knows best. Al-Bukhari said: And Warqa' said on the authority of Ibn Dinar, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace. This hadith was attributed from this source by Al-Hafiz Abu Bakr Al-Bayhaqi, on the authority of Al-Hakim and others, on the authority of Al-Asamm, on the authority of Al-Abbas Al-Marwazi, on the authority of Abu Al-Nadr, Hashim bin Al-Qasim, on the authority of Warqa', who is Ibn Umar Al-Yashkuri, on the authority of Abdullah bin Dinar, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever gives in charity the equivalent of a date from lawful earnings - and nothing ascends to God except that which is lawful - then God accepts it with His right hand.** And he raises it for its owner as one of you raises his foal, until it becomes like Uhud." And thus this hadith was narrated by Muslim, al-Tirmidhi and al-Nasa'i, all of them, on the authority of Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Sa'd al-Maqburi. And al-Nasa'i narrated it on the authority of Malik, on the authority of Yahya ibn Sa'id al-Ansari, and on the authority of Yahya al-Qattan, on the authority of Muhammad ibn Ajlan, all three of them on the authority of Sa'id ibn Yasar Abu al-Habbab al-Madani, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. And it was narrated on the authority of Abu Hurayrah from another chain of transmission, so Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of Ibad ibn Mansur, al-Qasim ibn Muhammad told us: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **God Almighty accepts**

charity, and takes it in His right hand and raises it for one of you as one of you raises his foal or foal, until a morsel becomes like Uhud. And the confirmation of that is in the Book of God: **God destroys interest and increases charities.** And Ahmad narrated it likewise, on the authority of Waki', and it is in the interpretation of Waki', and it was narrated by Al-Tirmidhi, on the authority of Abu Kurayb, on the authority of Waki', and he said: It is good and authentic. And thus it was narrated by Al-Thawri, on the authority of 'Ibad bin Mansur, on the authority of 'Abbad bin Mansur, and Ahmad also narrated it on the authority of Khalaf bin Al-Waleed, on the authority of Ibn Al-Mubarak, on the authority of 'Abd Al-Wahid bin Damrah and 'Ibad bin Mansur, both of them on the authority of Abu Nadrah, on the authority of Al-Qasim, on the authority of Ibn Jarir, on the authority of Muhammad bin 'Abd Al-Malik bin Ishaq, on the authority of 'Abd Al-Razzaq, on the authority of Mu'ammarr, on the authority of Ayoub, on the authority of Al-Qasim bin Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "If a servant gives charity from something good, God accepts it from him, and takes it in His right hand and raises it as one of you raises his foal or his young camel. And a man gives charity with a morsel and it grows in the hand of God, or he said in the palm of God, until it becomes like Mount Uhud, so give charity." And thus it was narrated by Ahmad, on the authority of 'Abd Al-Razzaq, and this is a strange path with a sound chain of transmission, but its wording is strange, and what is preserved is what came before, and it was narrated on the authority of 'Aishah, the Mother of the Believers, and Imam Ahmad said: 'Abd Al-Razzaq told us. As-Samad narrated to us Hammad from Thabit, from Al-Qasim bin Muhammad, from Aisha, that the Messenger of God, may God bless him and grant him peace, said: **God nurtures a date or a morsel of food for one of you as one of you nurtures his foal or young camel, until it becomes like Mount Uhud.** Ahmad is the only one to narrate it from this source. Al-Bazzar said: Yahya bin Al-Mu'allah bin Mansour narrated to us, Ismail narrated to us, my father narrated to me from Yahya bin Saeed from Umrah from Aisha from the Prophet, may God bless him and grant him peace, and from Ad-Dahhak bin Uthman from Abu Hurairah, from the Prophet, may God bless him and grant him peace, who said: **A man gives charity from good earnings, and God accepts only good, and the Most Merciful receives it with His hand and nurtures it as one of you nurtures his foal or young camel,** or he said his young camel. Then he said: We do not know of anyone who narrated it from Yahya bin Saeed from Umrah except Abu Uways.

And His saying, **And God does not love every ungrateful sinner**, meaning He does not love the one who is ungrateful in heart and sinful in word and deed. There is a need for a connection in concluding this verse with this description, which is that the usurer is not satisfied with what God has apportioned for him from lawful earnings, nor is he satisfied with what He has prescribed for him from permissible earnings. He seeks to consume people's money unjustly, through all kinds of wicked earnings. He is ungrateful for the blessing bestowed upon him, unjust and sinful in consuming people's money unjustly. Then God the

Almighty said, praising the believers in their Lord, who obey His command, who give thanks to Him, who do good to His creation in establishing prayer and giving zakat, informing them of the honor He has prepared for them, and that on the Day of Resurrection they will be safe from consequences, so He said, "Indeed, those who have believed and done righteous deeds and established prayer and given zakat will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."

Fath al-Qadir

His statement: 276- **God destroys usury** meaning: He takes away its blessing in this world, even if it is a lot, so that it does not remain in the hand of its owner. It was also said: He destroys its blessing in the Hereafter. His statement: **And He increases the charity** meaning: He increases the money from which charity is given. It was also said: He blesses the reward of charity and multiplies it and increases the reward of the one who gives charity. There is nothing wrong with interpreting this to mean both matters. His statement: **And God does not love every ungrateful sinner** meaning: He is not pleased, because love is specific to those who repent. It contains great severity and harshness on whoever commits usury, as He judges him to be an unbeliever and describes him as a sinner for the sake of exaggeration. It was also said: To remove the ambiguity, as it may apply to farmers. It is possible that what is meant by His statement: **Every ungrateful** is whoever commits a characteristic that necessitates unbelief. The reason for its connection to the situation is that those who said: Trading is like usury, it is unbelief.

Tafsir al-Baghawi

276. The Almighty said: **God destroys interest** meaning He diminishes it, destroys it, and takes away its blessing. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both, **God destroys interest** meaning He does not accept any charity, jihad, pilgrimage, or kinship from him. **And He increases the charities** meaning He makes them fruitful and blesses them in this world, and multiplies the reward and recompense for them in the Hereafter. **And God does not like any disbeliever** in forbidding interest. *Sinful* is wicked in consuming it.

Tafsir al-Baidawi

276- **God destroys usury** takes away its blessing and destroys the money that goes into it. **And increases charity** multiplies its reward and blesses what it is given for. And from him, peace and blessings be upon him, **God accepts charity and increases it as one of you increases his foal.** And from him, peace and blessings be upon him, **Zakat never decreases wealth.** "And God does not love" is not pleased and does not love His love for those who repent. "Every disbeliever" insists on making forbidden things permissible. "Sinful" preoccupied with committing it.

Surat Al-Baqarah 2:276

Allah destroys interest and gives increase for charities. And Allah does not like any sinful disbeliever.

Surat al-Baqarah 2:277

Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

Tafsir al-Jalalayn

(Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty that those who believed, meaning those who believed in God and His Messenger, and in what he brought from their Lord, of the prohibition of usury and consuming it, and other than that from the rest of the laws of his religion. **And did righteous deeds** which God Almighty commanded them to do, and which He urged them to do. **And established prayer** the obligatory prayer within its limits, and performed it according to its Sunnahs. **And give the zakat** which is imposed on them from their wealth, after what they had previously done of consuming usury before the admonition came from their Lord, **they will have their reward** meaning the reward for that from their deeds, faith and charity, **with their Lord** on the day when they will need Him in their afterlife, **and there will be no fear concerning them** on that day from His punishment for what they had done in their ignorance, and their disbelief before the admonition of their Lord came to them, from consuming what they had eaten of usury, because of what they had repented and turned to God Almighty from that when the admonition came to them from their Lord, and their belief in the promise and threat of God, **nor will they grieve** over their abandonment of what they had abandoned in this world of consuming usury and acting upon it, when they witness the abundant reward of God Almighty, and they are for abandoning what they abandoned of that in this world seeking His pleasure in the Hereafter, so they attain what they were promised for abandoning.

Tafsir al-Qurtubi

God Almighty says: "Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."

Tafsir Ibn Kathir

God the Almighty informs us that He will destroy usury, that is, He will remove it either by removing it

completely from the hand of its owner, or by depriving him of the blessing of his wealth so that he will not benefit from it, but rather He will destroy it in this world and punish him for it on the Day of Resurrection, as God the Almighty said: "Say, 'Not equal are the bad and the good, even if the abundance of the bad pleases you.' " And God the Almighty said: **And He will put the bad one upon the other and pile them all up and put them in Hell.** And He said: **And whatever you give in interest so that it may increase within the wealth of the people, it will not increase with God.** And Ibn Jarir said: In His statement, **God destroys usury**, this is similar to the report narrated on the authority of Abdullah ibn Masoud that he said: Usury, even if it increases, its consequence will be little. This hadith was narrated by Imam Ahmad in his Musnad, and he said: Hajjaj told us. Sharik narrated to us, on the authority of Al-Rakeen bin Al-Rabi', on the authority of his father, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **Even if usury increases, its consequences lead to poverty.** Ibn Majah narrated it on the authority of Al-Abbas bin Ja'far, on the authority of Amr bin Awn, on the authority of Yahya bin Za'idah, on the authority of Isra'il, on the authority of Al-Rakeen bin Al-Rabi' bin Umaila Al-Fazari, on the authority of his father, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one commits usury more than that his consequences lead to poverty.** This is a matter of dealing, the opposite of what is intended, as Imam Ahmad said: Abu Sa'id, a client of Banu Hashim, narrated to us, Al-Haytham bin Nafih Al-Zahiri narrated to us, Abu Yahya, a man from the people of Mecca, narrated to me, on the authority of Farrukh, the client of Uthman, that Umar, who was at that time the Commander of the Faithful, came out of the mosque and saw food spread out, so he said: What is this food? They said: Food that was brought to us. He said: May God bless it and the one who brought it. It was said: O Commander of the Faithful, it has been hoarded. He said: Who hoarded it? They said: Farrukh is the freed slave of Uthman and so-and-so is the freed slave of Umar. So he sent for them and said: What made you hoard the food of the Muslims? They said: O Commander of the Faithful, we buy with our money and sell. Umar said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever hoards the food of the Muslims, God will strike him with bankruptcy or leprosy.** At that, Farrukh said: I swear to God and I swear to you that I will never go back to eating food again. As for the freed slave of Umar, he said: We buy with our money and sell. Abu Yahya said: I saw the freed slave of Umar with leprosy. Ibn Majah narrated it from the hadith of Al-Haytham bin Rafi' with it, and its wording is: **Whoever hoards the food of the Muslims, God will strike him with bankruptcy and leprosy.**

And his saying, **And He increases the charity** was read with a damma on the ya' and with a light emphasis, from *riba al-shay' yarbu wa rabaha yarbiyu*, meaning he increased it and made it grow, and yarbi was read with a damma and with a shaddah from *tarbiyah*. Al-Bukhari said: Abdullah bin Katheer told us, Katheer told us, he heard Abu al-Nasr, Abdul Rahman bin Abdullah bin Dinar told us, on the authority of his father,

Surat Al-Baqarah 2:277

Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever gives in charity the equivalent of a date from good earnings - and God does not accept anything but good - then God accepts it with His right hand and then makes it grow for its owner as one of you makes his foal grow, until it becomes like a mountain." This is how it was narrated in the Book of Zakat. He said in the Book of Monotheism: Khalid bin Mukhallad bin Sulayman bin Bilal said, on the authority of Abdullah bin Dinar, and he mentioned it with his chain of transmission similarly. Muslim narrated it in Zakat, on the authority of Ahmad bin Uthman bin Hakim, on the authority of Khalid bin Mukhallad, and he mentioned it. Al-Bukhari said: Muslim bin Abi Maryam, Zaid bin Aslam, and Suhayl narrated it, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace. I said: As for the narration of Muslim bin Abi Maryam, Al-Bukhari was the only one to mention it. As for the path of Zaid bin Aslam, Muslim narrated it in his Sahih, on the authority of Abu Al-Tahir bin Al-Sarh, on the authority of Abu Wahb, on the authority of Hisham bin Saeed, on the authority of Zaid bin Aslam, on his authority. As for the hadith of Suhayl, Muslim narrated it on the authority of Qutaybah, on the authority of Ya'qub bin Abd Al-Rahman, on the authority of Suhayl, and God knows best. Al-Bukhari said: And Warqa' said on the authority of Ibn Dinar, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace. This hadith was attributed from this source by Al-Hafiz Abu Bakr Al-Bayhaqi, on the authority of Al-Hakim and others, on the authority of Al-Asamm, on the authority of Al-Abbas Al-Marwazi, on the authority of Abu Al-Nadr, Hashim bin Al-Qasim, on the authority of Warqa', who is Ibn Umar Al-Yashkuri, on the authority of Abdullah bin Dinar, on the authority of Saeed bin Yasar, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever gives in charity the equivalent of a date from lawful earnings - and nothing ascends to God except that which is lawful - then God accepts it with His right hand.** And he raises it for its owner as one of you raises his foal, until it becomes like Uhud." And thus this hadith was narrated by Muslim, al-Tirmidhi and al-Nasa'i, all of them, on the authority of Qutaybah, on the authority of al-Layth ibn Sa'd, on the authority of Sa'd al-Maqburi. And al-Nasa'i narrated it on the authority of Malik, on the authority of Yahya ibn Sa'id al-Ansari, and on the authority of Yahya al-Qattan, on the authority of Muhammad ibn Ajlan, all three of them on the authority of Sa'id ibn Yasar Abu al-Habbab al-Madani, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. And it was narrated on the authority of Abu Hurayrah from another chain of transmission, so Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of Ibad ibn Mansur, al-Qasim ibn Muhammad told us: I heard Abu

Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **God Almighty accepts charity, and takes it in His right hand and raises it for one of you as one of you raises his foal or foal, until a morsel becomes like Uhud.** And the confirmation of that is in the Book of God: **God destroys interest and increases charities.** And Ahmad narrated it likewise, on the authority of Waki', and it is in the interpretation of Waki', and it was narrated by Al-Tirmidhi, on the authority of Abu Kurayb, on the authority of Waki', and he said: It is good and authentic. And thus it was narrated by Al-Thawri, on the authority of Ibad bin Mansur, on the authority of 'Abbad bin Mansur, and Ahmad also narrated it on the authority of Khalaf bin Al-Waleed, on the authority of Ibn Al-Mubarak, on the authority of 'Abd Al-Wahid bin Damrah and Ibad bin Mansur, both of them on the authority of Abu Nadrah, on the authority of Al-Qasim, on the authority of Ibn Jarir, on the authority of Muhammad bin 'Abd Al-Malik bin Ishaq, on the authority of 'Abd Al-Razzaq, on the authority of Mu'ammarr, on the authority of Ayoub, on the authority of Al-Qasim bin Muhammad, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "If a servant gives charity from something good, God accepts it from him, and takes it in His right hand and raises it as one of you raises his foal or his young camel. And a man gives charity with a morsel and it grows in the hand of God, or he said in the palm of God, until it becomes like Mount Uhud, so give charity." And thus it was narrated by Ahmad, on the authority of 'Abd Al-Razzaq, and this is a strange path with a sound chain of transmission, but its wording is strange, and what is preserved is what came before, and it was narrated on the authority of 'Aishah, the Mother of the Believers, and Imam Ahmad said: 'Abd Al-Razzaq told us. As-Samad narrated to us Hammad from Thabit, from Al-Qasim bin Muhammad, from Aisha, that the Messenger of God, may God bless him and grant him peace, said: **God nurtures a date or a morsel of food for one of you as one of you nurtures his foal or young camel, until it becomes like Mount Uhud.** Ahmad is the only one to narrate it from this source. Al-Bazzar said: Yahya bin Al-Mu'alla bin Mansour narrated to us, Ismail narrated to us, my father narrated to me from Yahya bin Saeed from Umrah from Aisha from the Prophet, may God bless him and grant him peace, and from Ad-Dahhak bin Uthman from Abu Hurairah, from the Prophet, may God bless him and grant him peace, who said: **A man gives charity from good earnings, and God accepts only good, and the Most Merciful receives it with His hand and nurtures it as one of you nurtures his foal or young camel,** or he said his young camel. Then he said: We do not know of anyone who narrated it from Yahya bin Saeed from Umrah except Abu Uways.

And His saying, **And God does not love every ungrateful sinner**, meaning He does not love the one who is ungrateful in heart and sinful in word and deed. There is a need for a connection in concluding this verse with this description, which is that the usurer is not satisfied with what God has apportioned for him

from lawful earnings, nor is he satisfied with what He has prescribed for him from permissible earnings. He seeks to consume people's money unjustly, through all kinds of wicked earnings. He is ungrateful for the blessing bestowed upon him, unjust and sinful in consuming people's money unjustly. Then God the Almighty said, praising the believers in their Lord, who obey His command, who give thanks to Him, who do good to His creation in establishing prayer and giving zakat, informing them of the honor He has prepared for them, and that on the Day of Resurrection they will be safe from consequences, so He said, "Indeed, those who have believed and done righteous deeds and established prayer and given zakat will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."

Fath al-Qadir

The interpretation of his statement: 277- **Indeed, those who believe and do righteous deeds** to the end of the verse has been presented.

Abu Ya'la narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding his statement: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity**, he said: They will be known on the Day of Resurrection by that, they will not be able to stand except as one who is being beaten by Satan into insanity stands. **That is because they said, 'Trade is [just] like interest,'** and they lied about God. **And God has permitted trade and forbidden interest.** And whoever returns to consuming interest, **These are the companions of the Fire, they will abide therein eternally.** Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on his authority regarding the verse, he said: The one who consumes interest will be raised on the Day of Resurrection insane, strangling. Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated from another chain of transmission on his authority also regarding his statement: **They will not stand**, he said: That is when he is raised from his grave. Al-Asbahani narrated in his Targhib on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said: **The usurer will come on the Day of Resurrection in a dazed state, dragging his lips.** Then he recited: **They will not rise except as one rises who is being beaten by Satan into insanity.** Many hadiths have been narrated about the enormity of the sin of usury, including the hadith of Abdullah ibn Mas'ud, which was narrated by al-Hakim and authenticated by al-Bayhaqi, on the authority of the Prophet (peace and blessings of God be upon him), who said: **Usury has seventy-three forms, the least of which is like a man marrying his mother, and the worst usury is the honor of a Muslim.** And from the hadith of Abu Hurayrah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), narrated by Ibn Majah and al-Bayhaqi with the wording: **Seventy forms.** This meaning was narrated, with different numbers, on the authority of Abdullah ibn Salam, Ka'b, Ibn Abbas, and Anas. Ibn Jarir narrated on the authority of al-Rabi' regarding the verse, saying: They will be resurrected on the Day of Resurrection with madness from Satan in them, and in

some readings it is: They will not rise on the Day of Resurrection. He meant the reading of Ibn Mas'ud mentioned above. In the two Sahihs and others, on the authority of Aisha, she said: When the verses at the end of Surat Al-Baqarah were revealed about usury, "The Messenger of God, may God bless him and grant him peace, went out to the mosque and recited them to the people, then he forbade trade in alcohol." Ibn Jarir and Ibn Mardawayh narrated on the authority of Umar ibn Al-Khattab that he gave a sermon and said: The last verse of the Qur'an to be revealed was the verse on usury, and the Messenger of God, may God bless him and grant him peace, died without explaining it to us, so leave that which makes you doubt for that which does not make you doubt." Al-Bukhari and others narrated on the authority of Ibn Abbas that he said: The last verse revealed to His Messenger was the verse on usury. Al-Bayhaqi narrated in Al-Dala'il a similar narration on the authority of Umar. Ibn Jarir narrated on the authority of Mujahid regarding the usury that God has forbidden, he said: The people of ignorance would have a man who owed another man a debt and he would say: You have such and such and you will defer it from me, so he would defer it from him. He also narrated something similar on the authority of Qatada. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair something similar, and he added to his statement: **But whoever receives an admonition from his Lord**, meaning the clarification in the Qur'an regarding the prohibition of usury, and he desists from it, **shall have what is past**, meaning he shall have what he had eaten of usury before the prohibition, **and his affair is with God**, meaning after the prohibition and after abandoning it. If He wills, He will protect him from it, and if He wills, He will not do so. **And whoever returns**, meaning to usury after the prohibition and permits it by saying: **Trade is but like usury**, "they are the companions of the Fire; they will abide therein eternally," meaning they will not die. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Jurayj on the authority of Ibn Abbas regarding his statement: **God destroys usury**, he said: He decreases usury, **and gives increase for charity**, he said: He increases it. It has been proven in the two Sahihs and others on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, "Whoever gives in charity a date's worth of lawful earnings—and God does not accept except that which is lawful—then God will accept it with His right hand and then give it increase for its owner as one of you gives his foal increase until it becomes like a mountain." Al-Bazzar, Ibn Jarir, Ibn Hibban and Al-Tabarani narrated a similar hadith from Aisha. Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on the authority of Ibn Umar, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. In the hadith of Aisha and Ibn Umar, the Messenger of God, may God bless him and grant him peace, recited after citing the hadith, **God destroys interest and gives increase for charities.** Al-Tabarani narrated on the authority of Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, said: **A servant gives a piece of bread in charity, and it increases with God until it becomes like Mount Uhud.** These hadiths explain the meaning of the verse.

Surat Al-Baqarah 2:277

Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

Tafsir al-Baghawi

277. "Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."

Tafsir al-Baidawi

277- **Indeed, those who have believed** in God and His Messenger and what came to them from Him. **And done righteous deeds and established prayer and gave zakah** He connected it to what includes them because they are superior to all other righteous deeds. **They will have their reward with their Lord, and no fear will there be concerning them** from what comes. **Nor will they grieve** over what is lost.

Surat al-Baqarah 2:278

O you who have believed, fear God and give up what remains of interest if you should be believers.

Tafsir al-Jalalayn

O you who have believed, fear God and give up leave what remains of interest if you should be believers sincere in your faith, for it is the nature of the believer to obey the command of God Almighty. It was revealed when some of the companions demanded interest that they had previously after the prohibition.

Tafsir al-Suyuti

The Almighty said: O you who have believed, fear God and abandon the verse. Abu Ya'la in his Musnad and Ibn Mandah narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, he said: It has reached us that this verse was revealed regarding Banu Amr ibn Awf from Thaqeef and Banu Al-Mughirah. Banu Al-Mughirah used to pay interest for Thaqeef, but when God made His Messenger victorious over Mecca, He abolished all interest that day. Banu Amr and Banu Al-Mughirah came to 'Atab ibn Asid, who was over Mecca, and Banu Al-Mughirah said: Didn't He make us the most miserable people with interest and abolish it for the people other than us? Banu 'Amr said: We have made peace so that we will have interest. 'Atab wrote about that to the Messenger of God, may God bless him and grant him peace, and this verse and the one after it were revealed.

Ibn Jarir narrated on the authority of Ikrimah who said: This verse was revealed about Thaqif, including Masoud, Habib, Rabi'ah, and Abd Yalil, Banu Amr and Banu Umair.

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **O you who have believed**, believe in God and His Messenger, **fear God**, meaning: fear God for yourselves, so fear Him by obeying Him in what He has commanded you to do, and refraining from what He has forbidden you to do, **and leave**, meaning: abandon, **what remains of interest**, meaning: leave seeking what remains for you of excess on your capital that you had before it became usurious—**if you are believers**, meaning: if you are confirming your faith in word and your belief with your tongues, with your actions.

Abu Ja'far said: It was mentioned that this verse was revealed about a people who converted to Islam and they had money owed to them by other people as interest, so they had collected some of it from them and some remained, so God, may He be glorified and praised, forgave them for what they had collected before this verse was revealed, and forbade them from collecting what remained of it.

Who said that?

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **O you who have believed, fear God and give up what remains of**

interest to and do not wrong. He said: This verse was revealed about Al-Abbas bin Abdul Muttalib and a man from Banu Al-Mughira, who were partners in the pre-Islamic era, lending interest to people from Thaqeef, from Banu Amr, and they are Banu Amr bin Umair. Then Islam came and they had great wealth in interest, so God revealed: **And give up what remains of the surplus that was in the pre-Islamic era, of interest**.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: **O you who have believed, fear God and give up what remains of your interest if you are believers**, he said: Thaqeef had made peace with the Prophet, may God bless him and grant him peace, on the condition that whatever interest they owed to people and whatever interest people owed to them would be abolished. When the conquest took place, Atab ibn Asid was appointed as governor of Mecca, and Banu Amr ibn Umair ibn Awf used to take interest from Banu Al-Mugheerah, and Banu Al-Mugheerah used to charge them interest during the pre-Islamic period. Islam came and they had a lot of money on them. Banu Amr came to them asking for their interest, but Banu Al-Mugheerah refused to give them any in Islam, and they referred that to Atab ibn Asid. Atab wrote to the Messenger of God, may God bless him and grant him peace, and this verse was revealed: "O you who have believed, fear God and give up what remains of your interest if you are believers. But if you do not, then be informed of a war from God and His Messenger," until **and you will not be wronged**. The Messenger of God, may God bless him and grant him peace, wrote to Atab and said: If they are satisfied, then fine them, otherwise I will declare war on them. Ibn Jurayj said, on the authority of Ikrimah, regarding his statement: **Fear God and give up what remains of interest**, he said: They used to take interest from Banu al-Mughira, claiming that they were Masoud, Abd al-Yalil, Habib and Rabi'ah, the sons of Amr ibn Umair, so they were the ones who had interest from Banu al-Mughira, then Abd al-Yalil, Habib, Rabi'ah, Hilal and Masoud converted to Islam.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Fear God and give up what remains of interest if you are believers**, he said: It was interest that they used to trade with in the pre-Islamic era, but when they converted to Islam they were ordered to take their principal.

Tafsir al-Qurtubi

God Almighty says: **O you who have believed, fear God and give up what remains of interest if you should be believers**.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to fear Him, forbidding them from what brings them closer to His wrath and distances them from His pleasure, so He said, **O you who have believed, fear God**, meaning fear Him and observe Him in what you do, **and give up what remains of interest**, meaning

O you who have believed, fear Allah and give up what remains of interest if you should be believers.

leave what you owe people from the increase in capital, after this warning, **if you are believers**, meaning in what God has prescribed for you of permitting trade and forbidding interest and other things. Zaid bin Aslam, Ibn Jurayj, Muqatil bin Hayyan, and Al-Suddi mentioned that this context was revealed regarding Banu Amr bin Umair from Thaqeef, and Banu Al-Mughirah from Banu Makhzum, among whom there was interest in the pre-Islamic era. When Islam came and they entered it, Thaqeef asked to take it from them, so they consulted and Banu Al-Mughirah said, **We do not pay interest in Islam by earning Islam**. So Atab bin Asid, the governor of Mecca, wrote to the Messenger of God, may God bless him and grant him peace, about that, so this verse was revealed, so the Messenger of God, may God bless him and grant him peace, wrote to him about it. "O you who have believed, fear God and give up what remains of your usury, if you are believers. But if you do not, then be informed of a war from God and His Messenger." They said, **We will repent to God**, and they gave up what remained of their usury, so they all abandoned it. This is a clear threat and warning for those who persist in engaging in usury after being warned. Ibn Jurayj said: Ibn Abbas said, **Then be informed of a war**, meaning be certain of a war from God and His Messenger. It was mentioned in the narration of Rabi'ah ibn Kulthum, on the authority of his father, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: On the Day of Resurrection, it will be said to the usurer: Take your weapons for war. Then he recited, **But if you do not, then be informed of a war from God and His Messenger**. Ali ibn Abi Talhah said, on the authority of Ibn Abbas, **But if you do not, then be informed of a war from God and His Messenger**. So whoever persists in usury and does not desist from it, it is the right of the leader of the Muslims to ask him to repent, and if he desists, otherwise his neck will be struck. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Bashir told us, Abdul A'la, Hisham bin Hassan narrated to us, on the authority of Al-Hasan and Ibn Sirin, that they said: By God, these money changers are usurers, and they have been declared a war by God and His Messenger. If there were a just leader over the people, he would call them to repentance. If they repent, well and good, fine. Qatada said: God has threatened them with death as they hear, and has made them a source of embarrassment wherever they go. So beware of mixing with these usurious transactions, for God has made what is permissible abundant and good, so do not let poverty force you to disobey Him. Narrated by Ibn Abi Hatim. Al-Rabi' bin Anas said: God has threatened the one who consumes usury with death. Narrated by Ibn Jarir. Al-Suhayli said: That is why Aisha said to Umm Muhibbah, the freed slave of Zayd bin Arqam, in the matter of the 'ayna: Tell him that his jihad with the Prophet, may God bless him and grant him peace, has been invalidated unless he repents. She singled out jihad because it is against His statement: **So declare war from God and His Messenger**. He said: This meaning has been mentioned by many. He said: But its chain of transmission to Aisha is weak.

- Then the Almighty said: "And if you repent, you shall

have your capital sums. You shall not be wronged," meaning by taking the increase. **Nor shall you be wronged**, meaning by placing the capital sums as well. Rather, you shall have what you gave without increasing it or decreasing it. Ibn Abi Hatim said: Muhammad ibn al-Husayn ibn Ashkab told us, Ubayd God ibn Musa told us, on the authority of Shaiban, on the authority of Shabib ibn Gharqadah al-Mubarqi, on the authority of Sulayman ibn Amr ibn al-Ahwas, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage, and said: "Behold, all usury that existed in the Age of Ignorance has been abolished from you in its entirety. You shall have your capital sums. You shall not wrong, nor shall you be wronged. The first usury to be abolished was the usury of al-Abbas ibn Abd al-Muttalib. It was all abolished." And so did his grandfather Sulayman ibn al-Ahwas. Ibn Mardawayh said: Al-Shafi'i told us, Muadh ibn al-Muthanna told us, Musaddad told us, Abu al-Ahwas told us, Shabib ibn Gharqadah told us, on the authority of Sulayman ibn Amr, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Behold, all usury from Usury of the Age of Ignorance is abolished. You have your capital. You do not wrong, nor are you wronged." And thus he narrated it from the hadith of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Abu Hamza al-Raqashi, on the authority of Umar, who is Ibn Kharijah, and he mentioned it.

And His statement, "But if he is in hardship, then grant him postponement until it is easy for him. And if you remit it by charity, that is better for you, if you only knew." God Almighty commands patience with the one in hardship who cannot pay, so He said, **But if he is in hardship, then grant him postponement until it is easy for him**. This is not like the people of ignorance used to say to their debtor when the debt became due: Either pay it or increase it, then he would urge them to forgive it, and he promised goodness and great reward for that. He said, **And if you remit it by charity, that is better for you, if you only knew**. That is, that you leave the principal completely and forgive the debtor. Hadiths have been transmitted from multiple chains of transmission from the Prophet, may God bless him and grant him peace, to that effect.

The first hadith on the authority of Abu Umamah As'ad bin Zarah. Al-Tabarani said: Abdullah bin Muhammad bin Shu'ayb al-Rajani told us, Yahya bin Hakim al-Muqawwam told us, Muhammad bin Bakr al-Barsani told us, Abdullah bin Abi Ziyad told us, Asim bin Ubaidullah told me, on the authority of Abu Umamah As'ad bin Zarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever would like God to shade him on the Day when there is no shade but His shade, let him make it easy for one in difficulty or forgive him**.

Another hadith on the authority of Buraydah. Imam Ahmad said: Affan told us, Abdul-Warith told us, Muhammad bin Juhadah told us, on the authority of Sulayman bin Buraydah, on the authority of his father, who said: I heard the Prophet, may God bless him and

grant him peace, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** He said: Then I heard him say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** I said: I heard you, O Messenger of God, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** Then I heard you say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** He said: "He will receive a charity like that for every day before the debt is due. When the debt is due, then grant him respite, and he will receive a charity double that for every day."

Another hadith On the authority of Abu Qatada Al-Harith bin Rib'i Al-Ansari. Ahmad said: Hammad bin Salamah told us, Abu Ja'far Al-Khatmi told us, on the authority of Muhammad bin Ka'b Al-Qurazi, that Abu Qatada had a debt on a man, and he used to come to him to collect it, but he would hide from him. One day, a boy came out, so he asked him about him, and he said: Yes, he is in the house eating a pot of dates. So he called him and said: O so-and-so, come out, for I have been told that you are here. So he came out to him, and he said: What is keeping you away from me? He said: I am in financial difficulty and I do not have anything. He said: By God, are you in financial difficulty? He said: Yes. So Abu Qatada cried, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever relieves his debtor or erases his debt, will be in the shade of the Throne on the Day of Resurrection.** Narrated by Muslim in his Sahih.

Another hadith On the authority of Hudhayfah ibn al-Yaman, al-Hafiz Abu Ya'la al-Mawsili said: Al-Akhnas Ahmad ibn Imran told us, Muhammad ibn Fadil told us, Abu Malik al-Ashja'i told us, on the authority of Rib'i ibn Kharash, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will bring one of His servants on the Day of Resurrection and say: What did you do in this world? He will say: O Lord, I did not do for You even an atom's weight in this world that I could hope for from You." He said it three times. The servant will say at the end: O Lord, You gave me surplus wealth, and I was a man who used to trade with people, and it was my nature to be flexible, so I was easy on the wealthy and gave respite to the poor. He said: Then God, the Almighty, will say: I am the one most deserving of ease. Enter Paradise." Al-Bukhari, Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Rib'i ibn Harash, on the authority of Hudhayfah. Muslim, Uqbah ibn Amir and Abu Mas'ud al-Badri added something similar on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari's wording is: Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Zuhri told us, on the authority of Abdullah ibn Abdullah, that he heard Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, say: "There was a merchant who used to lend money to people. If he saw someone who was insolvent, he would say to his servants: 'Forgive him, perhaps God will forgive us.' So God forgave him."

Another hadith on the authority of Sahl ibn Hanif,

Al-Hakim said in his Mustadrak: Abu Abdullah Muhammad ibn Ya'qub told us, Yahya ibn Muhammad ibn Yahya told us, Abu Al-Walid Hisham ibn Abd Al-Malik told us, Amr ibn Thabit told us, Abdullah ibn Muhammad ibn `Aqil told us, on the authority of Abdullah ibn Sahl ibn Hanif, that Sahl told him: The Messenger of God, may God bless him and grant him peace, said: "Whoever helps a mujahid in the cause of God, or a warrior, or a debtor in his hardship, or a slave in his slave's servitude, God will shade him in His shade on the day when there is no shade but His shade." Then he said: Its chain of transmission is authentic, and they did not include it.

Another hadith On the authority of Abdullah bin Omar, Imam Ahmad said: Muhammad bin Obaid told us, on the authority of Yusuf bin Suhaib, on the authority of Zaid Al-Ami, on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever wants his supplication to be answered and his distress to be relieved, let him relieve the debtor.** Ahmad alone transmitted it.

Another hadith On the authority of Abu Masoud Uqbah bin Amr. Imam Ahmad said: Yazid bin Harun told us, Abu Malik told us, on the authority of Rib'i bin Harash, on the authority of Hudhayfah, that a man was brought to God, the Almighty, and He said: What did you do in this world? The man said to him: I did not do an atom's weight of good. He said it three times, and on the third time He said: I was given surplus wealth in this world, so I used to trade with people, so I was easier on the wealthy and gave respite to the poor. Then God, the Blessed and Exalted, said: We are more deserving of that than you. Forgive My servant, so He forgave him. Abu Masoud said: This is how I heard it from the Prophet, may God bless him and grant him peace, and this is how Muslim narrated it from the hadith of Abu Malik Sa'd bin Tariq.

Another hadith on the authority of Imran bin Husayn. Imam Ahmad said: Aswad bin Aamer told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Dawud, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a right over a man and delays it, he will receive a charity for every day.** Strange from this aspect, and something similar has been mentioned previously from Buraydah.

Another hadith On the authority of Abu Al-Yusr Kaab bin Amr. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Abdul Malik bin Umair, on the authority of Rib'i, who said: Abu Al-Yusr told us that the Messenger of God, may God bless him and grant him peace, said: **Whoever gives respite to one in difficulty or forgives his debt, God will shade him in His shade on the Day when there is no shade but His.** Muslim included it in his Sahih and from another chain of transmission on the authority of Ibad bin Al-Walid bin Ibadah bin As-Samit, who said: My father and I went out seeking knowledge in this neighborhood of the Ansar before they perished. The first one we met was Abu Al-Yusr, the companion of the Messenger of God, may God bless him and grant him peace. He had with him a slave of his who had a bundle of scrolls. Abu Al-Yusr was wearing a cloak and a pair of gloves, and his slave was wearing a cloak and

O you who have believed, fear Allah and give up what remains of interest if you should be believers.

a pair of gloves. My father said to him: Uncle, I see a blaze of anger on your face. He said: Yes, I owed so-and-so bin so-and-so - the thief - money. I went to his family and greeted him. I said: Is he to blame? They said: No. So his son Jafar came out to me, so I said: Where is your father? He said: He heard your voice and entered my mother's couch, so I said: Come out to me, for I know where you are. So he came out, so I said: What made you hide from me? He said: By God, I will tell you and not lie to you. By God, I feared that I would tell you and lie to you or promise you something and then fail you. I was the companion of the Messenger of God, may God bless him and grant him peace, and by God, I was in financial difficulty. He said: I said: By God. He said: I said: By God? He said: God. Then he brought his scroll and erased it with his hand, then said: If you find a judgement, then judge me, otherwise you are absolved. So I bear witness with the sight of these two eyes of mine - and he put his fingers on his eyes - and these two ears of mine heard, and my heart retained it - and he pointed to the corners of his heart - the Messenger of God, may God bless him and grant him peace, saying: Whoever grants respite to one in financial difficulty or forgives his debt, God will shelter him in His shade. And he mentioned the rest of the hadith.

Another hadith On the authority of the Commander of the Faithful, Uthman ibn Affan, Abdullah ibn al-Imam Ahmad said: Abu Yahya al-Bazzaz Muhammad ibn Abd al-Rahman told me, al-Hasan ibn Asad ibn Salim al-Kufi told us, al-Abbas ibn al-Fadl al-Ansari told us, on the authority of Hisham ibn Ziyad al-Qurashi, on the authority of his father, on the authority of Muhjan, the freed slave of Uthman, on the authority of Uthman, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God will shade an eye in His shade on a day when there is no shade but His shade, whoever grants respite to one in difficulty, or spares a debtor.**

Another hadith on the authority of Ibn Abbas. Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami al-Khurasani told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, went out to the mosque and he was saying with his hand: Like this, and Abd al-Rahman pointed with his hand to the ground: "Whoever gives respite to one in difficulty or forgives his debt, God will protect him from the heat of Hellfire. Beware, the deeds of Paradise are made difficult by a hill - three times - Beware, the deeds of Hellfire are made easy by a slip, and the happy one is the one who is protected from trials. There is no sip more beloved to God than a sip of anger that a servant swallows. No servant swallows it for the sake of God except that God fills his heart with faith." Ahmad alone transmitted it.

Another path Al-Tabarani said: Ahmad bin Muhammad Al-Burani, the judge of Al-Hudaibiyah from the lands of Rabi'ah, told us, Al-Hasan bin Ali Al-Sada'i told us, Al-Hakam bin Al-Jarud told us, Ibn Abi Al-Muta'id, the maternal uncle of Ibn Uyaynah, told us, on the authority of his father, on the authority of Ata', on the

authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever grants respite to a person in difficulty until he is able to pay, God will grant him respite for his sin until he repents.**

Then the Almighty said, admonishing His servants, and reminding them of the passing of this world, and the annihilation of what is in it of wealth and other things, and the coming of the Hereafter, and returning to Him, the Almighty, and His holding His creation to account for what they did, and His rewarding them for what they earned of good and evil, and warning them of His punishment, so He said: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." It has been narrated that this verse was the last verse revealed from the Noble Qur'an, so Ibn Lahi'ah said: Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, who said: The last verse revealed from the entire Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." The Prophet, may God bless him and grant him peace, lived nine nights after the revelation of this verse, then he died on Monday, two nights before the end of Rabi' al-Awwal, narrated by Ibn Abi Hatim, and Ibn Mardawayh narrated it from the hadith of al-Mas'udi from Habib bin Abi Thabit, from Sa'id bin Jubayr, from Ibn Abbas, who said: The last verse revealed was: **And fear a Day when you will be returned to God.** God." Al-Nasa'i narrated it from the hadith of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Abdullah ibn Abbas, who said: The last verse to be revealed from the Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." Ad-Dahhak and Al-Awfi narrated it likewise on the authority of Ibn Abbas. Ath-Thawri narrated on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: The last verse to be revealed was: **And fear a Day when you will be returned to God.** There were thirty-one days between its revelation and the death of the Prophet, may God bless him and grant him peace. Ibn Jurayj said: They say that the Prophet, may God bless him and grant him peace, lived nine nights after it, and he began on Saturday and died on Monday. It was narrated by Ibn Jarir, and Ibn Atiyyah narrated it on the authority of Abu Sa'id, who said: The last verse to be revealed was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged."

Fath al-Qadir

His statement: 278- **Fear God** meaning protect yourselves from His punishment and leave the remainder of usury that remains for you. It appears that he nullified usury that was not collected. His statement: **If you are believers** It was said: It is a metaphorical condition for the sake of exaggeration. It was also said: The *if* in this verse means when. Ibn Atiyyah said: It is rejected and is not known in the

language. It appears that the meaning is: If you are believers in truth, then that necessitates compliance with the commands and prohibitions of God.

what you stipulated from people of interest. **If you are believers** in your hearts, then the evidence of this is compliance with what you were commanded to do. It was narrated: Thaqeef had money owed to some of the Quraysh, so they demanded the money and interest from them at the market. So this was revealed.

Tafsir al-Baghawi

278. The Almighty said: **O you who have believed, fear God and give up what remains of interest.** Ata' and Ikrimah said: It was revealed about Al-Abbas bin Abdul Muttalib and Uthman bin Affan, may God be pleased with them, who had advanced dates. When the harvest was due, the owner of the dates said to them: If you take your dues, I will not have enough to support my family. Would you like to take half and delay the other half, and I will double it for you? So they did, and when the time came, they asked for more. report of that reached the Messenger of God, may God bless him and grant him peace, so he forbade them, so God revealed this verse. They listened and obeyed and took their principal.

Al-Suddi said: It was revealed about Al-Abbas and Khalid bin Al-Walid, who were partners in the pre-Islamic era, lending usury to Banu Amr bin Umair, people from Thaqeef. Islam came and they had huge amounts of money in usury, so God Almighty revealed this verse. The Prophet, may God bless him and grant him peace, said in his sermon on the Day of Arafah during the Farewell Pilgrimage: "Everything from the affairs of the pre-Islamic era is under my feet, and the bloods of the pre-Islamic era are abolished. The first blood that I abolish is the blood of Ibn Rabi'ah bin Al-Harith. He was breastfed by Banu Sa'd and was killed by Hudhayl. The usury of the pre-Islamic era is all abolished, and the first usury that I abolish is the usury of Al-Abbas bin Abdul Muttalib, and it is all abolished."

Muqatil said: It was revealed about four brothers from Thaqeef, Masoud, Abd Yalil, Habib and Rabi'ah, who were the sons of Amr ibn Umair ibn Awf al-Thaqafi. They used to lend money to the sons of al-Mugheerah ibn Abdullah ibn Umair ibn Makhzum, and they used to pay usury. When the Prophet, may God bless him and grant him peace, defeated Taif, these brothers converted to Islam and sought their usury from the sons of al-Mugheerah. The sons of al-Mugheerah said: By God, we do not pay usury in Islam, and God Almighty has removed it from the believers. So they took their dispute to Atab ibn Asid, who was the governor of the Messenger of God, may God bless him and grant him peace, in Mecca. Atab ibn Asid wrote to the Prophet, may God bless him and grant him peace, about the story of the two groups, and that was a great sum of money. So God Almighty revealed: **O you who have believed, fear God and give up what remains of usury.**

If you are believers

Tafsir al-Baidawi

278-**O you who have believed, fear God and give up what remains of interest** and leave the remainder of

Surat Al-Baqarah 2:279

But if you do not, then be informed of a war from Allah and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

Surat al-Baqarah 2:279

But if you do not, then be informed of a war from God and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

Tafsir al-Jalalayn

But if you do not do what you have been commanded **then be permitted** know **a war from God and His Messenger** for you in it is a severe threat to them and when it was revealed they said we have no hand in waging war against him **and if you repent** turn away from it **then you shall have the principal** the roots of **your wealth - you shall not wrong** with an addition **nor shall you be wronged** with a reduction

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty means by His saying: **If you do not do so**, if you do not abandon what remains of the usury.

There is a difference of opinion regarding the reading of His statement: **So be warned of war from God and His Messenger**.

The general reading of the people of Medina is: *Fa-adhanu* with the short alif of fa-adhanu and the opening of its dhal, meaning: be with knowledge and permission.

Others read it, and it is a general reading of the Kufians: *Fa'adhanu* with an extension of the alif in his saying: *Fa'adhanu* and a kasra on its dhal, meaning: **Fa'adhanu ghaikum**: inform them and tell them that you are at war with them.

Abu Ja`far said: The more correct of the two readings in this regard is the reading of the one who reads: *Fa-adhanu* with a short alif and a fatha on the dhal, meaning: know that and be certain of it, and be with permission from God Almighty for you to do that.

We chose this because God the Almighty ordered His Prophet (peace be upon him) to denounce whoever persists in his polytheism which is not permissible to remain in, and to kill whoever apostatizes from Islam among them in every case unless he returns to Islam, whether the polytheists inform him that they are at war with him or not. So if the one who was ordered to do this is one of two things: Either he was a polytheist who persisted in his polytheism which is not permissible to remain in, or he was a Muslim who apostatized and war was declared. In either case, he was only denounced to war, not ordered to declare it if he decided to do so. Because if the matter was up to him, and he persisted in eating usury and considered it permissible for him and the Muslims were not informed

of war, then war is not obligatory upon them. And that is not his ruling in either of the two cases. It is known that he is the one who is authorized to wage war, not the one who authorized it.

And this is the interpretation that the people of interpretation interpreted it.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, fear God and give up what remains of interest**, to his statement: **Then be warned of war from God and His Messenger**: whoever persists in usury and does not desist from it, then it is the duty of the leader of the Muslims to ask him to repent, and if he desists, well and good, otherwise his neck should be struck.

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Rabia bin Kulthum told us, he said, my father told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: On the Day of Resurrection, it will be said to the usurer: Take your weapon for war.

Al-Muthanna told me, he said, Al-Hajaj told us, he said, Rabia bin Kulthum told us, he said, my father told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And give up what remains of interest, if you are believers. But if you do not, then be informed of a war from God and His Messenger," God threatened them with killing as you hear, so He made them a source of embarrassment wherever they were found.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Saeed bin Abi Arubah, on the authority of Qatada, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja`far told us, on the authority of his father, on the authority of Al-Rabi`: **If you do not do so, then be warned of war from God and His Messenger**, he threatened the one who consumes usury with death.

Al-Qasim told us, Al-Hussein told us, Hajaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: His statement: **So be informed of a war from God and His Messenger**, so be certain of a war from God and His Messenger.

Abu Jaafar said: All of these reports indicate that his saying: **So be warned of war from God**, is a warning from God Almighty to them of war and killing, not an order for them to be warned of others.

Abu Ja`far said: By that, God Almighty means: **And if you repent**, and you stop eating usury and return to God Almighty. **You shall have your principal**, from the debts that you owe people, without the increase that

you have created on top of that as usury from you, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **But if you repent, you shall have your capital**, and the money that they have on the backs of men, their capital was made their capital when this verse was revealed. As for the profit and the surplus, it is not theirs, and they should not take anything from it.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: God abolished usury and made their capital their capital.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatada, regarding his statement: **But if you repent, you may have your principal**, he said: What they had of debt, so he made it possible for them to take their principal and not add anything to it.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And if you repent, then you shall have your principal** which you advanced, and the interest is dropped.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that "the Prophet of God, may God bless him and grant him peace, said in his sermon on the day of the conquest: Beware, all the usury of the Age of Ignorance is abolished, and the first usury to be introduced was the usury of Al-Abbas ibn Abdul Muttalib."

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': "The Messenger of God, may God bless him and grant him peace, said in his sermon: All usury is abolished, and the first usury to be abolished is the usury of Al-'Abbas."

Abu Ja'far said: What he means by his saying, **Do not wrong** is by taking your capital that was yours before the usury from your creditors, without the profits that you increased from the one from whom you took that from your creditors, so that you take from them what you are not entitled to take, or that was not yours before, **Do not wrong**, meaning: nor does the creditor who gives you that without the usury that you had imposed on him because of the increase in the term, reduce from you a right that you have over him and prevent it from you, because what was in excess of your capital was not a right that you had over him, so by preventing it from you he is being unjust to you.

Ibn Abbas and other interpreters used to say something similar to what we said about this.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: "And if you repent, you shall have your capital sums. You shall not be wronged," so they increase, **nor shall you be wronged**, so they decrease.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: "You shall have your capital. Do not wrong, nor shall you be wronged,"

he said: Do not reduce your capital, and do not take what is not permissible for you.

Tafsir al-Qurtubi

God Almighty says: "But if you do not, then be warned of war from God and His Messenger. But if you repent, you may have your capital sums. Deal not unjustly, nor be dealt with unjustly."

The three verses include the rulings on usury, the permissibility of sales contracts, and the threat to those who consider usury permissible and persist in doing so. There are thirty-eight issues in this regard:

The first: The Almighty's saying: **Those who consume interest** eat, they take, so He expressed taking as eating, because taking is intended for eating. And interest in the language is an increase in general. It is said: The thing grows if it increases, and from this the hadith:

By God, we did not take a single morsel except that we received riba from beneath it, meaning the food for which the Prophet (peace and blessings of God be upon him) prayed for blessing. The hadith was narrated by Muslim **may God have mercy on him**. The rule for writing it with a yaa is because of the kasra at the beginning, and they wrote it in the Qur'an with a waw. Then the Shari'ah has dealt with this generality and restricted it to some of its sources. Once it was used to refer to unlawful earnings, as God the Almighty said about the Jews: **And they took usury, although they had been forbidden from it**. He did not mean the legitimate usury that He ruled to be forbidden to us, but rather he meant unlawful money, as God the Almighty said: **Listeners to falsehood, devourers of unlawful gain**. He meant unlawful money from bribery, and what they considered permissible from the money of the illiterate, as they said: **We have no responsibility for the unlettered**. Based on this, it includes the prohibition of all unlawful money, regardless of how it was acquired. The usury that the Shari'ah has defined as being based on two things: the prohibition of women, and the differential in contracts and food items, as we will explain. Most of it is what the Arabs used to do, such as saying to the debtor: Will you pay or will you increase it? The creditor would increase the amount of money and the claimant would be patient with him. All of this is forbidden by consensus of the nation.

Second: Most of the prohibited sales are prohibited due to the meaning of an increase, either in the form of money, or in a benefit to one of them from delay and the like. And among the sales are those that do not have the meaning of an increase, such as selling fruit before it ripens, and selling at the time of the call to prayer on Friday. If the one who does it is told, **He is consuming usury**, then this is an exaggeration and a simile.

Third: The imams narrated, and the wording is from Muslim, on the authority of Abu Saeed Al-Khudri, who said that the Messenger of God, may God bless him and grant him peace, said:

"Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, for example, hand to hand. Whoever gives more or asks

Surat Al-Baqarah 2:279

But if you do not, then be informed of a war from Allah and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

for more has committed usury, both the giver and the taker.” In the hadith of Ubadah ibn al-Samit:

If these types differ, then sell them as you wish, as long as it is hand to hand. Abu Dawud narrated on the authority of Ubadah ibn al-Samit that the Messenger of God, may God bless him and grant him peace, said:

“Gold for gold, its gold and its silver, silver for silver, its gold and its silver, wheat for wheat, a mudd for a mudd, barley for barley, a mudd for a mudd, dates for dates, a mudd for a mudd, and salt for salt, a mudd for a mudd. Whoever increases or adds more has committed usury. There is nothing wrong with selling gold for silver and silver for the majority of them, hand to hand. As for credit, there is no problem. There is nothing wrong with selling wheat for barley and barley for the majority of them, hand to hand. As for credit, there is no problem.” The scholars agreed on the statement based on this Sunnah, and the majority of Muslim jurists agreed on it, except for wheat and barley, for Malik made them one type, so two of them are not permissible for one, and this is the opinion of Al-Layth, Al-Awza'i, and most of the scholars of Medina and Ash-Sham. Malik added to them sult. Al-Layth said: sult, millet, and corn are one type, and Ibn Wahb said the same.

I said: If the Sunnah is proven, then there is no other statement with it. And he, peace be upon him, said:

If these types differ, then sell them as you wish, if it is hand to hand. His saying, **Wheat for wheat and barley for barley** is evidence that they are two different types, just as wheat differs from dates, and because their characteristics are different and their names are different, and no consideration is given to the grower and the harvester if the hair is not considered, rather he separates and explains, and this is the doctrine of al-Shafi'i, Abu Hanifa, al-Thawri and the scholars of hadith.

Fourth: Muawiyah bin Abi Sufyan believed that the prohibition and ban came from the Prophet, may God bless him and grant him peace, regarding the minted dinar and the minted dirham, not regarding the minted gold and silver bullion, nor regarding the minted jewelry. It has been said that this was only from him regarding the jewelry, until he happened to Ubadah, as Muslim and others reported. He said:

We invaded while Muawiyah was the leader of the people and we took many spoils. Among the spoils we took were silver vessels. Muawiyah ordered a man to sell them as gifts to the people. The people disputed about that. report of that reached Ubadah ibn al-Samit, so he stood up and said: I heard the Messenger of God (peace be upon him) forbid the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, except equal for equal, and whoever gives more or more has committed usury. So the people returned what they had taken. report of that reached Muawiyah, so he stood up and gave a sermon and said: What is the matter with the men who narrate hadiths from the Messenger of God (peace be upon him) when we used to witness and accompany him but did not hear them from him! Ubadah ibn

al-Samit stood up and repeated the story, then said: We will narrate what we heard from the Messenger of God (peace be upon him), even if Muawiyah dislikes it - or he said, even if he dislikes it - I do not mind not accompanying him in his army on a dark night. Hammad said this or something similar. Ibn Abd al-Barr said: It has been narrated that this story was about Abu al-Darda' with Muawiyah. It is possible that this happened to them with him, but the hadith is preserved in the custom for Ubadah, and it is the origin that scholars relied on in the chapter on usury. They did not differ that what Muawiyah did in this was not permissible, and it is not objectionable that Muawiyah was unaware of what Abu Darda and Ubadah knew, for they were two great jurists among the Companions and their elders, and what was found with others who were less than them was unaware of Abu Bakr and Umar, so Muawiyah is more deserving. It is possible that his school of thought was like that of Ibn Abbas, for he was a sea of knowledge and did not see anything wrong with a dirham for two dirhams until Abu Saeed turned him away from that. This story of Muawiyah with Ubadah was during the reign of Umar. Qubaysah ibn Dhu'ayb said: Ubadah objected to something about Muawiyah, so he said: I will not live with you in a land where you are, and he entered Medina. Umar said to him: What brought you here? So he told him. He said: Go back to your place, may God curse a land in which you and your likes are absent! And he wrote to Muawiyah: You have no authority over him.

Fifth: The imams narrated, and the wording is from Dar Qutni, on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

“A dinar for a dinar and a dirham for a dirham, there is no difference between them. Whoever needs paper money, let him exchange it for gold. And if he needs gold, let him exchange it for paper money, ha and ha.” The scholars said that his saying, peace be upon him: **A dinar for a dinar and a dirham for a dirham, there is no difference between them** is an indication of the type of the original coin, as evidenced by his saying: **Silver for silver and gold for gold** in the hadith. White silver and black silver and red gold and yellow gold, none of that is permissible to sell some of it for others except like for like, equal for equal in every case. This is the view of the group of scholars, as we have explained. The narrations from Malik differed regarding money, so he included it with dirhams in terms of it being a price for things, and he forbade including it once in terms of it not being a price in every country, but rather it is specific to one country and not another.

Sixth: There is no consideration for what has been narrated from many of Malik's companions, and some of them narrate it from Malik, about a merchant who is motivated to go out and has a need for minted dirhams or minted dinars, so he comes to the mint with his silver or gold and says to the minter, “Take this silver or gold of mine and take the amount of your hand's work and give me minted dinars in my gold or minted dirhams in this silver of mine, because I am motivated

to go out and I fear that the one I went out with will miss me," and that this is permissible due to necessity, and that some people have done it. Ibn al-Arabi narrated it in his Qabas from Malik about someone other than a merchant, and that Malik was lenient in this, so in the image he has sold his silver, which weighed one hundred and five dirhams, and his wages are for one hundred, and this is pure usury. What makes this permissible is that if he said to him: Strike this for me and agree to do so for a fee, and when he struck it, he took it from him and gave him the fee, then what Malik did first is what will be the last, and Malik only looks at the money and applies the ruling of the situation to it, and all the other jurists rejected it. Ibn al-Arabi said: The evidence for Malik in this is clear. Abu Umar, may God have mercy on him, said: This is the very essence of usury which the Messenger of God, may God bless him and grant him peace, forbade when he said: **Whoever increases or is increased has committed usury.** Ibn Wahb responded to this issue from Malik and denied it. Al-Abhari claimed that this is a matter of kindness in order to seek trade and so as not to miss out on the market, and usury is only for the one who wants to earn usury from among those who intend and seek that. Al-Abhari forgot his origin in cutting off the means, and his statement about someone who sold a garment on credit without intending to buy it back, then finds it being sold in the market: It is not permissible for him to buy it back from him for less than what he sold it for, even if he did not intend to do so or seek it. There are many examples of this. If usury was only for those who intended it, it would not have been forbidden except for the jurists. Umar said: No one trades in our market except one who has acquired knowledge, otherwise he will eat usury. This is clear to those who have been given fairness and inspired with the right path.

I said: Malik, may God have mercy on him, went to extremes in preventing excess to the point that he made what is imagined as what is realized. He prevented a dinar and a dirham for a dinar and a dirham in order to block the means and to eliminate suspicions, because if there was no suspicion of excess, they would not have been exchanged. He justified his prevention of that by the impossibility of equivalence when distributing, as that would entail gold and silver for gold. More clearly than that, his prevention is based on moral differentiation, as he prevented a dinar of high-quality gold and a dinar of lower-quality gold in exchange for the higher, and he abolished the lower-quality. This is from his keen insight, may God have mercy on him, so it indicates that that narration from him is reprehensible and not authentic. And God knows best.

Seventh: Al-Khattabi said: "Tabr is pieces of gold or silver before they are struck and stamped into dirhams or dinars, the singular of which is tabra. 'Ayn is the struck dirhams or dinars. The Messenger of God, may God bless him and grant him peace, forbade selling a mithqal of gold for a mithqal or something of unstruck tabar. Likewise, he forbade the difference between struck silver and unstruck silver, and that is the meaning of his saying: Its tabar and its 'ayn are the same."

Eighth: The scholars agreed that dates are exchanged

for dates, and it is not permissible except like for like. They differed about selling one date for two dates, and one grain of wheat for two grains. Al-Shafi'i, Ahmad, Ishaq, and Al-Thawri prohibited it, and it is an analogy to the statement of Malik, which is correct, because what usury occurs in is the difference in its large amount, its small amount is included in that, by analogy and consideration. Those who permitted that argued that the consumer of one or two dates is not obligated to pay the value, saying: Because it is neither measured by volume nor weighed, so the difference in it is permissible.

Ninth: Know, may God have mercy on you, that the issues of this chapter are many and its branches are widespread. What connects this to you is that you look at what each of the scholars considered as the reason for usury. Abu Hanifa said: The reason for that is that it is a type of measured or weighed. Everything that is subject to measurement or weight, according to him, is of one type. Selling some of it for some with a difference or on credit is not permissible. So he forbade selling some dirt for some with a difference because it is subject to measurement. He permitted bread, one loaf for two loaves, because it was not subject to measurement, which is its origin, so it was removed from the type that usury is subject to and included other than it. Al-Shafi'i said: The reason is that it is a type of food. This is his opinion in the new hadith. According to him, it is not permissible to sell flour for bread, nor to sell bread for bread with a difference or on credit, whether the bread is leavened or unleavened. According to him, it is not permissible to sell an egg for two eggs, nor a pomegranate for two pomegranates, nor a watermelon for two watermelons, neither hand to hand nor on credit, because all of that is edible food. He said in the old days: It is measured or weighed. The expressions of our Maliki companions differed in this regard, and the best of them is that it is usually stored for living, such as wheat, barley, dates, and salt, which are mentioned, and what is similar to it, such as rice, corn, millet, and sesame, and legumes such as beans, lentils, cowpeas, and chickpeas, as well as meat, dairy, vinegars, and oils, and fruits such as grapes, raisins, and olives. There is a difference of opinion regarding figs, and honey and sugar are included with them. All of this is subject to usury from the side of women. It is permissible to differentiate in it, according to the saying of the Prophet, peace be upon him: **If these types differ, then sell them however you wish, if it is hand to hand.** There is no usury in fresh fruits that do not last, such as apples, watermelons, pomegranates, pears, gourds, cucumbers, eggplants, and other vegetables. Malik said: It is not permissible to sell eggs for eggs with a difference, because it is something that is stored, and he allows like for like. Muhammad bin Abdullah bin Abdul Hakam said: It is permissible to exchange one egg for two eggs or more, because it is something that cannot be saved, and this is the opinion of Al-Awza'i.

Tenth: Grammarians differed in the pronunciation of riba. The Basrans said: It is one of the words with a waw, because you say in its dual: ribwan, as Sibawayh said. The Kufians said: It is written with a ya' and its dual with a ya', because of the kasra at the beginning. Al-Zajjaj said: I have not seen a mistake uglier or more heinous than this! It is not enough for them to make a

But if you do not, then be informed of a war from Allah and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

mistake in writing so that they make a mistake in the dual while they read: **And whatever you give in interest that it may increase within the wealth of the people.** Muhammad ibn Yazid said: Riba was written in the Qur'an with a waw to differentiate it from adultery, and riba was more deserving of a waw than it, because it is from riba yarbu.

Eleventh: The Almighty's saying: **They will not rise except as one rises whom Satan has beaten into insanity.** The sentence is the predicate of the subject, which is *those*. The meaning is **from their graves**, as stated by Ibn Abbas, Mujahid, Ibn Jubayr, Qatadah, Ar-Rabi', Ad-Dahhak, As-Suddi, and Ibn Zayd. Some of them said: A devil will be placed with him to strangle him. They all said: He will be resurrected like a madman as a punishment for him and as a source of loathing for all the people of the gathering place. This unanimously agreed upon interpretation is strengthened by the fact that in Ibn Mas'ud's reading it says: They will not rise on the Day of Resurrection except as one rises. Ibn 'Atiyyah said: As for the wording of the verse, it was possible to liken the state of the one who stands with greed and avarice for worldly trade to the state of the madman standing, because greed and desire provoke him until his limbs become disturbed. This is like what you say to someone who walks quickly and mixes up his movements, whether from fear or otherwise: This one has gone mad! Al-A'sha likened his she-camel in her energy to madness in his saying:

And after the night, she becomes as if she has been visited by a group of jinn or possessed.

Another said:

I swear, I love Asmaa more than anything else

But what came in the reading of Ibn Masoud and what the commentators agreed upon weakens this interpretation. And he utters it, he does it, from khabat yakhabb, as you say: he owns it and worships it. So God made this sign for those who eat usury, and that is that it increased in their bellies and weighed them down, so when they come out of their graves they rise and fall. And it is said: They will be resurrected on the Day of Resurrection with their bellies swollen like pregnant women, and whenever they rise they fall and people walk on them. And some scholars said: This is only a sign for them by which they will be known on the Day of Resurrection, then the punishment is behind that, just as the thief will come with what he stole on the Day of Resurrection with fame that he will be known by, then the punishment is behind that. And God the Almighty said: They eat, meaning they earn usury and do it. And He specifically mentioned eating because it is the strongest of man's intentions in money, and because it indicates greed, which is the most intense greed. It is said: A greedy man between greed and greedy people, as stated in Al-Mujmal. So this part of the consequences of earning is considered to be the same as earning as a whole, so clothing, housing, saving, and spending on one's family are included in His statement: **those who eat.**

Twelfth: In this verse is evidence of the corruption of the denial of those who denied epilepsy from the side of the jinn, and claimed that it is an action of nature, and that the devil does not enter into man, does not enter into man, and does not cause any possession from him. The response to them has already been mentioned in what preceded this book. Al-Nasa'i narrated on the authority of Abu Al-Yusr, who said:

The Messenger of God, may God bless him and grant him peace, used to supplicate and say: "O God, I seek refuge in You from falling, from being destroyed, from drowning, from being burned. I seek refuge in You from being overcome by Satan at the time of death. I seek refuge in You from dying while turning my back on Your path. I seek refuge in You from dying from being stung." It was narrated from the hadith of Muhammad ibn al-Muthanna, who said: Abu Dawud told us, Hammam told us, on the authority of Qatadah, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, that he used to say:

O God, I seek refuge in You from madness, leprosy, vitiligo, and evil diseases. Madness means insanity. It is said: **A man was possessed and possessed**, so he is possessed and possessed if he is insane. This is a sign of usury in the Hereafter. It was narrated in the hadith of the Night Journey:

"Gabriel set out with me and I passed by many men, each one of whom had a belly like a huge house, standing in front of the wayfarers of Pharaoh's family. Pharaoh's family were exposed to the Fire morning and evening, coming forward like mad camels, thrashing around the stones and trees, neither hearing nor understanding. When the people of those bellies sensed them, they would stand up and their bellies would move them and they would fall down. Then one of them would stand up and his belly would move him and he would fall down, and they would not be able to move until Pharaoh's family covered them and trampled them, coming and going. That would be their punishment in the intermediate realm between this world and the Hereafter. Pharaoh's family would say, 'O God, never let the Hour come.' For God Almighty says, 'And on the Day the Hour comes, admit Pharaoh's family into the severest punishment.' "
Killing O Gabriel, who are these? He said, "These are those who consume interest. They will not rise except as one rises who is being afflicted by Satan with insanity." Insanity means madness, as well as alawlaq, alas, and rud.

Thirteenth: The Almighty's saying: **That is because they say, 'Trade is only like usury.'** Its meaning is according to all the interpreters of the unbelievers, and it was said to them: **Then he shall have what he has already paid.** This is not said to a disobedient believer, rather his sale is annulled and his action is returned, even if he was the one who made it. Therefore, the Prophet, may God bless him and grant him peace, said:

Whoever does an action that is not in accordance with

our command, it will be rejected. But the sinners who engage in usury may be subject to some of the threat in this verse.

Fourteenth: The Almighty's saying: **Trade is but like usury**, meaning that the increase when the due date comes at the end is like the original price at the beginning of the contract. This is because the Arabs did not know any usury except that, so when their debt became due, they would say to the creditor: Either pay it or increase it, meaning increase the debt. So God, the Almighty, forbade that and responded to their statement with His true saying: **God has permitted trade and forbidden usury**, and He explained that if the due date comes and he does not have what he can pay, he should look to what is easy to pay. This usury is what the Prophet, may God bless him and grant him peace, abrogated with his statement on the Day of Arafah when he said:

Behold, all usury is abolished, and the first usury that I abolish is our usury, the usury of Abbas ibn Abdul Muttalib, for it is all abolished. So the Prophet, may God bless him and grant him peace, began with his uncle and the people closest to him. This is one of the traditions of justice for the imam, that he should bestow justice upon himself and his close associates, and then it will spread to the people.

Fifteenth: The Almighty's saying: **God has permitted trade and forbidden usury**. This is from the generality of the Qur'an, and the definite article is for the genus, not for the covenant, since no sale mentioned before can be referred to, as the Almighty said: **By time, indeed, mankind is in loss**. Then He made an exception: **Except for those who believe and do righteous deeds**. If it is proven that the sale is general, then it is specific to what we mentioned of usury and other things that are forbidden and prohibited from being contracted, such as alcohol, dead animals, and the rope of a pregnant woman, and other things that are proven in the Sunnah and the consensus of the Ummah to prohibit them. Similar to it is **Kill the polytheists** and all the apparent meanings that require generality and are subject to specification, and this is the doctrine of most jurists. Some of them said: It is from the generality of the Qur'an that is explained by what is permissible of trade and what is forbidden, so it cannot be used to permit or prohibit trade unless it is accompanied by a statement from the Sunnah of the Messenger, may God's prayers and peace be upon him, even if it indicates the permissibility of trade in general but not in detail. This is the difference between generality and generality. Generality indicates the permissibility of trade in general and in detail unless it is specified by evidence. The general does not indicate its permissibility in detail unless accompanied by an explanation. The first is more correct. And God knows best.

Sixteenth: The word *sale* in the language is derived from the root word *ba'a* which means to pay something in return and take something in exchange. It requires a seller, who is the owner or someone who is in his position, a buyer, who is the one who pays the price, and something sold, who is the thing being priced, who is the one who pays the price in exchange for it. Accordingly, the pillars of sale are four: the seller, the

buyer, the price, and the thing being priced. Then, the exchange among the Arabs differs according to what is added to it. If one of the two things being exchanged is in exchange for a slave, it is called a sale. If it is in exchange for the benefit of a slave, then if it is the benefit of a woman, it is called marriage. If it is something else, it is called a lease. If it is an item for an item, it is a cash sale, which is the exchange. If it is a deferred debt, it is a salam. Its explanation will come in the verse on debt. The ruling on exchange has already passed, and the ruling on leasing will come in stories and the ruling on the dowry in marriage in women, each in its place, God willing.

Seventeenth: The sale is an acceptance and an offer that occurs with the future and past words. The past is real and the future is a metaphor. It occurs with the explicit and the metaphor that is understood from it is the transfer of ownership. So whether he said: I sold you this commodity for ten and he said: I bought it, or the buyer said: I bought it and the seller said: I will sell it to you for ten and the buyer said: I will buy or I have bought. Likewise, if he said: Take it for ten or I gave it to you or take it or may it be blessed for you for ten or I delivered it to you - and they both mean the sale - then all of that is a binding sale. If the seller said: I sold it to you for ten and then he went back before the buyer accepted, then he said: He does not have the right to go back until he hears the buyer's acceptance or rejection, because he gave that from himself and made it obligatory for her, and he said that to him, because the contract was not completed for him. If the seller said: I was playing, then the narration about him differed. He said once: The sale is binding on him and no attention is paid to his word. He said once: The value of the commodity is considered.

If the price is similar to its value, then the sale is binding. If it is different, such as a slave for a dirham and a house for a dinar, then it is known that he did not intend to sell it, but rather he was joking, so it is not binding on him.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to fear Him, forbidding them from what brings them closer to His wrath and distances them from His pleasure, so He said, **O you who have believed, fear God**, meaning fear Him and observe Him in what you do, **and give up what remains of interest**, meaning leave what you owe people from the increase in capital, after this warning, **if you are believers**, meaning in what God has prescribed for you of permitting trade and forbidding interest and other things. Zaid bin Aslam, Ibn Jurayj, Muqatil bin Hayyan, and Al-Suddi mentioned that this context was revealed regarding Banu Amr bin Umair from Thaqeef, and Banu Al-Mughirah from Banu Makhzum, among whom there was interest in the pre-Islamic era. When Islam came and they entered it, Thaqeef asked to take it from them, so they consulted and Banu Al-Mughirah said, **We do not pay interest in Islam by earning Islam**. So Atab bin Asid, the governor of Mecca, wrote to the Messenger of God, may God bless him and grant him peace, about that, so this verse was revealed, so the

But if you do not, then be informed of a war from Allah and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

Messenger of God, may God bless him and grant him peace, wrote to him about it. "O you who have believed, fear God and give up what remains of your usury, if you are believers. But if you do not, then be informed of a war from God and His Messenger." They said, **We will repent to God**, and they gave up what remained of their usury, so they all abandoned it. This is a clear threat and warning for those who persist in engaging in usury after being warned. Ibn Jurayj said: Ibn Abbas said, **Then be informed of a war**, meaning be certain of a war from God and His Messenger. It was mentioned in the narration of Rabi'ah ibn Kulthum, on the authority of his father, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: On the Day of Resurrection, it will be said to the usurer: Take your weapons for war. Then he recited, **But if you do not, then be informed of a war from God and His Messenger**. Ali ibn Abi Talhah said, on the authority of Ibn Abbas, **But if you do not, then be informed of a war from God and His Messenger**. So whoever persists in usury and does not desist from it, it is the right of the leader of the Muslims to ask him to repent, and if he desists, otherwise his neck will be struck. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Bashir told us, Abdul A'la, Hisham bin Hassan narrated to us, on the authority of Al-Hasan and Ibn Sirin, that they said: By God, these money changers are usurers, and they have been declared a war by God and His Messenger. If there were a just leader over the people, he would call them to repentance. If they repent, well and good, fine. Qatada said: God has threatened them with death as they hear, and has made them a source of embarrassment wherever they go. So beware of mixing with these usurious transactions, for God has made what is permissible abundant and good, so do not let poverty force you to disobey Him. Narrated by Ibn Abi Hatim. Al-Rabi' bin Anas said: God has threatened the one who consumes usury with death. Narrated by Ibn Jarir. Al-Suhayli said: That is why Aisha said to Umm Muhibbah, the freed slave of Zayd bin Arqam, in the matter of the 'ayna: Tell him that his jihad with the Prophet, may God bless him and grant him peace, has been invalidated unless he repents. She singled out jihad because it is against His statement: **So declare war from God and His Messenger**. He said: This meaning has been mentioned by many. He said: But its chain of transmission to Aisha is weak.

- Then the Almighty said: "And if you repent, you shall have your capital sums. You shall not be wronged," meaning by taking the increase. **Nor shall you be wronged**, meaning by placing the capital sums as well. Rather, you shall have what you gave without increasing it or decreasing it. Ibn Abi Hatim said: Muhammad ibn al-Husayn ibn Ashkab told us, Ubayd God ibn Musa told us, on the authority of Shaiban, on the authority of Shabib ibn Gharqadah al-Mubarqi, on the authority of Sulayman ibn Amr ibn al-Ahwas, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage, and said: "Behold, all usury that existed in the Age of Ignorance has been abolished from you in its entirety.

You shall have your capital sums. You shall not wrong, nor shall you be wronged. The first usury to be abolished was the usury of al-Abbas ibn Abd al-Muttalib. It was all abolished." And so did his grandfather Sulayman ibn al-Ahwas. Ibn Mardawayh said: Al-Shafi'i told us, Muadh ibn al-Muthanna told us, Musaddad told us, Abu al-Ahwas told us, Shabib ibn Gharqadah told us, on the authority of Sulayman ibn Amr, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Behold, all usury from Usury of the Age of Ignorance is abolished. You have your capital. You do not wrong, nor are you wronged." And thus he narrated it from the hadith of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Abu Hamza al-Raqashi, on the authority of Umar, who is Ibn Kharijah, and he mentioned it.

And His statement, "But if he is in hardship, then grant him postponement until it is easy for him. And if you remit it by charity, that is better for you, if you only knew." God Almighty commands patience with the one in hardship who cannot pay, so He said, **But if he is in hardship, then grant him postponement until it is easy for him**. This is not like the people of ignorance used to say to their debtor when the debt became due: Either pay it or increase it, then he would urge them to forgive it, and he promised goodness and great reward for that. He said, **And if you remit it by charity, that is better for you, if you only knew**. That is, that you leave the principal completely and forgive the debtor. Hadiths have been transmitted from multiple chains of transmission from the Prophet, may God bless him and grant him peace, to that effect.

The first hadith on the authority of Abu Umamah As'ad bin Zarah. Al-Tabarani said: Abdullah bin Muhammad bin Shu'ayb al-Rajani told us, Yahya bin Hakim al-Muqawwam told us, Muhammad bin Bakr al-Barsani told us, Abdullah bin Abi Ziyad told us, Asim bin Ubaidullah told me, on the authority of Abu Umamah As'ad bin Zarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever would like God to shade him on the Day when there is no shade but His shade, let him make it easy for one in difficulty or forgive him**.

Another hadith on the authority of Buraydah. Imam Ahmad said: Affan told us, Abdul-Warith told us, Muhammad bin Juhadah told us, on the authority of Sulayman bin Buraydah, on the authority of his father, who said: I heard the Prophet, may God bless him and grant him peace, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day**. He said: Then I heard him say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day**. I said: I heard you, O Messenger of God, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day**. Then I heard you say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day**. He said: "He will receive a charity like that for every day before the debt is due. When the debt is due, then grant him respite, and he will receive a charity double that for every day."

Another hadith On the authority of Abu Qatada Al-Harith bin Rib'i Al-Ansari. Ahmad said: Hammad bin Salamah told us, Abu Ja'far Al-Khatmi told us, on the authority of Muhammad bin Ka'b Al-Qurazi, that Abu Qatada had a debt on a man, and he used to come to him to collect it, but he would hide from him. One day, a boy came out, so he asked him about him, and he said: Yes, he is in the house eating a pot of dates. So he called him and said: O so-and-so, come out, for I have been told that you are here. So he came out to him, and he said: What is keeping you away from me? He said: I am in financial difficulty and I do not have anything. He said: By God, are you in financial difficulty? He said: Yes. So Abu Qatada cried, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever relieves his debtor or erases his debt, will be in the shade of the Throne on the Day of Resurrection.** Narrated by Muslim in his Sahih.

Another hadith On the authority of Hudhayfah ibn al-Yaman, al-Hafiz Abu Ya'la al-Mawsili said: Al-Akhnas Ahmad ibn Imran told us, Muhammad ibn Fadil told us, Abu Malik al-Ashja'i told us, on the authority of Rib'i ibn Kharash, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will bring one of His servants on the Day of Resurrection and say: What did you do in this world? He will say: O Lord, I did not do for You even an atom's weight in this world that I could hope for from You." He said it three times. The servant will say at the end: O Lord, You gave me surplus wealth, and I was a man who used to trade with people, and it was my nature to be flexible, so I was easy on the wealthy and gave respite to the poor. He said: Then God, the Almighty, will say: I am the one most deserving of ease. Enter Paradise." Al-Bukhari, Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Rib'i ibn Harash, on the authority of Hudhayfah. Muslim, Uqbah ibn Amir and Abu Mas'ud al-Badri added something similar on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari's wording is: Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Zuhri told us, on the authority of Abdullah ibn Abdullah, that he heard Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, say: "There was a merchant who used to lend money to people. If he saw someone who was insolvent, he would say to his servants: 'Forgive him, perhaps God will forgive us.' So God forgave him."

Another hadith on the authority of Sahl ibn Hanif, Al-Hakim said in his Mustadrak: Abu Abdullah Muhammad ibn Ya'qub told us, Yahya ibn Muhammad ibn Yahya told us, Abu Al-Walid Hisham ibn Abd Al-Malik told us, Amr ibn Thabit told us, Abdullah ibn Muhammad ibn 'Aqil told us, on the authority of Abdullah ibn Sahl ibn Hanif, that Sahl told him: The Messenger of God, may God bless him and grant him peace, said: "Whoever helps a mujahid in the cause of God, or a warrior, or a debtor in his hardship, or a slave in his slave's servitude, God will shade him in His shade on the day when there is no shade but His shade." Then he said: Its chain of transmission is authentic, and they did not include it.

Another hadith On the authority of Abdullah bin Omar, Imam Ahmad said: Muhammad bin Obaid told us, on the authority of Yusuf bin Suhaib, on the authority of Zaid Al-Ami, on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever wants his supplication to be answered and his distress to be relieved, let him relieve the debtor.** Ahmad alone transmitted it.

Another hadith On the authority of Abu Masoud Uqbah bin Amr. Imam Ahmad said: Yazid bin Harun told us, Abu Malik told us, on the authority of Rib'i bin Harash, on the authority of Hudhayfah, that a man was brought to God, the Almighty, and He said: What did you do in this world? The man said to him: I did not do an atom's weight of good. He said it three times, and on the third time He said: I was given surplus wealth in this world, so I used to trade with people, so I was easier on the wealthy and gave respite to the poor. Then God, the Blessed and Exalted, said: We are more deserving of that than you. Forgive My servant, so He forgave him. Abu Masoud said: This is how I heard it from the Prophet, may God bless him and grant him peace, and this is how Muslim narrated it from the hadith of Abu Malik Sa'd bin Tariq.

Another hadith on the authority of Imran bin Husayn. Imam Ahmad said: Aswad bin Aamer told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Dawud, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a right over a man and delays it, he will receive a charity for every day.** Strange from this aspect, and something similar has been mentioned previously from Buraydah.

Another hadith On the authority of Abu Al-Yusr Kaab bin Amr. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Abdul Malik bin Umair, on the authority of Rib'i, who said: Abu Al-Yusr told us that the Messenger of God, may God bless him and grant him peace, said: **Whoever gives respite to one in difficulty or forgives his debt, God will shade him in His shade on the Day when there is no shade but His.** Muslim included it in his Sahih and from another chain of transmission on the authority of Ibad bin Al-Walid bin Ibadah bin As-Samit, who said: My father and I went out seeking knowledge in this neighborhood of the Ansar before they perished. The first one we met was Abu Al-Yusr, the companion of the Messenger of God, may God bless him and grant him peace. He had with him a slave of his who had a bundle of scrolls. Abu Al-Yusr was wearing a cloak and a pair of gloves, and his slave was wearing a cloak and a pair of gloves. My father said to him: Uncle, I see a blaze of anger on your face. He said: Yes, I owed so-and-so bin so-and-so - the thief - money. I went to his family and greeted him. I said: Is he to blame? They said: No. So his son Jafar came out to me, so I said: Where is your father? He said: He heard your voice and entered my mother's couch, so I said: Come out to me, for I know where you are. So he came out, so I said: What made you hide from me? He said: By God, I will tell you and not lie to you. By God, I feared that I would tell you and lie to you or promise you something and then fail you. I was the companion of the Messenger of God, may God bless him and grant him peace, and by God, I was in financial difficulty. He

Surat Al-Baqarah 2:279

But if you do not, then be informed of a war from Allah and His Messenger. But if you repent, then you shall have your capital sums. You shall not wrong, nor shall you be wronged.

said: I said: By God. He said: I said: By God? He said: God. Then he brought his scroll and erased it with his hand, then said: If you find a judgement, then judge me, otherwise you are absolved. So I bear witness with the sight of these two eyes of mine - and he put his fingers on his eyes - and these two ears of mine heard, and my heart retained it - and he pointed to the corners of his heart - the Messenger of God, may God bless him and grant him peace, saying: Whoever grants respite to one in financial difficulty or forgives his debt, God will shelter him in His shade. And he mentioned the rest of the hadith.

Another hadith On the authority of the Commander of the Faithful, Uthman ibn Affan, Abdullah ibn al-Imam Ahmad said: Abu Yahya al-Bazzaz Muhammad ibn Abd al-Rahman told me, al-Hasan ibn Asad ibn Salim al-Kufi told us, al-Abbas ibn al-Fadl al-Ansari told us, on the authority of Hisham ibn Ziyad al-Qurashi, on the authority of his father, on the authority of Muhjan, the freed slave of Uthman, on the authority of Uthman, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God will shade an eye in His shade on a day when there is no shade but His shade, whoever grants respite to one in difficulty, or spares a debtor.**

Another hadith on the authority of Ibn Abbas. Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami al-Khurasani told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, went out to the mosque and he was saying with his hand: Like this, and Abd al-Rahman pointed with his hand to the ground: "Whoever gives respite to one in difficulty or forgives his debt, God will protect him from the heat of Hellfire. Beware, the deeds of Paradise are made difficult by a hill - three times - Beware, the deeds of Hellfire are made easy by a slip, and the happy one is the one who is protected from trials. There is no sip more beloved to God than a sip of anger that a servant swallows. No servant swallows it for the sake of God except that God fills his heart with faith." Ahmad alone transmitted it.

Another path Al-Tabarani said: Ahmad bin Muhammad Al-Burani, the judge of Al-Hudaibiyah from the lands of Rabi'ah, told us, Al-Hasan bin Ali Al-Sada'i told us, Al-Hakam bin Al-Jarud told us, Ibn Abi Al-Muta'id, the maternal uncle of Ibn Uyaynah, told us, on the authority of his father, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever grants respite to a person in difficulty until he is able to pay, God will grant him respite for his sin until he repents.**

Then the Almighty said, admonishing His servants, and reminding them of the passing of this world, and the annihilation of what is in it of wealth and other things, and the coming of the Hereafter, and returning to Him, the Almighty, and His holding His creation to account for what they did, and His rewarding them for what they earned of good and evil, and warning them

of His punishment, so He said: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." It has been narrated that this verse was the last verse revealed from the Noble Qur'an, so Ibn Lahi'ah said: Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, who said: The last verse revealed from the entire Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." The Prophet, may God bless him and grant him peace, lived nine nights after the revelation of this verse, then he died on Monday, two nights before the end of Rabi' al-Awwal, narrated by Ibn Abi Hatim, and Ibn Mardawayh narrated it from the hadith of al-Mas'udi from Habib bin Abi Thabit, from Sa'id bin Jubayr, from Ibn Abbas, who said: The last verse revealed was: **And fear a Day when you will be returned to God.** God." Al-Nasa'i narrated it from the hadith of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Abdullah ibn Abbas, who said: The last verse to be revealed from the Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." Ad-Dahhak and Al-Awfi narrated it likewise on the authority of Ibn Abbas. Ath-Thawri narrated on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: The last verse to be revealed was: **And fear a Day when you will be returned to God.** There were thirty-one days between its revelation and the death of the Prophet, may God bless him and grant him peace. Ibn Jurayj said: They say that the Prophet, may God bless him and grant him peace, lived nine nights after it, and he began on Saturday and died on Monday. It was narrated by Ibn Jarir, and Ibn Atiyyah narrated it on the authority of Abu Sa'id, who said: The last verse to be revealed was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged."

Fath al-Qadir

His statement: 279- **If you do not do** meaning what you were ordered to do of avoiding and abandoning what remains of usury **then be informed of a war from God and His Messenger** meaning be aware of it, from the verb **to be informed** if you know about it, it was said: it is from the word **to be informed** which means listening because it is one of the ways of knowing. Abu Bakr read from Asim and Hamza **be informed** meaning **then inform others that you are at war with them**. This indicates that consuming usury and acting upon it are major sins, and there is no disagreement about that, and the indefiniteness of war is for glorification, and its glorification was increased by its relation to the greatest name of God and to His Messenger who is the most honorable of His creation. His statement: **But if you repent** meaning from usury **then you shall have your principal** you shall take it **and you shall not be wronged** your debtors by taking the increase **nor shall you be wronged** you by delaying or reducing, and the

sentence is a circumstantial or a new sentence. This is evidence that their money, without repentance, is permissible for those who take it from the imams and others like them who represent them.

Tafsir al-Baghawi

279. **If you do not do so** meaning if you do not abandon what remains of the usury **then be informed of a war from God and His Messenger** Hamza and Asim read in the narration of Abu Bakr fa'adhanu with a long vowel on the weight of amanu, meaning then inform others that you are at war with God and His Messenger, and its origin is from the ear meaning to fall into the ears, and the others read fa'adhanu with a short vowel with a fatha on the dhal meaning then know and be certain of a war from God and His Messenger, and Saeed bin Jubair said on the authority of Ibn Abbas, may God be pleased with them both: It will be said to the usurer on the Day of al-Qiyamah 75: Take your weapon for war, the scholars of meanings said: The war of God is the fire and the war of the Messenger of God is the sword.

And if you repent, if you abandon usury and turn away from it, "you shall have your capital. You shall not be wronged," by demanding more, **nor shall you be wronged**, by decreasing the capital. So when the verse was revealed, Banu Amr al-Thaqafi and those who were dealing with usury among others said: Rather, we will repent to God, for we will not be held accountable for fighting God and His Messenger. So they were satisfied with the capital. Then Banu al-Mughirah complained of the hardship and said: Give us a reprieve until the crops ripen, but they refused to give a reprieve.

Tafsir al-Baidawi

279- **But if you do not, then be informed of a war from God and His Messenger** meaning, then be aware of it, from the verb **to be informed** if he knows about it, and Hamza and Asim read in the narration of Ibn Ayyash *fa'adhunu* meaning, then be aware of it to others, from the verb *adhan* which means listening, as it is one of the ways of knowledge, and the indefiniteness of *harb* is for glorification, and this requires that the educator fight after being asked to repent until he returns to the command of God, like the rebel, and it does not require his disbelief. It was narrated that when it was revealed, Thaqeef said, **We have no hand in waging war against God and His Messenger**. "And if you repent" from doubt and believing that it is permissible. "Then you shall have your capital. You shall not be wronged" by taking the increase. "And you shall not be wronged" by delaying or decreasing, and it is understood from it that if they do not repent, then they do not have their capital, and this is correct according to what we said, because the one who insists on making it permissible is an apostate and his money is spoils:

Surat Al-Baqarah 2:280

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

Surat al-Baqarah 2:280

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

Tafsir al-Jalalayn

And if a debtor is in hardship, then grant him respite that is, you must delay it **until it is easy** with the opening of the seen and its closing, that is, a time of ease **and that you give in charity** with emphasis on the assimilation of the ta' in the original into the sad and with the lightening of its deletion, that is, give charity to the one in difficulty by releasing him **that is better for you if you only knew** that it is better, so do it. And in the hadith: **Whoever grants respite to one in hardship or forgives him, God will shade him in His shade on the day when there is no shade but His shade.** Narrated by Muslim

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **And if** one of your creditors from whom you collect your principal, **is in hardship** meaning: insolvent with regard to your principal that they owed you before the usury: then give them respite until they are able to pay it.

His saying: **one in hardship** is raised by *was*, so the predicate is left out, which is what we mentioned. It is only appropriate to leave out its predicate because the Arabs imply that its predicates are used for indefinite nouns. If *was* in this position had been directed to mean a verb that is self-sufficient and complete, it would have been a correct interpretation, and there would have been no need for a predicate in that case. So the interpretation of the statement in that case would be: And if there is one in hardship among your creditors with your principal, then let there be a postponement until it is easy to pay.

It has been mentioned that this is in Abu Ka'b's reading: **And if the debtor is in hardship**, meaning: **And if the debtor is in hardship, then grant him respite until he is able to pay.** Although this is permissible in Arabic, it is not permissible to read it according to us, because it is different from the script of the Muslims' Qur'ans.

As for his saying: **Then let him be given a reprieve until it is easy**, he means: You should give him a reprieve until it is easy, just as he said: **But whoever among you is ill or has an ailment in his head, then a ransom of fasting** (al-Baqarah 2:196). We have already mentioned the reason for raising what was similar to it in the past before, so there is no need to repeat it.

Al-Maysara, derived from Al-Yusr, like Al-Rahmah and

Al-Mashamah.

The meaning of the words: If one of your creditors is in hardship, then you must give him time until he is able to pay the debt that you owe him, so that he becomes one of those who are able to pay it.

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

Who said that?

Wasil bin Abdul A'la told me, he said, Muhammad bin Fadil told us, on the authority of Yazid bin Abi Ziyad, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to repay**, he said: It was revealed regarding usury.

Yaqub told me, Hisham told us, Hisham told us, on the authority of Ibn Sirin: A man brought a case before Shuraih, and he ruled against him and ordered that he be imprisoned. A man said to Shuraih: He is insolvent, and God says in His Book: **But if he is in hardship, then let there be postponement until it is easy for him to pay!** Shuraih said: That is only in the case of usury! God says in His Book: **Indeed, God commands you to render trusts to whom they are due, and when you judge between people to judge with justice** (An-Nisa': 58). God does not command us to do something and then punish us for it.

Yaqub told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to repay**, he said: That is regarding usury.

Yaqub told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Al-Sha'bi, that Al-Rabi' bin Khathim had a debt owed to him, so he would come to him and stand at his door and say: O so-and-so, if you are well-off, then pay it, and if you are poor, then go to a place of ease.

Yaqub told us, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, he said: A man came to Shuraih and spoke to him, and he kept saying: He is in financial difficulty, he is in financial difficulty!! I thought that he was speaking to him about a prisoner, so Shuraih said: Usury was in this neighborhood of the Ansar, so God the Almighty revealed: **But if he is in hardship, then let there be postponement until it is easy for him to repay**, and God the Almighty said: **Indeed, God commands you to render trusts to whom they are due** (An-Nisa': 58). So God the Almighty would not command us to do something and then punish us for it! Deliver trusts to their owners.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to repay**, he said: Then let there be postponement until it is easy for him to repay his capital.

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 if he is in hardship, then let there be postponement until it is easy for him to repay.** The command in usury is that the one in hardship should be given a reprieve, and the reprieve is not in the case of a trust, but rather the trust should be returned to its people.

Musa told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And if he is in hardship, then let there be postponement with the capital, until he is easy,** he says: until he is rich.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: **But if he is in hardship, then let there be postponement until it is easy for him to repay.** This is regarding usury.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us: I heard Ad-Dahhak regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to repay.** This is regarding usury, and the people of the Age of Ignorance used to trade with it. Then when those of them who converted to Islam converted to Islam, they were ordered to take their principal.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **But if he is in hardship, then let there be postponement until it is easy for him,** meaning what is required.

Ibn Wakee' told me, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Ja'far, regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to repay,** he said: death.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Jabir, on the authority of Muhammad bin Ali, similarly.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Al-Mughira, on the authority of Ibrahim: **And if he is in hardship, then let there be postponement until it is easy for him to repay.** He said: This is regarding usury.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Mansur, on the authority of Ibrahim, regarding a man who marries until he is well off, he said: until death, or until separation.

Ahmad told us, Abu Ahmad told us, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, **Then a respite until it is easy,** he said: That is in usury.

Ahmad told us, Abu Ahmad told us, Mandil told us, on the authority of Layth, on the authority of Mujahid: **Then give him a reprieve until he is able to pay it.** He said: He would delay it and not add anything to it. And if someone's debt became due and he did not find anything to give him, he would add to it and delay it.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Mandil told us, on the authority of Laith, on the authority of Mujahid: **And if he is in hardship, then let**

there be postponement until it is easy for him to repay. He said: He should delay it and not add anything to it.

Others said: This verse is general for everyone who has a right over an insolvent man, regardless of the source of that right, whether it is a lawful debt or usury.

Who said that?

Yahya ibn Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, he said: Whoever is in hardship, let there be postponement until it is easy for him, and for you to give in charity is better for you. He said: And so is every debt owed by a Muslim. It is not permissible for a Muslim who has a debt owed by his brother and knows that he is in hardship to imprison him, nor to pursue him until God makes it easy for him. Rather, postponement was made in what is permissible, and for that reason debts are based on that.

Ali bin Harb told me, he said, Ibn Fadil told us, on the authority of Yazid bin Abi Ziyad, on the authority of Mujahid, on the authority of Ibn Abbas: **But if he is in hardship, then let there be postponement until it is easy for him to repay.** He said: It was revealed regarding debt.

Abu Ja'far said: The correct statement regarding his statement: **But if he is in hardship, then let there be postponement until it is easy for him to pay,** is that it refers to the creditors who had converted to Islam during the time of the Messenger of God, may God bless him and grant him peace, and they had debts on which they had accrued interest in the pre-Islamic era. Islam overtook them before they could collect them from them, so God commanded that what remained of the interest be removed after they converted to Islam, and that their principal be collected from those of their creditors who were solvent, or that those of them who were insolvent be given postponement of their principal until it is easy for them to pay.

This is the ruling for anyone who converts to Islam and has usury that he has imposed on a creditor. Islam nullifies what he owed his creditor before the usury, and he is obligated to pay his capital - which was taken from him or was imposed on him before the usury - to him, if he is solvent. If he is insolvent, he is given a reprieve from his owner's capital until he is solvent, and the surplus on the capital is nullified for him.

However, even though the verse was revealed about those we mentioned, and it was meant by them, the ruling that God ruled: granting the insolvent a respite from the usurer's capital after the usury has been prolonged, is a ruling that is obligatory for everyone who owes a debt to a man that has become due to him, and he is insolvent in paying it: that he is granted a respite until he is able to pay it. Because the debt of every creditor is in the money of his creditor, and his creditor must pay it from it - not on his neck. So if his money is lost, he has no way to get it back by confiscating it or selling it. This is because the money of the creditor will not be without one of three aspects: either it is on the neck of his creditor, or it is on his conscience that he pays it from his money, or it is in his own money specifically.

If it is in his specific money, then when that money

Surat Al-Baqarah 2:280

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

becomes void and nonexistent, the debt of the owner of the money becomes void. And that is something that no one says.

Or it may be around his neck. If that is the case, then when his soul is lost, the debt of the creditor is void, even if the creditor fails to fulfill his right and multiples of that. No one says that either.

It has become clear, then, that since this is the case, the debt of the owner of the money is in the possession of his creditor, and he must pay it from his money. If his money is gone, he has no way to pay it, because he has no way to pay the right of his owner from it if it had been present. And if there is no way to pay it, he has no way to imprison him while he is lacking in his right. Because he is not preventing him from having a right, he has a way to pay it, so he is punished for delaying it by imprisonment.

Abu Ja'far said: By that, God Almighty means: **And that you give charity from your principal to this insolvent person, "is better for you,** O people, than that you give him time to recover his principal, so that you may collect your principal from him when he recovers, **if you only knew,** the place of virtue in charity, and what reward God has made obligatory for the one who forgives the debt of his insolvent creditor.

The interpreters differed in their interpretation of this.

Some of them said: The meaning of this is: **And that you give charity** with your capital to the rich and poor among them, **is better for you.**

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **But if you repent, you may have your capital,** meaning the money that is on the backs of men. Their capital was given to them when this verse was revealed. As for the profit and the surplus, they are not theirs, and they should not take anything from it. **But if you give in charity, it is better for you,** meaning that giving in charity the original money is better for you.

Yaqub told me that Ibn Ulayyah told us, on the authority of Sa'id, on the authority of Qatada: **And that you give in charity,** meaning the capital, for it is better for you.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mughira, on the authority of Ibrahim: **And that you give in charity is better for you,** he said: from your capital.

Ibn Bashar told us, Yahya told us, on the authority of Sufyan, on the authority of Al-Mughira, on the authority of Ibrahim, similarly.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Mughirah, on the authority of Ibrahim: **And that you give in charity is better for you,** he said: That you give in charity with your principal.

Others said: The meaning of this is: And if you give it in

charity to the needy, it is better for you - similar to what we said about that.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And that you give in charity is better for you,** he said: And that you give in charity from your principal to the poor, it is better for you. So Al-Abbas gave it in charity.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': "But if he is in hardship, then grant him postponement until it is easy for him. But if you give him charity, it is better for you." He said: And if you give him charity from your capital, it is better for you.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak, regarding his statement: **And that you give in charity is better for you,** meaning: on the one who is insolvent. As for the one who is wealthy, then no, but the capital should be taken from him. As for the one who is insolvent, taking from him is permissible, but giving charity on his behalf is better.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: And to give in charity from your principal is better for you than to postpone your payment until it is easy. So God Almighty chose charity over postponement.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "But if he is in hardship, then grant him postponement until it is easy for him. But if you remit it by charity, it is better for you," he said: From granting him postponement, **if you only knew.**

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak: **Then granting a respite until it is easy for you, and that you give charity is better for you,** and granting a respite is obligatory. And God Almighty has given charity better than granting a respite, and charity is for every person in need, but not for the person who is well off.

Abu Ja'far said: The more correct of the two interpretations is the interpretation of the one who said: Its meaning is: And that you give charity to the insolvent from your principal is better for you. Because he follows the mention of its ruling in the two meanings. And attaching it to what follows it is more beloved to me than attaching it to what comes after it.

Abu Jaafar said: It has been said that these verses on the rulings on usury are the last verses revealed in the Qur'an.

Who said that?

Muhammad bin Bashar told us, he said, Ibn Abi Uday told us, on the authority of Saeed, and Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Saeed,

on the authority of Qatada, on the authority of Saeed bin Al-Musayyab: that Umar bin Al-Khattab said: The last thing to be revealed in the Qur'an was the verse on usury, and the Prophet of God, may God bless him and grant him peace, passed away before he could explain it, so abandon usury and suspicion.

Humayd ibn Mas'adah narrated to us, saying: Bishr ibn al-Mufaddal narrated to us, saying: Dawud narrated to us, on the authority of 'Amir: 'Umar, may God be pleased with him, stood up and praised God and extolled Him, then he said: As for what follows, by God, I do not know whether we are ordering you to do something that is not good for you, and I do not know whether we are forbidding you from something that is good for you. And among the last verses of the Qur'an to be revealed were the verses on usury, and the Messenger of God, may God bless him and grant him peace, died before he could explain them to us, so leave that which makes you doubt for that which does not make you doubt.

Abu Zaid Umar ibn Shabah told me, he said, Qubaysah told us, he said, Sufyan al-Thawri told us, on the authority of Asim al-Ahwal, on the authority of al-Sha'bi, on the authority of Ibn Abbas, he said: The last thing that was revealed to the Messenger of God, may God bless him and grant him peace, was the verse on usury. We command something without knowing whether there is anything wrong with it, and we forbid something, perhaps there is nothing wrong with it.

Tafsir al-Qurtubi

God Almighty says: "But if he is in hardship, then let there be postponement until it is easy for him. But if you remit it by charity, that is better for you, if you only knew."

It contains nine issues:

The first: The Almighty's saying: **And if he is in hardship**. When the Almighty ruled that the usurers should be entitled to their principal when they have the money, He ruled that the one in hardship should be given consideration to the state of ease. This is because when Thaqeef demanded their money that they had from Banu al-Mugheerah, they complained of hardship - meaning Banu al-Mugheerah - and said: We have nothing, and they asked for a term until the time of their fruits, so this verse was revealed: **And if he is in hardship**.

Second: The Almighty's statement: **And if he is in hardship** along with His statement: **And if you repent, then you shall have your capital sums** indicates that the creditor has the right to demand payment from the debtor and that it is permissible to take his money without his consent. It indicates that when the creditor refuses to pay the debt when he is able to, he is unjust, because Almighty God says: **And you shall have your capital sums** and thus He has made it permissible for him to demand his capital sums. So if he has the right to demand, then the debtor must inevitably pay it.

Third: Al-Mahdawi said: Some scholars said: This verse abrogates what was done in the pre-Islamic era of selling to someone who was in financial difficulty.

Makki narrated that the Prophet, may God bless him and grant him peace, ordered it at the beginning of Islam. Ibn Atiyyah said: If the action of the Prophet, may God bless him and grant him peace, is proven, then it is abrogated, otherwise it is not abrogated. Al-Tahawi said: A free man was sold in debt at the beginning of Islam if he did not have money to pay it off, until God abrogated that, saying: **But if he is in hardship, then let there be postponement until it is easy for him**. They used as evidence a hadith narrated by Al-Darqutni from the hadith of Muslim bin Khalid Al-Zanjy, who told us Zaid bin Aslam, on the authority of Ibn Al-Baylamani, on the authority of Sarq, who said: A man owed me money - or he said a debt - so he took me to the Messenger of God, may God bless him and grant him peace, but he did not find any money for me, so he sold me from it, or he sold me to him. Al-Bazzar narrated it with this chain of transmission, with a longer chain of transmission than it. Muslim bin Khalid Al-Zanjy and Abd Al-Rahman bin Al-Baylamani are not to be relied upon. A group of scholars said: The Almighty's statement: **then grant respite until it is easy for you** is general for all people, so whoever is in difficulty will be granted respite. This is the statement of Abu Hurairah, Al-Hasan and most of the jurists. An-Nahhas said: The best that has been said about this verse is the statement of Ata', Ad-Dahhak and Ar-Rabi' ibn Khaitham. He said: It is for every person in difficulty who will be granted respite in interest and in all of his debt. This is a statement that includes all statements, because it is possible that it is a general abrogator that was revealed regarding interest, and the ruling on others is the same as its ruling. Also, because the reading in the nominative case means even if one of the people is in difficulty. If it was specifically for interest, the accusative would have been correct, meaning even if the one who owes the interest is in difficulty. Ibn Abbas and Shuraih said: This is specifically for interest. As for debts and other transactions, there is no respite in them, rather it is paid to their owners or it is withheld until he pays it back. This is the statement of Ibrahim. They used as evidence the statement of God the Almighty: **God commands you to render trusts to whom they are due** (Al-Anfal 14:10). Ibn Atiyyah said: This statement was necessary if there was no extreme poverty. However, in the case of lack and clear poverty, the ruling is to wait out of necessity.

Fourth: If a person's debts are many and his creditors demand their money, then the ruler has the right to release him from all his money and leave him what he needs. Ibn Nafi' narrated from Malik that he should only be left with what he needs to cover himself. The well-known view is that his usual clothing should be left to him unless there is any surplus in it, and his debt should not be taken away from him even if that would be disgraceful to him. There is a difference of opinion regarding leaving his wife's clothing and selling his books if he is a scholar. He should not be left with a home, a servant, or a Friday garment unless their value has decreased. In this case, it is forbidden to imprison him. The basic principle in this is the saying of God the Almighty: **But if he is in hardship, then let there be postponement until it is easy for him**. The imams narrated, and the wording is from Muslim, on the authority of Abu Sa'id al-Khudri, who said:

Surat Al-Baqarah 2:280

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

"A man was afflicted during the time of the Messenger of God (peace and blessings of God be upon him) with fruit that he had bought, and his debts increased. The Messenger of God (peace and blessings of God be upon him) said: 'Give him charity.' The people gave him charity, but it was not enough to pay off his debt. The Messenger of God (peace and blessings of God be upon him) said to his creditors: 'Take what you find, and you have nothing else.'" In Musannaf Abi Dawud: The Messenger of God (peace and blessings of God be upon him) did not do anything to his creditors except give them his money. This is explicit, for the Messenger of God (peace and blessings of God be upon him) did not order the man, who was Muadh ibn Jabal, to be imprisoned, as Shuraih said, nor to be confined to his home, contrary to Abu Hanifa, who said: He is confined to his home because it is possible for him to have money, and he is not required to earn it, for the reason we have mentioned. And God is our guide."

Fifth: The bankrupt person is imprisoned according to Malik, Al-Shafi'i, Abu Hanifa and others until his insolvency is proven. According to Malik, he is not imprisoned if he is not accused of concealing his money and his stubbornness is not proven. Likewise, he is not imprisoned if his insolvency is proven, as we mentioned.

Sixth: If the bankrupt's money is collected and then lost before it reaches its owners and before it is sold, then the bankrupt must guarantee it, and the creditors' debt remains in his possession. If the ruler sells his money and collects its price, then the price is lost before the creditors collect it, then they must guarantee it and the bankrupt is absolved of it. Muhammad ibn Abd al-Hakam said: The bankrupt's guarantee of it always reaches the creditors.

Seventh: Hardship is the tightness of circumstances due to lack of money. From this comes the word **army of hardship**. And *delay* is the postponement. And *easiness* is a source meaning ease. And *Dhu* with the perfect *kana* which means *found* and *happened* was raised. This is the saying of Sibawayh, Abu Ali, and others. And Sibawayh recited:

I would ransom my she-camel for the Banu Dhuhl ibn Shaiban if it was a day with grey stars.

The accusative case is permissible. In the Mushaf of Ubayy ibn Ka'b, it is: **And if he is in hardship**, meaning: **And if the person being asked is in hardship**. Al-A'mash read: **And if he is in hardship, then a respite**. Abu Amr al-Dani said on the authority of Ahmad ibn Musa: And it is also in the Mushaf of Ubayy ibn Ka'b. Al-Nahhas, Makki and al-Naqqash said: According to this, the wording of the verse is specific to the people of usury, and for those who read *Dhu* it is general for all who have a debt. It was mentioned earlier. Al-Mahdawi narrated that in the Mushaf of Uthman, it is: **If he is in hardship**. Al-Mu'tamir narrated on the authority of Hajjaj al-Warraaq, who said: In the Mushaf of Uthman, **And if he is in hardship**, it was mentioned by al-Nahhas. The reading of the group is: *Nazarah*

with a kasra on the Dhad. Mujahid, Abu Raja and al-Hasan read *Fanzarah* with a sukoon on the Dhad, and it is a Tamimi dialect, and they are the ones who say: **Fi karmeh Zayd** meaning **karmeh Zayd**, and they say **kabd fi kabd**. Nafi' alone read Maysarah with a damma on the Seen, and the majority read it with a fatha.

An-Nahhas narrated on the authority of Mujahid and Ata' that it is fa-nazira - on the matter - to Maysarhi with a damma on the seen and a kasra on the ra' and the addition of the ya' in the insertion. It was read fa-nazira. Abu Hatim said that fa-nazira is not permissible, it is only in An-Naml because a woman spoke this to herself, from nazra, so she is nazra. What is in Al-Baqarah is from delay, from your saying: I gave you an anzara with the debt, meaning I delayed it for you. And from this is His statement: **Then give me respite until the Day they are resurrected**. Abu Ishaq Al-Zajaj permitted this and said: It is from the names of the sources, like the statement of God the Almighty: **There is no liar in her occurrence** and the statement of God the Almighty: **She thinks that He will do to her a great calamity and the traitor of the eyes** and others.

Eighth: The Almighty's statement: **And that you give charity** is the subject and its predicate is **it is better**. God Almighty encouraged with these words to give charity to the needy and made that better than giving him respite, as stated by Al-Suddi, Ibn Zayd, and Al-Dahhak. Al-Tabari said: And others said: The meaning of the verse is that giving charity to the rich and the poor is better for you. The first is correct, and there is no mention of the rich.

Ninth: Abu Jaafar Al-Tahawi narrated on the authority of Buraidah bin Al-Khasib, who said that the Messenger of God, may God bless him and grant him peace, said:

Whoever gives a respite to a debtor in difficulty, he will receive a charity like that for every day. Then I said: **For every day, a charity like that**. He said: "For every day, a charity, as long as the debt is not due. But if he gives him a respite after it is due, he will receive a charity like that for every day." Muslim narrated on the authority of Abu Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said:

"A man from among those who came before you was brought to account, and nothing good was found of him except that he used to mix with people and was wealthy, so he used to order his servants to forgive those who were in difficulty. God Almighty said, 'We are more deserving of that than he is. Forgive him.'" It was narrated:

On the authority of Abu Qatada that he sought out a debtor of his, but he disappeared from him, then he found him and said: I am insolvent. He said: By God? He said: God, for I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever would like God to save him from the distress of the Day of Resurrection, let him give relief to one in difficulty or forgive him**. And in the long hadith of Abu al-Yusr - whose name was Ka'b ibn 'Amr - that he

heard the Messenger of God, may God bless him and grant him peace, say:

Whoever grants respite to a debtor in difficulty or forgives him, God will shelter him in His shade. These hadiths encourage what is explicitly stated in them. The hadith of Abu Qatada indicates that if the creditor knows or suspects the debtor's difficulty, it is forbidden for him to demand it from him, even if his difficulty has not been proven to the judge. Granting respite to a debtor in difficulty means delaying it until he becomes solvent. Forgiving him means removing the debt from his responsibility. Abu al-Yusr combined the two meanings for his creditor when he erased the document from him and said to him: If you find someone to pay, then pay, otherwise you are absolved.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to fear Him, forbidding them from what brings them closer to His wrath and distances them from His pleasure, so He said, **O you who have believed, fear God**, meaning fear Him and observe Him in what you do, **and give up what remains of interest**, meaning leave what you owe people from the increase in capital, after this warning, **if you are believers**, meaning in what God has prescribed for you of permitting trade and forbidding interest and other things. Zaid bin Aslam, Ibn Jurayj, Muqatil bin Hayyan, and Al-Suddi mentioned that this context was revealed regarding Banu Amr bin Umair from Thaqeef, and Banu Al-Mughirah from Banu Makhzum, among whom there was interest in the pre-Islamic era. When Islam came and they entered it, Thaqeef asked to take it from them, so they consulted and Banu Al-Mughirah said, **We do not pay interest in Islam by earning Islam**. So Atab bin Asid, the governor of Mecca, wrote to the Messenger of God, may God bless him and grant him peace, about that, so this verse was revealed, so the Messenger of God, may God bless him and grant him peace, wrote to him about it. "O you who have believed, fear God and give up what remains of your usury, if you are believers. But if you do not, then be informed of a war from God and His Messenger." They said, **We will repent to God**, and they gave up what remained of their usury, so they all abandoned it. This is a clear threat and warning for those who persist in engaging in usury after being warned. Ibn Jurayj said: Ibn Abbas said, **Then be informed of a war**, meaning be certain of a war from God and His Messenger. It was mentioned in the narration of Rabi'ah ibn Kulthum, on the authority of his father, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: On the Day of Resurrection, it will be said to the usurer: Take your weapons for war. Then he recited, **But if you do not, then be informed of a war from God and His Messenger**. Ali ibn Abi Talhah said, on the authority of Ibn Abbas, **But if you do not, then be informed of a war from God and His Messenger**. So whoever persists in usury and does not desist from it, it is the right of the leader of the Muslims to ask him to repent, and if he desists, otherwise his neck will be struck. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn

Bashar told us, Abdul A'la, Hisham bin Hassan narrated to us, on the authority of Al-Hasan and Ibn Sirin, that they said: By God, these money changers are usurers, and they have been declared a war by God and His Messenger. If there were a just leader over the people, he would call them to repentance. If they repent, well and good, fine. Qatada said: God has threatened them with death as they hear, and has made them a source of embarrassment wherever they go. So beware of mixing with these usurious transactions, for God has made what is permissible abundant and good, so do not let poverty force you to disobey Him. Narrated by Ibn Abi Hatim. Al-Rabi' bin Anas said: God has threatened the one who consumes usury with death. Narrated by Ibn Jarir. Al-Suhayli said: That is why Aisha said to Umm Muhibbah, the freed slave of Zayd bin Arqam, in the matter of the 'ayna: Tell him that his jihad with the Prophet, may God bless him and grant him peace, has been invalidated unless he repents. She singled out jihad because it is against His statement: **So declare war from God and His Messenger**. He said: This meaning has been mentioned by many. He said: But its chain of transmission to Aisha is weak.

- Then the Almighty said: "And if you repent, you shall have your capital sums. You shall not be wronged," meaning by taking the increase. **Nor shall you be wronged**, meaning by placing the capital sums as well. Rather, you shall have what you gave without increasing it or decreasing it. Ibn Abi Hatim said: Muhammad ibn al-Husayn ibn Ashkab told us, Ubayd God ibn Musa told us, on the authority of Shaiban, on the authority of Shabib ibn Gharqadah al-Mubarqi, on the authority of Sulayman ibn Amr ibn al-Ahwas, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage, and said: "Behold, all usury that existed in the Age of Ignorance has been abolished from you in its entirety. You shall have your capital sums. You shall not wrong, nor shall you be wronged. The first usury to be abolished was the usury of al-Abbas ibn Abd al-Muttalib. It was all abolished." And so did his grandfather Sulayman ibn al-Ahwas. Ibn Mardawayh said: Al-Shafi'i told us, Muadh ibn al-Muthanna told us, Musaddad told us, Abu al-Ahwas told us, Shabib ibn Gharqadah told us, on the authority of Sulayman ibn Amr, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Behold, all usury from Usury of the Age of Ignorance is abolished. You have your capital. You do not wrong, nor are you wronged." And thus he narrated it from the hadith of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Abu Hamza al-Raqashi, on the authority of Umar, who is Ibn Kharijah, and he mentioned it.

And His statement, "But if he is in hardship, then grant him postponement until it is easy for him. And if you remit it by charity, that is better for you, if you only knew." God Almighty commands patience with the one in hardship who cannot pay, so He said, **But if he is in hardship, then grant him postponement until it is easy for him**. This is not like the people of ignorance used to say to their debtor when the debt became due: Either pay it or increase it, then he would urge them to forgive it, and he promised goodness and great reward for that.

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

He said, **And if you remit it by charity, that is better for you, if you only knew.** That is, that you leave the principal completely and forgive the debtor. Hadiths have been transmitted from multiple chains of transmission from the Prophet, may God bless him and grant him peace, to that effect.

The first hadith on the authority of Abu Umamah As'ad bin Zarah. Al-Tabarani said: Abdullah bin Muhammad bin Shu'ayb al-Rajani told us, Yahya bin Hakim al-Muqawwam told us, Muhammad bin Bakr al-Barsani told us, Abdullah bin Abi Ziyad told us, Asim bin Ubaidullah told me, on the authority of Abu Umamah As'ad bin Zarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever would like God to shade him on the Day when there is no shade but His shade, let him make it easy for one in difficulty or forgive him.**

Another hadith on the authority of Buraydah. Imam Ahmad said: Affan told us, Abdul-Warith told us, Muhammad bin Juhadah told us, on the authority of Sulayman bin Buraydah, on the authority of his father, who said: I heard the Prophet, may God bless him and grant him peace, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** He said: Then I heard him say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** I said: I heard you, O Messenger of God, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** Then I heard you say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** He said: "He will receive a charity like that for every day before the debt is due. When the debt is due, then grant him respite, and he will receive a charity double that for every day."

Another hadith On the authority of Abu Qatada Al-Harith bin Rib'i Al-Ansari. Ahmad said: Hammad bin Salamah told us, Abu Ja'far Al-Khatmi told us, on the authority of Muhammad bin Ka'b Al-Qurazi, that Abu Qatada had a debt on a man, and he used to come to him to collect it, but he would hide from him. One day, a boy came out, so he asked him about him, and he said: Yes, he is in the house eating a pot of dates. So he called him and said: O so-and-so, come out, for I have been told that you are here. So he came out to him, and he said: What is keeping you away from me? He said: I am in financial difficulty and I do not have anything. He said: By God, are you in financial difficulty? He said: Yes. So Abu Qatada cried, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever relieves his debtor or erases his debt, will be in the shade of the Throne on the Day of Resurrection.** Narrated by Muslim in his Sahih.

Another hadith On the authority of Hudhayfah ibn al-Yaman, al-Hafiz Abu Ya'la al-Mawsili said: Al-Akhnas Ahmad ibn Imran told us, Muhammad ibn Fadil told us, Abu Malik al-Ashja'i told us, on the authority of Rib'i ibn Kharash, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: "God will

bring one of His servants on the Day of Resurrection and say: What did you do in this world? He will say: O Lord, I did not do for You even an atom's weight in this world that I could hope for from You." He said it three times. The servant will say at the end: O Lord, You gave me surplus wealth, and I was a man who used to trade with people, and it was my nature to be flexible, so I was easy on the wealthy and gave respite to the poor. He said: Then God, the Almighty, will say: I am the one most deserving of ease. Enter Paradise." Al-Bukhari, Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Rib'i ibn Harash, on the authority of Hudhayfah. Muslim, Uqbah ibn Amir and Abu Mas'ud al-Badri added something similar on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari's wording is: Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Zuhri told us, on the authority of Abdullah ibn Abdullah, that he heard Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, say: "There was a merchant who used to lend money to people. If he saw someone who was insolvent, he would say to his servants: 'Forgive him, perhaps God will forgive us.' So God forgave him."

Another hadith on the authority of Sahl ibn Hanif, Al-Hakim said in his Mustadrak: Abu Abdullah Muhammad ibn Ya'qub told us, Yahya ibn Muhammad ibn Yahya told us, Abu Al-Walid Hisham ibn Abd Al-Malik told us, Amr ibn Thabit told us, Abdullah ibn Muhammad ibn 'Aqil told us, on the authority of Abdullah ibn Sahl ibn Hanif, that Sahl told him: The Messenger of God, may God bless him and grant him peace, said: "Whoever helps a mujahid in the cause of God, or a warrior, or a debtor in his hardship, or a slave in his slave's servitude, God will shade him in His shade on the day when there is no shade but His shade." Then he said: Its chain of transmission is authentic, and they did not include it.

Another hadith On the authority of Abdullah bin Omar, Imam Ahmad said: Muhammad bin Obaid told us, on the authority of Yusuf bin Suhaib, on the authority of Zaid Al-Ami, on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever wants his supplication to be answered and his distress to be relieved, let him relieve the debtor.** Ahmad alone transmitted it.

Another hadith On the authority of Abu Masoud Uqbah bin Amr. Imam Ahmad said: Yazid bin Harun told us, Abu Malik told us, on the authority of Rib'i bin Harash, on the authority of Hudhayfah, that a man was brought to God, the Almighty, and He said: What did you do in this world? The man said to him: I did not do an atom's weight of good. He said it three times, and on the third time He said: I was given surplus wealth in this world, so I used to trade with people, so I was easier on the wealthy and gave respite to the poor. Then God, the Blessed and Exalted, said: We are more deserving of that than you. Forgive My servant, so He forgave him. Abu Masoud said: This is how I heard it from the Prophet, may God bless him and grant him peace, and this is how Muslim narrated it from the hadith of Abu

Malik Sa'd bin Tariq.

Another hadith on the authority of Imran bin Husayn. Imam Ahmad said: Aswad bin Aamer told us, Abu Bakr bin Amr, on the authority of Al-A'mash, on the authority of Abu Dawud, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a right over a man and delays it, he will receive a charity for every day.** Strange from this aspect, and something similar has been mentioned previously from Buraydah.

Another hadith On the authority of Abu Al-Yusr Kaab bin Amr. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Abdul Malik bin Umair, on the authority of Rib'i, who said: Abu Al-Yusr told us that the Messenger of God, may God bless him and grant him peace, said: **Whoever gives respite to one in difficulty or forgives his debt, God will shade him in His shade on the Day when there is no shade but His.** Muslim included it in his Sahih and from another chain of transmission on the authority of Ibad bin Al-Walid bin Ibadah bin As-Samit, who said: My father and I went out seeking knowledge in this neighborhood of the Ansar before they perished. The first one we met was Abu Al-Yusr, the companion of the Messenger of God, may God bless him and grant him peace. He had with him a slave of his who had a bundle of scrolls. Abu Al-Yusr was wearing a cloak and a pair of gloves, and his slave was wearing a cloak and a pair of gloves. My father said to him: Uncle, I see a blaze of anger on your face. He said: Yes, I owed so-and-so bin so-and-so - the thief - money. I went to his family and greeted him. I said: Is he to blame? They said: No. So his son Jafar came out to me, so I said: Where is your father? He said: He heard your voice and entered my mother's couch, so I said: Come out to me, for I know where you are. So he came out, so I said: What made you hide from me? He said: By God, I will tell you and not lie to you. By God, I feared that I would tell you and lie to you or promise you something and then fail you. I was the companion of the Messenger of God, may God bless him and grant him peace, and by God, I was in financial difficulty. He said: I said: By God. He said: I said: By God? He said: God. Then he brought his scroll and erased it with his hand, then said: If you find a judgement, then judge me, otherwise you are absolved. So I bear witness with the sight of these two eyes of mine - and he put his fingers on his eyes - and these two ears of mine heard, and my heart retained it - and he pointed to the corners of his heart - the Messenger of God, may God bless him and grant him peace, saying: **Whoever grants respite to one in financial difficulty or forgives his debt, God will shelter him in His shade.** And he mentioned the rest of the hadith.

Another hadith On the authority of the Commander of the Faithful, Uthman ibn Affan, Abdullah ibn al-Imam Ahmad said: Abu Yahya al-Bazzaz Muhammad ibn Abd al-Rahman told me, al-Hasan ibn Asad ibn Salim al-Kufi told us, al-Abbas ibn al-Fadl al-Ansari told us, on the authority of Hisham ibn Ziyad al-Qurashi, on the authority of his father, on the authority of Muhjan, the freed slave of Uthman, on the authority of Uthman, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God will shade an eye in His shade on a day when there is no shade but**

His shade, whoever grants respite to one in difficulty, or spares a debtor.

Another hadith on the authority of Ibn Abbas. Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami al-Khurasani told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, went out to the mosque and he was saying with his hand: Like this, and Abd al-Rahman pointed with his hand to the ground: "Whoever gives respite to one in difficulty or forgives his debt, God will protect him from the heat of Hellfire. Beware, the deeds of Paradise are made difficult by a hill - three times - Beware, the deeds of Hellfire are made easy by a slip, and the happy one is the one who is protected from trials. There is no sip more beloved to God than a sip of anger that a servant swallows. No servant swallows it for the sake of God except that God fills his heart with faith." Ahmad alone transmitted it.

Another path Al-Tabarani said: Ahmad bin Muhammad Al-Burani, the judge of Al-Hudaibiyah from the lands of Rabi'ah, told us, Al-Hasan bin Ali Al-Sada'i told us, Al-Hakam bin Al-Jarud told us, Ibn Abi Al-Muta'id, the maternal uncle of Ibn Uyaynah, told us, on the authority of his father, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever grants respite to a person in difficulty until he is able to pay, God will grant him respite for his sin until he repents.**

Then the Almighty said, admonishing His servants, and reminding them of the passing of this world, and the annihilation of what is in it of wealth and other things, and the coming of the Hereafter, and returning to Him, the Almighty, and His holding His creation to account for what they did, and His rewarding them for what they earned of good and evil, and warning them of His punishment, so He said: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." It has been narrated that this verse was the last verse revealed from the Noble Qur'an, so Ibn Lahi'ah said: Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, who said: The last verse revealed from the entire Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." The Prophet, may God bless him and grant him peace, lived nine nights after the revelation of this verse, then he died on Monday, two nights before the end of Rabi' al-Awwal, narrated by Ibn Abi Hatim, and Ibn Mardawayh narrated it from the hadith of al-Mas'udi from Habib bin Abi Thabit, from Sa'id bin Jubayr, from Ibn Abbas, who said: The last verse revealed was: **And fear a Day when you will be returned to God.** God." Al-Nasa'i narrated it from the hadith of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Abdullah ibn Abbas, who said: The last verse to be revealed from the Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." Ad-Dahhak and Al-Awfi narrated it likewise on the authority of Ibn Abbas. Ath-Thawri narrated on the authority of Al-Kalbi,

Surat Al-Baqarah 2:280

But if he is in hardship, then let there be postponement until [a time of] ease. But if you remit [your wealth] by charity, that is better for you, if you only knew.

on the authority of Abu Salih, on the authority of Ibn Abbas, who said: The last verse to be revealed was:

And fear a Day when you will be returned to God.

There were thirty-one days between its revelation and the death of the Prophet, may God bless him and grant him peace. Ibn Jurayj said: They say that the Prophet, may God bless him and grant him peace, lived nine nights after it, and he began on Saturday and died on Monday. It was narrated by Ibn Jarir, and Ibn Atiyyah narrated it on the authority of Abu Sa'id, who said: The last verse to be revealed was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged."

Fath al-Qadir

His saying: 280- **And if he is in hardship** When the Almighty ruled for the people of usury to have their principal when they have money, He ruled for those in hardship by looking to ease, and hardship is the tightness of the situation due to the lack of money, and from it the army of hardship. And the postponement is the delay, and ease is a source meaning ease, and the word *dhu* was raised with the perfect *kan* which means found, and this is the saying of Sibawayh and Abu Ali al-Farisi and others. Sibawayh recited:

May the sons of Dhuhl bin Shaiban be sacrificed for you, O young man, when it is a day with gray stars.

In the Mushaf of Abi, **And if he is in hardship** means: And if the one who is owed is in hardship. Al-A'mash read **And if he is insolvent**. Abu Amr Al-Dani said on the authority of Ahmad bin Musa, and this is also in the Mushaf of Abi bin Ka'b. Al-Mu'tamir narrated on the authority of Hajjaj Al-Warraq, who said in the Mushaf of Uthman: **And if he is in hardship**. An-Nahhas, Makki and An-Naqqash said: According to this, the wording of the verse is specific to those who owe usury, and according to those who read *Dhu*, it is general for all who owe a debt, and this is the opinion of the majority. The group read *Fanzrah* with a kasrah on the Dhad. Mujahid, Abu Raja and Al-Hasan read it with a sukoon, and this is the language of Tamim. Nafi' alone read *Maisarah* with a damma on the Seen, and the majority read it with a fatha, and it means ease. His statement **And that you give in charity** by deleting one of the two Ta's, and it was read with a shaddah on the Sad: meaning that you give in charity to your insolvent creditors by releasing them is better for you, and in it is an encouragement for them to give in charity from their principal to those who are in hardship, and making that better than giving them a respite, as stated by As-Suddi, Ibn Zayd and Ad-Dahhak. Al-Tabari said: Others said: The meaning of the verse is that giving charity to the rich and the poor is better for you. The first is correct, and the verse does not include the rich. His statement: **If you only knew** has an omitted answer: that is, if you knew that it was better for you, you would have acted upon it.

Tafsir al-Baghawi

280. So God the Most High revealed, **And if he is in hardship**, meaning, if the one who owes the debt is insolvent, the speech was raised by the name of *was* and did not provide a predicate for it, and that is permissible in the indefinite noun. You say, **If he is a righteous man, then honor him**. It was said, *was* means *occurred*, and in that case it does not need a predicate. Abu Ja'far read *hardship* with a damma on the seen, **then a respite** is an order in the form of a predicate, meaning, **he has to respite**, "to ease, **Nafi' read easyness with a damma on the seen, and the others read it with a fatha, and the others read it with a fatha, and Mujahid read easyness with a damma on the seen, as an addition, and its meaning is ease and spaciousness, and that you give in charity, meaning that you leave your principal to the one in difficulty, is better for you if you only knew. Asim read sadaququ**" with a lightened sad, and the others read it with a shaddah.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu al-Tayyib Sahl ibn Muhammad ibn Sulayman told us, Abu al-Abbas Ismail ibn Abdullah al-Mikali told us, Abdullah ibn Ahmad ibn Musa ibn Abdan al-Hafiz told us, Abu Tahir Ahmad ibn Amr ibn al-Sarh told us, Ibn Wahb told us, on the authority of Jarir, on the authority of Hazim, on the authority of Ayoub, on the authority of Yahya ibn Abi Katheer, on the authority of Abdullah ibn Abi Qatada, on the authority of his father, that he was seeking a man for a right and he hid from him. He said: What made you do that? He said: Hardship. So he made him swear to that and he swore. Then he called for his document and gave it to him and said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever grants respite to one in difficulty or forgives his debt, God will save him from the distress of the Day of Resurrection.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ubayd God bin Musa told us, Israel told us, on the authority of Mansur, on the authority of Rab'i, on the authority of Abu Mas'ud, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "The angels met the soul of a man who was before you and said: 'Did you ever do any good?' He said: 'No.' They said: 'Do you remember?' He said: 'No, except that I was a man who used to lend people money, so I used to order my young men to look after the wealthy and forgive the poor.' God Almighty said: 'Forgive him.'"

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Ahmad bin Abdullah told us, Zaidah told us, on the authority of Abdul Malik bin Umair, on the authority of Rubai, on the authority of Abu Al-Yusr, who said: I heard the Prophet, may God bless him and grant him peace, say: **Whoever grants respite to a debtor in difficulty or forgives him, God will shade him in His shade on the day when there is no**

shade but His.

A chapter on religion, its proper settlement, and the severity of its command

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Walid told us, Shu'bah told us, Salamah bin Kuhail told us: I heard Abu Salamah in Mina narrating on the authority of Abu Hurairah, may God be pleased with him, "A man brought a lawsuit against the Messenger of God, may God bless him and grant him peace, and he was harsh with him. His companions said: Leave him, for the one who has a right has a say. Buy him a camel and give it to him. They said: We cannot find anything better than his age. He said: Buy it and give it to him, for the best of you is the one who settles disputes best."

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad al-Sarakhsi told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Delaying payment by a rich person is injustice, so if one of you is followed by a group of people, then let him follow him.**

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Ibrahim bin Saeed bin Ibrahim told us on the authority of his father on the authority of Umar bin Abi Salamah on the authority of his father on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said, **The soul of the believer is suspended by his debt until it is paid off.**

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad al-Sarakhsi told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of 'Abdullah ibn Qatada al-Ansari, on the authority of his father, that he said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'O Messenger of God, tell me, if I am killed in the cause of God, patiently and seeking reward, advancing and not retreating, will God expiate my sins?' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' When he turned away, the Messenger of God, may God bless him and grant him peace, called him or ordered him to be called. The Messenger of God, may God bless him and grant him peace, said: 'How did you say that?' He repeated what he had said to him, and the Messenger of God, may God bless him and grant him peace, said: 'Yes, except for debt. Gabriel said the same.'"

hardship. It is read "in hardship" meaning if the debtor is in hardship. "Then a reprieve" the ruling is a reprieve, or upon you is a reprieve, or let it be a reprieve which is the reprieve. It is read "Fanaziruhu **as a report meaning the one who deserves it is the one who is waiting for him, or the one who is waiting for him by way of lineage and Fanaziruhu**" as a matter meaning then forgive him with a reprieve. "To ease is ease, and Nafi' and Hamzah read with a damma on the seen, and they are two dialects like Mashriqah and Mashriqah". It is read with them both added by deleting the taa when added like his saying: "They broke their promise to God". "And that you give in charity" by acquitting. Asim read with a lightened "sad". "Better for you" is more rewarding than a reprieve, or better than what you take because its reward is doubled and permanent. It was said: What is meant by charity is delaying it, based on the saying of the Prophet, may God bless him and grant him peace, **A Muslim man's debt is not settled and he delays it except that he will have a charity for every day**, "if you only knew," what is in it of the beautiful and abundant remembrance.

Tafsir al-Baidawi

280- "And if he is in hardship" and if a debtor is in

Surat Al-Baqarah 2:281

And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Surat al-Baqarah 2:281

And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it earned, and they will not be wronged.

Tafsir al-Jalalayn

And fear a Day when you will be returned in the passive form you will be returned and in the active form you will be proceeded **to God** it is the Day of Resurrection **then every soul will be compensated** in it **for what it earned** of good and evil **and they will not be wronged** by a reduction in a good deed or an increase in a bad deed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: It was also said: This verse is also the last verse revealed from the Qur'an.

Who said that?

Ibn Hamid told us, Abu Tamila told us, Al-Husayn ibn Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The last verse revealed to the Prophet, may God bless him and grant him peace, was: **And fear a Day when you will be returned to 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 fear a Day when you will be returned to God**, the verse, so it is the last verse of the Book to be revealed.

Muhammad bin Amara told me, he said, Sahl bin Amer told us, he said, Malik bin Mughol told us, on the authority of Atiyah, he said: The last verse to be revealed was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it earned, and they will not be wronged."

Ibn Wakee' told us, he said, my father told us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Suddi, he said: The last verse to be revealed was: **And fear a Day when you will be returned to God.**

Al-Qasim told us, Al-Husayn told us, Abu Tamila told us, on the authority of Ubayd ibn Sulayman, on the authority of Ad-Dahhak, on the authority of Ibn Abbas and Hajjaj, on the authority of Ibn Jurayj, who said: Ibn Abbas said, the last verse revealed in the Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." Ibn Jurayj said: They say that the Prophet, may God bless him and grant him peace, lived nine nights after that, and it

began on Saturday, and he died on Monday.

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me on the authority of Ibn Shihab, he said, Saeed bin Al-Musayyab told me: It reached him that the most recent verse in the Qur'an about the Throne is the verse of debt.

Abu Ja'far said: By that, He, the Most High, means: Beware, O people, of **a day when you will be returned to God**, and you will meet Him on that day, lest you respond to Him with evil deeds that will destroy you, or with shameful deeds that will disgrace you, or with scandals that will disgrace you and tear down your veils, or with grave sins that will ruin you and will incur for you from God a punishment that you cannot bear. Indeed, it is a day of recompense for deeds, not a day of seeking forgiveness, or a day of resignation, repentance, and turning back. Rather, it is a day of recompense, reward, and accountability. On that day, every soul will be given its reward for what it has done and acquired of evil and good. There will be no small or great deed left out, of good and evil, except that it will be brought, and its reward will be given in full with justice from its Lord, and they will not be wronged. How can he be wronged who was rewarded for an evil deed with the like of it, and for a good deed with ten times the like?! No, rather, He has been just to you, O wrongdoer, and has been generous to you, so He has bestowed upon you the best and most abundantly, O doer of good. So, a man feared his Lord, took precautions against Him, and watched Him lest his day should come upon him while his back was heavy with burdens and light with good deeds, for He, the Almighty, warned and excused, and preached and delivered the message.

Tafsir al-Qurtubi

It was said: This verse was revealed nine nights before the death of the Prophet, may God bless him and grant him peace, and then nothing was revealed after that. This was said by Ibn Jurayj. Ibn Jubayr and Muqatil said: Seven nights. It was narrated three nights. It was narrated that it was revealed three hours before his death, and that he, peace be upon him, said:

Make it between the verse on usury and the verse on debt. Makki narrated that the Prophet, may God bless him and grant him peace, said:

Gabriel came to me and said: Make it at the beginning of two hundred and eighty verses.

I said: It was narrated on the authority of Abi bin Kaab, Ibn Abbas, and Qatada that the last thing to be revealed was: **There has certainly come to you a Messenger from among yourselves** to the end of the verse. The first statement is more well-known, more correct, and more famous. Abu Salih narrated it on the authority of Ibn Abbas, who said:

The last verse to be revealed from the Qur'an: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has

earned, and they will not be wronged." Gabriel said to the Prophet, may God bless him and grant him peace: **O Muhammad, place it on the head of two hundred and eighty cows.** Abu Bakr al-Anbari mentioned it in his book *Al-Radd*, and it is the saying of Ibn Umar, may God be pleased with him, that it was the last verse to be revealed, and that he, peace be upon him, lived twenty-one days after it, as will be explained at the end of Surat **When the Help of God and the Victory Comes**, God willing. The verse is a sermon for all people and a command specific to every human being. **A Day** is the object, not the circumstance. **On it you will be returned to God** is an attribute of it. Abu Umrah read it with a fatha on the ta' and a kasra on the jim, like in **Indeed, to Us is their return**, and taking into consideration Abu's reading, **A Day you will be returned to God**, and the rest read it with a damma on the ta' and a fatha on the jim, like in **Then they will be returned to God. And if I am returned to my Lord** and considering Abdullah's reading of a day when you will be returned to God, and Al-Hasan read **they will return** with the letter ya, meaning all people will return. Ibn Jinni said: It is as if God Almighty was lenient with the believers by confronting them with the mention of the return, as it is something that breaks hearts, so He said to them: And fear a Day, then He returned in mentioning the return to the occultation as a kindness to them. The majority of scholars agree that this day warned against is the Day of Resurrection, Reckoning, and Atonement. Some people said: It is death that will last. Ibn Atiyyah said: The first is more correct based on the words in the verse. In His statement **to God** there is an omitted complement, meaning to the judgment of God and the separation of His judgment. They are a response to the meaning of all, not to the word, except according to Al-Hasan's reading **they will return**, so his statement *they* is a response to the collective pronoun in **they will return**. In this verse there is a text that states that reward and punishment are related to the acquisition of deeds, and it is a response to the Jabriyah, as has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says, commanding His believing servants to fear Him, forbidding them from what brings them closer to His wrath and distances them from His pleasure, so He said, **O you who have believed, fear God**, meaning fear Him and observe Him in what you do, **and give up what remains of interest**, meaning leave what you owe people from the increase in capital, after this warning, **if you are believers**, meaning in what God has prescribed for you of permitting trade and forbidding interest and other things. Zaid bin Aslam, Ibn Jurayj, Muqatil bin Hayyan, and Al-Suddi mentioned that this context was revealed regarding Banu Amr bin Umair from Thaqeef, and Banu Al-Mughirah from Banu Makhzum, among whom there was interest in the pre-Islamic era. When Islam came and they entered it, Thaqeef asked to take it from them, so they consulted and Banu Al-Mughirah said, **We do not pay interest in Islam by earning Islam**. So Atab bin Asid, the governor of Mecca, wrote to the Messenger of God, may God bless him and grant him peace, about that, so this verse was revealed, so the

Messenger of God, may God bless him and grant him peace, wrote to him about it. "O you who have believed, fear God and give up what remains of your usury, if you are believers. But if you do not, then be informed of a war from God and His Messenger." They said, **We will repent to God**, and they gave up what remained of their usury, so they all abandoned it. This is a clear threat and warning for those who persist in engaging in usury after being warned. Ibn Jurayj said: Ibn Abbas said, **Then be informed of a war**, meaning be certain of a war from God and His Messenger. It was mentioned in the narration of Rabi'ah ibn Kulthum, on the authority of his father, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: On the Day of Resurrection, it will be said to the usurer: Take your weapons for war. Then he recited, **But if you do not, then be informed of a war from God and His Messenger**. Ali ibn Abi Talhah said, on the authority of Ibn Abbas, **But if you do not, then be informed of a war from God and His Messenger**. So whoever persists in usury and does not desist from it, it is the right of the leader of the Muslims to ask him to repent, and if he desists, otherwise his neck will be struck. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Bashar told us, Abdul A'la, Hisham bin Hassan narrated to us, on the authority of Al-Hasan and Ibn Sirin, that they said: By God, these money changers are usurers, and they have been declared a war by God and His Messenger. If there were a just leader over the people, he would call them to repentance. If they repent, well and good, fine. Qatada said: God has threatened them with death as they hear, and has made them a source of embarrassment wherever they go. So beware of mixing with these usurious transactions, for God has made what is permissible abundant and good, so do not let poverty force you to disobey Him. Narrated by Ibn Abi Hatim. Al-Rabi' bin Anas said: God has threatened the one who consumes usury with death. Narrated by Ibn Jarir. Al-Suhayli said: That is why Aisha said to Umm Muhibbah, the freed slave of Zayd bin Arqam, in the matter of the 'ayna: Tell him that his jihad with the Prophet, may God bless him and grant him peace, has been invalidated unless he repents. She singled out jihad because it is against His statement: **So declare war from God and His Messenger**. He said: This meaning has been mentioned by many. He said: But its chain of transmission to Aisha is weak.

- Then the Almighty said: "And if you repent, you shall have your capital sums. You shall not be wronged," meaning by taking the increase. **Nor shall you be wronged**, meaning by placing the capital sums as well. Rather, you shall have what you gave without increasing it or decreasing it. Ibn Abi Hatim said: Muhammad ibn al-Husayn ibn Ashkab told us, Ubayd God ibn Musa told us, on the authority of Shaiban, on the authority of Shabib ibn Gharaqadah al-Mubaraq, on the authority of Sulayman ibn Amr ibn al-Ahwas, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, delivered a sermon during the Farewell Pilgrimage, and said: "Behold, all usury that existed in the Age of Ignorance has been abolished from you in its entirety. You shall have your capital sums. You shall not wrong, nor shall you be wronged. The first usury to be abolished was the usury of al-Abbas ibn Abd

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al-Muttalib. It was all abolished.” And so did his grandfather Sulayman ibn al-Ahwas. Ibn Mardawayh said: Al-Shafi’i told us, Muadh ibn al-Muthanna told us, Musaddad told us, Abu al-Ahwas told us, Shabib ibn Gharqadah told us, on the authority of Sulayman ibn Amr, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: “Behold, all usury from Usury of the Age of Ignorance is abolished. You have your capital. You do not wrong, nor are you wronged.” And thus he narrated it from the hadith of Hammad bin Salamah, on the authority of Ali bin Zaid, on the authority of Abu Hamza al-Raqashi, on the authority of Umar, who is Ibn Kharijah, and he mentioned it.

And His statement, “But if he is in hardship, then grant him postponement until it is easy for him. And if you remit it by charity, that is better for you, if you only knew.” God Almighty commands patience with the one in hardship who cannot pay, so He said, **But if he is in hardship, then grant him postponement until it is easy for him.** This is not like the people of ignorance used to say to their debtor when the debt became due: Either pay it or increase it, then he would urge them to forgive it, and he promised goodness and great reward for that. He said, **And if you remit it by charity, that is better for you, if you only knew.** That is, that you leave the principal completely and forgive the debtor. Hadiths have been transmitted from multiple chains of transmission from the Prophet, may God bless him and grant him peace, to that effect.

The first hadith on the authority of Abu Umamah As’ad bin Zarah. Al-Tabarani said: Abdullah bin Muhammad bin Shu’ayb al-Rajani told us, Yahya bin Hakim al-Muqawwam told us, Muhammad bin Bakr al-Barsani told us, Abdullah bin Abi Ziyad told us, Asim bin Ubaidullah told me, on the authority of Abu Umamah As’ad bin Zarah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever would like God to shade him on the Day when there is no shade but His shade, let him make it easy for one in difficulty or forgive him.**

Another hadith on the authority of Buraydah. Imam Ahmad said: Affan told us, Abdul-Warith told us, Muhammad bin Juadah told us, on the authority of Sulayman bin Buraydah, on the authority of his father, who said: I heard the Prophet, may God bless him and grant him peace, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** He said: Then I heard him say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** I said: I heard you, O Messenger of God, say: **Whoever grants respite to one in financial difficulty will receive a charity like that for every day.** Then I heard you say: **Whoever grants respite to one in financial difficulty will receive a charity double that for every day.** He said: “He will receive a charity like that for every day before the debt is due. When the debt is due, then grant him respite, and he will receive a charity double that for every day.”

Another hadith On the authority of Abu Qatada Al-Harith bin Rib’i Al-Ansari. Ahmad said: Hammad bin

Salamah told us, Abu Ja’far Al-Khatmi told us, on the authority of Muhammad bin Ka’b Al-Qurazi, that Abu Qatada had a debt on a man, and he used to come to him to collect it, but he would hide from him. One day, a boy came out, so he asked him about him, and he said: Yes, he is in the house eating a pot of dates. So he called him and said: O so-and-so, come out, for I have been told that you are here. So he came out to him, and he said: What is keeping you away from me? He said: I am in financial difficulty and I do not have anything. He said: By God, are you in financial difficulty? He said: Yes. So Abu Qatada cried, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever relieves his debtor or erases his debt, will be in the shade of the Throne on the Day of Resurrection.** Narrated by Muslim in his Sahih.

Another hadith On the authority of Hudhayfah ibn al-Yaman, al-Hafiz Abu Ya’la al-Mawsili said: Al-Akhnas Ahmad ibn Imran told us, Muhammad ibn Fadil told us, Abu Malik al-Ashja’i told us, on the authority of Rib’i ibn Kharash, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: “God will bring one of His servants on the Day of Resurrection and say: What did you do in this world? He will say: O Lord, I did not do for You even an atom’s weight in this world that I could hope for from You.” He said it three times. The servant will say at the end: O Lord, You gave me surplus wealth, and I was a man who used to trade with people, and it was my nature to be flexible, so I was easy on the wealthy and gave respite to the poor. He said: Then God, the Almighty, will say: I am the one most deserving of ease. Enter Paradise.” Al-Bukhari, Muslim and Ibn Majah narrated it through various chains of transmission on the authority of Rib’i ibn Harash, on the authority of Hudhayfah. Muslim, Uqbah ibn Amir and Abu Mas’ud al-Badri added something similar on the authority of the Prophet, may God bless him and grant him peace. Al-Bukhari’s wording is: Hisham ibn Ammar told us, Yahya ibn Hamza told us, al-Zuhri told us, on the authority of Abdullah ibn Abdullah, that he heard Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, say: “There was a merchant who used to lend money to people. If he saw someone who was insolvent, he would say to his servants: ‘Forgive him, perhaps God will forgive us.’ So God forgave him.”

Another hadith on the authority of Sahl ibn Hanif, Al-Hakim said in his Mustadrak: Abu Abdullah Muhammad ibn Ya’qub told us, Yahya ibn Muhammad ibn Yahya told us, Abu Al-Walid Hisham ibn Abd Al-Malik told us, Amr ibn Thabit told us, Abdullah ibn Muhammad ibn ‘Aqil told us, on the authority of Abdullah ibn Sahl ibn Hanif, that Sahl told him: The Messenger of God, may God bless him and grant him peace, said: “Whoever helps a mujahid in the cause of God, or a warrior, or a debtor in his hardship, or a slave in his slave’s servitude, God will shade him in His shade on the day when there is no shade but His shade.” Then he said: Its chain of transmission is

authentic, and they did not include it.

Another hadith On the authority of Abdullah bin Omar, Imam Ahmad said: Muhammad bin Obaid told us, on the authority of Yusuf bin Suhaib, on the authority of Zaid Al-Ami, on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever wants his supplication to be answered and his distress to be relieved, let him relieve the debtor.** Ahmad alone transmitted it.

Another hadith On the authority of Abu Masoud Uqbah bin Amr. Imam Ahmad said: Yazid bin Harun told us, Abu Malik told us, on the authority of Rib'i bin Harash, on the authority of Hudhayfah, that a man was brought to God, the Almighty, and He said: What did you do in this world? The man said to him: I did not do an atom's weight of good. He said it three times, and on the third time He said: I was given surplus wealth in this world, so I used to trade with people, so I was easier on the wealthy and gave respite to the poor. Then God, the Blessed and Exalted, said: We are more deserving of that than you. Forgive My servant, so He forgave him. Abu Masoud said: This is how I heard it from the Prophet, may God bless him and grant him peace, and this is how Muslim narrated it from the hadith of Abu Malik Sa'd bin Tariq.

Another hadith on the authority of Imran bin Husayn. Imam Ahmad said: Aswad bin Aamer told us, Abu Bakr told us, on the authority of Al-A'mash, on the authority of Abu Dawud, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a right over a man and delays it, he will receive a charity for every day.** Strange from this aspect, and something similar has been mentioned previously from Buraydah.

Another hadith On the authority of Abu Al-Yusr Kaab bin Amr. Imam Ahmad said: Muawiyah bin Amr told us, Zaidah told us, on the authority of Abdul Malik bin Umair, on the authority of Rib'i, who said: Abu Al-Yusr told us that the Messenger of God, may God bless him and grant him peace, said: **Whoever gives respite to one in difficulty or forgives his debt, God will shade him in His shade on the Day when there is no shade but His.** Muslim included it in his Sahih and from another chain of transmission on the authority of Ibad bin Al-Walid bin Ibadah bin As-Samit, who said: My father and I went out seeking knowledge in this neighborhood of the Ansar before they perished. The first one we met was Abu Al-Yusr, the companion of the Messenger of God, may God bless him and grant him peace. He had with him a slave of his who had a bundle of scrolls. Abu Al-Yusr was wearing a cloak and a pair of gloves, and his slave was wearing a cloak and a pair of gloves. My father said to him: Uncle, I see a blaze of anger on your face. He said: Yes, I owed so-and-so bin so-and-so - the thief - money. I went to his family and greeted him. I said: Is he to blame? They said: No. So his son Jafar came out to me, so I said: Where is your father? He said: He heard your voice and entered my mother's couch, so I said: Come out to me, for I know where you are. So he came out, so I said: What made you hide from me? He said: By God, I will tell you and not lie to you. By God, I feared that I would tell you and lie to you or promise you something and then fail you. I was the companion of

the Messenger of God, may God bless him and grant him peace, and by God, I was in financial difficulty. He said: I said: By God. He said: I said: By God? He said: God. Then he brought his scroll and erased it with his hand, then said: If you find a judgement, then judge me, otherwise you are absolved. So I bear witness with the sight of these two eyes of mine - and he put his fingers on his eyes - and these two ears of mine heard, and my heart retained it - and he pointed to the corners of his heart - the Messenger of God, may God bless him and grant him peace, saying: Whoever grants respite to one in financial difficulty or forgives his debt, God will shelter him in His shade. And he mentioned the rest of the hadith.

Another hadith On the authority of the Commander of the Faithful, Uthman ibn Affan, Abdullah ibn al-Imam Ahmad said: Abu Yahya al-Bazzaz Muhammad ibn Abd al-Rahman told me, al-Hasan ibn Asad ibn Salim al-Kufi told us, al-Abbas ibn al-Fadl al-Ansari told us, on the authority of Hisham ibn Ziyad al-Qurashi, on the authority of his father, on the authority of Muhjan, the freed slave of Uthman, on the authority of Uthman, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God will shade an eye in His shade on a day when there is no shade but His shade, whoever grants respite to one in difficulty, or spares a debtor.**

Another hadith on the authority of Ibn Abbas. Imam Ahmad said: Abdullah bin Yazid told us, Noah bin Ja'una al-Salami al-Khurasani told us, on the authority of Muqatil bin Hayyan, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, went out to the mosque and he was saying with his hand: Like this, and Abd al-Rahman pointed with his hand to the ground: "Whoever gives respite to one in difficulty or forgives his debt, God will protect him from the heat of Hellfire. Beware, the deeds of Paradise are made difficult by a hill - three times - Beware, the deeds of Hellfire are made easy by a slip, and the happy one is the one who is protected from trials. There is no sip more beloved to God than a sip of anger that a servant swallows. No servant swallows it for the sake of God except that God fills his heart with faith." Ahmad alone transmitted it.

Another path Al-Tabarani said: Ahmad bin Muhammad Al-Burani, the judge of Al-Hudaibiyah from the lands of Rabi'ah, told us, Al-Hasan bin Ali Al-Sada'i told us, Al-Hakam bin Al-Jarud told us, Ibn Abi Al-Muta'id, the maternal uncle of Ibn Uyaynah, told us, on the authority of his father, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever grants respite to a person in difficulty until he is able to pay, God will grant him respite for his sin until he repents.**

Then the Almighty said, admonishing His servants, and reminding them of the passing of this world, and the annihilation of what is in it of wealth and other things, and the coming of the Hereafter, and returning to Him, the Almighty, and His holding His creation to account for what they did, and His rewarding them for what they earned of good and evil, and warning them of His punishment, so He said: "And fear a Day when

Surat Al-Baqarah 2:281

And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it earned, and they will not be wronged.

you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." It has been narrated that this verse was the last verse revealed from the Noble Qur'an, so Ibn Lahi'ah said: Ata' bin Dinar told me, on the authority of Sa'id bin Jubayr, who said: The last verse revealed from the entire Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." The Prophet, may God bless him and grant him peace, lived nine nights after the revelation of this verse, then he died on Monday, two nights before the end of Rabi' al-Awwal, narrated by Ibn Abi Hatim, and Ibn Mardawayh narrated it from the hadith of al-Mas'udi from Habib bin Abi Thabit, from Sa'id bin Jubayr, from Ibn Abbas, who said: The last verse revealed was: **And fear a Day when you will be returned to God.** God." Al-Nasa'i narrated it from the hadith of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Abdullah ibn Abbas, who said: The last verse to be revealed from the Qur'an was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged." Ad-Dahhak and Al-Awfi narrated it likewise on the authority of Ibn Abbas. Ath-Thawri narrated on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, who said: The last verse to be revealed was: **And fear a Day when you will be returned to God.** There were thirty-one days between its revelation and the death of the Prophet, may God bless him and grant him peace. Ibn Jurayj said: They say that the Prophet, may God bless him and grant him peace, lived nine nights after it, and he began on Saturday and died on Monday. It was narrated by Ibn Jarir, and Ibn Atiyyah narrated it on the authority of Abu Sa'id, who said: The last verse to be revealed was: "And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it has earned, and they will not be wronged."

Fath al-Qadir

His statement: 281- **And fear a Day** is the Day of Resurrection. Its indefiniteness is for emphasis and it is accusative as a direct object, not an adverb. His statement: **On which you will be returned to God** is a description of it. Abu Amr read it with a fatha on the taa and a kasra on the jim, and the rest read it with a damma on the taa and a fatha on the jim. Some people said that this mentioned day is the day of death. The majority said that it is the Day of Resurrection as mentioned above. His statement: **To God** contains an omitted complement, the meaning of which is to God's judgment. **Then every soul will be paid in full** from the souls that are accountable. **What it has earned** means the reward for what it has done of good or evil. The phrase **and they will not be wronged** is a circumstantial clause, and the pronoun is plural because it is more appropriate to the state of reward, just as the singular is more appropriate to the state of earning. This verse contains good advice for all people.

Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated

on the authority of al-Suddi regarding his statement: **O you who have believed, fear God and give up what remains of interest**, he said: It was revealed about al-Abbas ibn Abd al-Muttalib and a man from Banu al-Mughira who were partners in the pre-Islamic era, lending interest to people from Thaqeef. Islam came and they had great wealth in interest, so God revealed this verse. Ibn Jarir narrated on the authority of Ibn Jurayj who said: Thaqif had made peace with the Prophet, may God bless him and grant him peace, on the condition that whatever interest they had on people, and whatever interest people owed them, would be abolished. When the conquest took place, he appointed Atab ibn Asid over Mecca, and Banu Amr ibn Awf used to take interest from Banu al-Mughira, and Banu al-Mughira used to charge them interest in the pre-Islamic period. Islam came and they had a lot of money on them, so Banu Amr came to them asking for their interest, but Banu al-Mughira refused to give them any in Islam, and they brought them to Atab ibn Asid, so Atab wrote to the Messenger of God, may God bless him and grant him peace, and this verse was revealed: **O you who have believed, fear God and give up what remains of interest.** So the Messenger of God, may God bless him and grant him peace, wrote about it to Atab and said: If they are satisfied, then fine, otherwise declare war on them. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Then declare war**, he said: Whoever persists in usury and does not desist from it, then it is the duty of the leader of the Muslims to ask him to repent, and if he desists, otherwise his head is to be struck. They also narrated on his authority regarding his statement: **Then declare war**, he said: Be certain of war. The people of Sunan and others narrated on the authority of Amr ibn Al-Ahwas that he witnessed the Farewell Pilgrimage with the Messenger of God (blessings and peace of God be upon him) and he said: "Beware, all usury in the pre-Islamic era is abolished. You shall have your principal; you shall neither wrong nor be wronged. The first usury to be abolished was the usury of Al-Abbas." Ibn Mandah narrated on the authority of Ibn Abbas that he said: This verse was revealed about Rabi'ah ibn Amr and his companions: **But if you repent, you shall have your principal.** Sa'id ibn Mansur, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And if he is in hardship**, he said: It was revealed regarding usury. Abd Al-Razzaq, Sa'id ibn Mansur and Abd ibn Hamid narrated something similar from Shuraih. Abd ibn Humayd and Ibn Jarir narrated on the authority of Ad-Dahhak regarding the verse, saying: **And so is every debt owed by a Muslim.** Ibn Abi Hatim narrated something similar on the authority of Saeed ibn Jubayr. There are authentic hadiths in the two Sahih and others encouraging someone who has a debt owed by someone in difficulty to postpone it. Abu Ubaid, Abd ibn Humayd, An-Nasa'i, Ibn Jarir, At-Tabarani, Ibn Al-Mundhir, At-Tabarani, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas, who said: The last verse of the Qur'an revealed to the Prophet, may God bless him and grant him peace, was: **And fear a Day when you will be returned to God.** Ibn

Abi Shaybah narrated on the authority of As-Suddi and Atiyah Al-Awfi something similar. Ibn Al-Anbari narrated on the authority of Abu Salih and Saeed ibn Jubayr something similar. Abd ibn Humayd, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas that it was the last verse revealed, and there were eighty-one days between its revelation and the death of the Prophet, may God bless him and grant him peace. Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr that the Prophet, may God bless him and grant him peace, lived for nine nights after its revelation and then died.

Tafsir al-Baghawi

281. The Almighty said: **And fear a Day when you will be returned to God.** The people of Basra read it with a fatha on the ta', meaning you will be patient with God. The others read it with a damma on the ta' and a fatha on the jim, meaning you will be returned to God Almighty. **Then every soul will be fully compensated for what it has earned, and they will not be wronged.** Ibn Abbas, may God be pleased with them both, said: This is the last verse revealed to the Messenger of God, may God bless him and grant him peace. Gabriel, peace be upon him, said to him: Place it at the head of two hundred and eighty verses of Surat Al-Baqarah. The Messenger of God, may God bless him and grant him peace, lived after it for twenty-one days. Ibn Jurayj said: Nine nights. Saeed bin Jubayr said: Seven nights. He died on Monday, two nights before the end of the month of Rabi' al-Awwal, when the sun declined in the year eleven after the Hijrah. Al-Sha'bi said on the authority of Ibn Abbas, may God be pleased with them both, that the last verse revealed to the Messenger of God, may God bless him and grant him peace, was the verse on usury.

Tafsir al-Baidawi

281-**And fear a Day when you will be returned to God** the Day of Resurrection, or the Day of Death, so prepare for your destination to it. Abu Amr and Yaqub read with the opening of the taa and the kasra of the jim. **Then every soul will be compensated for what it earned** the reward for what it did of good or evil **and they will not be wronged** by reducing the reward and doubling the punishment. And on the authority of Ibn Abbas, may God be pleased with them both (it is the last verse that Gabriel, peace be upon him, revealed and he said, **Put it at the beginning of the two hundred and eightyth of the cow**) and the Messenger of God, may God bless him and grant him peace, lived after that for twenty-one days, and it was said eighty-one days, and it was said seven days, and it was said three hours.

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

Surat al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as God has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear God, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of God and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear God, and God teaches you. And God is Knowing of all things.

Tafsir al-Jalalayn

O you who have believed, when you contract a debt such as a loan or a loan for a specified term known then write it down as a security and to prevent dispute and let a scribe write the debt book between you in justice with the truth in writing it, neither increasing nor decreasing the money or the term and let no scribe refuse refrain from writing when he is called upon to do so as God has taught him that is, He has favored him with writing so he does not withhold it, and the kaf is related to ib so let him write to emphasize and let the scribe dictate dictate to the one upon whom the debt is owed the debt because he is the one against whom the witness is testified, so he acknowledges so that he knows what he owes and let him fear God, his Lord in dictating and not withhold decrease from it that is the right (anything. But if the one upon whom the debt is

owed is foolish) spendthrift or weak from dictating due to young or old or is unable to dictate himself due to muteness or ignorance of the language or something like that then let his guardian dictate the one in charge of his affairs From a father, guardian, trustee, and interpreter with justice and bring to witness bear witness to the religion two witnesses witnesses from among your men that is, adult, free Muslims and if there are not two that is, the two witnesses then a man and two women who bear witness from among those whom you accept as witnesses for his religion and justice and the multiplicity of women so that lest one of them should go astray forget the testimony due to the deficiency of their intellect and control then remind one of them) the memory of the other the forgetful, and the sentence of reminding is the place of the cause, that is, to remind if she goes astray and enters into error because it is its cause. And in a reading with a kasra {in} conditional and raising the remembrance is a resumption of its answer and let not the witnesses refuse when redundant they are called to bear witness and give it and do not tire get tired of writing it down that is, what you have witnessed of the truth due to the frequency of that whether it is small it was or great little or much until its term the time of its occurrence is a state of the ha in you write it down that that is, the writings The most just the most equitable with God and the most upright for testimony that is, the most helpful in establishing it because He mentions it and the closest to A N do not doubt doubt the amount of the right and the term unless it is it occurs a present trade and in a reading it is in the accusative, so it is incomplete and its name is the pronoun of trade which you conduct among yourselves that is, you receive it and there is no term in it then there is no blame upon you in A N do not write it down and what is meant by it is the trade in it and bring witnesses when you make a transaction on it because it prevents disagreement. This and what preceded it are a command of encouragement and neither the scribe nor the witness the owner of the right and the one against him shall be harmed by distortion or refusal to testify or write, and the owner of the right shall not harm them by charging them with what is not appropriate in writing and testimony and if you do what you have been forbidden then it is disobedience departure from obedience, not right (to you. And fear God) in His command and

prohibition **and God will teach you** the interests of your affairs, a state that is estimated or renewed **and God is Knowing of all things**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: O you who believe in God and His Messenger: **When you contract a debt**, meaning: when you trade on credit, or buy with it, or deal with it, or take it, **for a specified term**, meaning: for a known time and agree upon it among yourselves. This may include a loan and a salam, and everything in which a salam is permissible with a specified term for its sale becomes a debt on the seller of what was handed over to him. It is possible to sell a present property that can be sold for deferred prices. All of this is from the deferred debts for a specified term, if their terms are known with a set limit.

Ibn Abbas used to say that this verse was revealed specifically about peace.

He mentioned the narration about it:

Abu Kuraib told us, he said, Yahya bin Isa al-Ramli told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, he said, Ibn Abbas said regarding: **O you who have believed, when you contract a debt for a specified term**, he said: Salam in wheat, in a known measure for a known term.

Muhammad bin Abdullah Al-Mukhrami told me, he said, Yahya bin Al-Samit told us, he said, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Abu Hayyan, on the authority of Ibn Abi Nujayh, on the authority of Ibn Abbas: **O you who have believed, when you contract a debt**, he said: It was revealed regarding the Salam, in a known measure for a known term.

Ali bin Sahl told us, Zaid bin Abi Al-Zarqa told us, on the authority of Sufyan, on the authority of Abi Hayyan, on the authority of Ibn Abbas, who said: This verse was revealed: **When you contract a debt for a specified term, write it down**, in the case of a loan, in wheat, in a known measure for a known term.

Ibn Bashar told us, he said: Muhammad ibn Muhibb told us, he said: Sufyan told us, on the authority of Abu Hayyan al-Taymi, on the authority of a man, on the authority of Ibn Abbas, he said: This verse was revealed: **O you who have believed, when you contract a debt for a specified term**, regarding an advance payment for wheat, for a specified measure for a specified term.

Ibn 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 Abu Hassan, on the authority of Ibn Abbas, he said: I bear witness that the guaranteed advance, for a specified term, is that God Almighty has permitted it and authorized it. And he recited this verse: **When you contract a debt for a specified term**.

Abu Ja'far said: If someone were to say: What is the

point of his saying: **with a debt**, when he indicated this with his saying: **If you contract a debt**, and could there be a debt without a debt, such that it was necessary to say: **with a debt**?

It was said: Since the Arabs had a saying: *Tada'ana* meaning: **We reciprocated**, and meaning: **We took and gave in return for a debt**, God made clear with His saying: **in return for a debt**, the meaning that He intended to inform whoever heard His saying: **You reciprocated**, of its ruling, and He informed them that it is the ruling of a debt and not the ruling of reciprocity.

Some of them claimed that this is an emphasis like his saying: **Then the angels prostrated, all of them together** (al-Hijr 15:30-73), and what he said about that in this place is meaningless.

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **Then write it down**, is to write down the debt that you have taken on for a specified period, whether it is a sale or a loan.

Scholars differed about whether it is obligatory or recommended to write the book.

Some of them said: It is an obligatory right and a necessary duty.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **O you who have believed, when you contract a debt for a specified term, write it down**, he said: Whoever sells for a specified term, he is commanded to write it down, whether it is small or large, for a specified term.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **O you who have believed, when you contract a debt for a specified term, write it down**. He said: So whoever contracts a debt should write it down, and whoever sells should have it witnessed.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **If you contract a debt for a specified term, write it down**, so this was obligatory.

And he narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly, and he added to it, he said: Then the permission and the flexibility arose, he said: **If some of you trust others, then let the one who is trusted discharge his trust and let him fear God, his Lord**.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that Abu Sulayman al-Mar'ashi was a man who accompanied Ka'b. One day he said to his companions: Do you know of a wronged person who called upon his Lord but was not answered? They said: How could that be? He said: A man sold something and did not write it down or bear witness. When his money was due, its owner denied it, so he called upon his Lord but was not answered, because he had disobeyed his Lord.

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

Others said: The subscription of the book with the debt was obligatory, but it was abrogated by His saying: **If some of you trust others, then let the one who is trusted discharge his trust.**

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Shabrama, on the authority of al-Sha'bi, he said: There is nothing wrong if you trust him not to write or bear witness, because of his saying: **If some of you trust others**, Ibn Uyaynah said, Ibn Shabrama said, on the authority of al-Sha'bi: This is what it ends with.

Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Amer, regarding this verse: **O you who believe! When you contract a debt for a specified term, write it down**, until he reached this place: **But if one of you trusts another, let the one who is trusted discharge his trust**, he said: He permitted that, so whoever wants to trust his companion, let him trust him.

Ibn Hamid told us, he said, Harun told us, on the authority of Amr, on the authority of Asim, on the authority of Al-Sha'bi, he said: If he trusts him, he should not testify against him and he should not write it down.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ismail ibn Abi Khalid, on the authority of Al-Sha'bi, who said: They used to think that this verse, **If some of you trust others**, abrogated what came before it regarding writing and witnesses, as a concession and mercy from God.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Other than Ata' said: The Book and the testimony were abrogated: **If some of you trust others.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: This was abrogated by His statement: **If some of you trust others, then let the one who is trusted discharge his trust.** He said: Were it not for this verse, it would not have been permissible for anyone to be given a loan except with a written document and witnesses or proof. So when this came, it abrogated all

of this, and it turned to trust.

Al-Muthanna told me, he said, Hajjaj told us, he said, Yazid bin Zari' told us, on the authority of Sulayman al-Taymi, he said: I asked al-Hasan, I said: Everyone who sells a sale should have witnesses? He said: Did you not see that God the Almighty says: **Let him who is trusted discharge his trust?**

Muhammad ibn al-Muthanna told us, Abd al-Wahhab told us, Dawud told us, on the authority of Amer, regarding this verse: **O you who have believed, when you contract a debt for a specified term, write it down**, until he reached this place: **But if one of you trusts another, let the one who is trusted discharge his trust**, he said: He permitted that, so whoever wants to trust his companion, let him trust him.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, regarding his statement: **If some of you trust others**, he said: If you have witnesses, then be firm, and if you do not have witnesses, then be free and at ease.

Yaqub told me, he said, Hisham told us, on the authority of Ismail bin Abi Khalid, he said: I said to Al-Sha'bi: What do you think of a man who borrows something from another man, and is he required to bear witness? He said: So he read until His statement: **If some of you trust others**, abrogated what came before it.

Amr bin Ali told us, he said, Muhammad bin Marwan Al-Uqaili told us, he said, Abdul Malik bin Abi Nadrah told us, [on the authority of his father], on the authority of Abu Saeed Al-Khudri that he read: **O you who have believed, when you contract a debt for a specified term to: If some of you trust others**, he said: This abrogated what came before it.

Abu Ja'far said: By that, may His praise be glorified, He means: And let the debt book be written for a specified period between the creditor and the debtor, **a writer with justice**, meaning: with truth and fairness in the book that he writes between them, in a way that does not deprive the one with the right of his right or diminish it, nor does it oblige him to have an argument against the one who owes him a debt in it falsely, nor does it oblige him to do what is not upon him, like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And let a scribe write between you in justice**, he said: The scribe should fear God in his book, so he should not leave out any truth from it, nor add any falsehood to it.

As for his saying: **And no scribe shall refuse to write as God has taught him**, he means: And no scribe who has been asked to write this shall refuse to write among them the book of religion as God has taught him to write, so He has made him special with the knowledge of this and has deprived many of His creation of it.

Scholars have differed on the obligation of the writer to write if he is asked to write, similar to their disagreement on the obligation of the writer to write on the one who has the right.

Who said that?

Muhammad bin Amr told us: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And let no scribe refuse**, he said: It is obligatory for the scribe to write.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: I said to Ata': His statement: **And no scribe shall refuse to write**, is it obligatory that he not refuse to write? He said: Yes. Ibn Jurayj said: And Mujahid said: It is obligatory for the scribe to write.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And no scribe should refuse to write as God has taught him**, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer and Ata', regarding his statement: **And let no scribe refuse to write as God has taught him**, they said: If they do not find a scribe and you are called, do not refuse to write for them.

Mention of those who said: It is abrogated. We have mentioned a group of those who said: Everything in this verse about the command to write, witness, and pledge is abrogated by the verse at the end of it. I will mention the statement of those we left out there with some meanings.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And let not the scribe refuse**, he said: It was a firm statement, then it was abrogated by: **And let not the scribe nor the witness be harmed** (al-Baqarah 2:282).

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And let a scribe write between you with justice, and let no scribe refuse to write as God has taught him**. So this was obligatory upon the scribes.

Others said: It is obligatory, but it is obligatory for the writer when he is finished.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **And let a scribe write between you in justice, and let no scribe refuse to write as God has taught him**, he says: A scribe should not refuse to write if he is free.

Abu Ja'far said: The correct statement in this regard, according to us, is that God, the Almighty, commanded those who are in debt for a specified period to write down the books of debt among themselves, and commanded the scribe to write that down among themselves with justice. God's command is a binding obligation, unless there is evidence that it is guidance and encouragement. There is no evidence that His command, the Almighty, to write down the books in this regard, and to present it to the scribe so that he does not refuse to write that down, is a recommendation and guidance. So that is an obligation upon them that they cannot neglect, and whoever neglects it will be at fault for neglecting it.

There is no basis for the argument of those who claim that the command to do so was abrogated by His statement: **But if one of you trusts another, let him who is trusted discharge his trust**. Because God Almighty only permitted this when there is no way to a book or a writer. However, when the book and the writer are present, then the obligation - if the debt is for a specified term - is what God Almighty commanded in His statement: "Then write it down, and let a scribe write between you in justice. And let no scribe refuse to write as God has taught him."

The abrogating verse is only that which does not allow the combination of its ruling and the ruling of the abrogated verse in one case, in the manner that we have explained. As for that in which one of them does not negate the ruling of the other, then it is not abrogating or abrogated at all.

If it were necessary that his statement, "And if you are on a journey and cannot find a scribe, then a pledge taken in possession. But if one of you trusts another, let the one who is trusted discharge his trust," abrogate his statement, "If you contract a debt for a specified term, write it down. And let a scribe write between you in justice. And let no scribe refuse to write as God has taught him," then it would be necessary that his statement, **And if you are ill or on a journey or one of you comes from the relieving himself or you have touched women and you find no water, then seek clean earth** (al-Ma'idah 5:6) abrogate ablution with water—in the city when there is water there and when traveling—which God the Almighty has made obligatory in His statement, **O you who have believed, when you rise to prayer, wash your faces and your forearms to the elbows** (al-Ma'idah 5:6), and that his statement regarding expiation for zihar, **But whoever cannot find [a scribe], then a fast of two consecutive months** (al-Mujadilah 58:4) abrogate his statement, **Then the freeing of a slave before they touch** (al-Mujadilah 58:3).

The one who says that the saying of God Almighty: **If some of you trust others, let him who is trusted discharge his trust** abrogates His saying: **If you contract a debt for a specified term, write it down**: What is the difference between him and the one who says about tayammum and what we mentioned, who

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

claims that everything that is permitted in a state of necessity due to the reason of necessity, its ruling in a state of necessity abrogates its ruling in all its states: similar to his saying that the command to write down books of debts and rights is abrogated by His saying: "And if you are on a journey and cannot find a scribe, then a security deposit in possession. But if some of you trust others, let him who is trusted discharge his trust"?

If he said: The difference between me and him is that his statement: **If some of you trust others** is separate from his statement: **If you are on a journey and cannot find a scribe, then a security deposit**, and the ruling on travel if there is no scribe has ended with his statement: **The security deposit**. What he meant by his statement: **If some of you trust others** is: **If you contract a debt for a specified term**, and some of you trust others, then let the one who has been entrusted fulfill his trust.

It was said to him: What is the proof of that from the origin or analogy, and the ruling has been passed in the religion in which the writer and the writer have a way with His saying: **And God teaches you, and God is Knowing of all things**?

As for those who claim that His statement, **Then write it down**, and His statement, **And let no scribe refuse**, are in the form of exhortation and guidance, they ask for proof for their claim in that, then they oppose it with the rest of the commands of God Almighty that He commanded in His Book, and they ask for the difference between what they claimed in that and what they denied in other things. So they will not say anything about that except that they will impose the same in the other.

Mention of those who said: Justice in His saying: **And let a scribe write between you in justice** is the truth...

Abu Ja'far said: What he means by that is: **Let the writer write**, and **let the one who owes the debt dictate**, who is the creditor who is indebted. He says: Let the debtor take charge of dictating the book of what he owes of the owner of the money to the writer, **and let him fear God, his Lord**, the one who dictates to the one who owes the debt, so let him beware of His punishment for depriving the one who owes the debt of anything, lest He unjustly reduce it from him or take it

from him transgressively, so that he is taken to a place where he is not able to pay it off except from his good deeds, or to bear from his bad deeds, as:

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **So let him write and let the one who has the right dictate**. So this was obligatory. **And let him fear God, his Lord, and not withhold anything from it**. He said: Let him not wrong anything from it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And he does not withhold anything from it**, he said: He does not diminish anything from this man's right if he dictates.

Abu Ja'far said: What he meant by his statement, may His praise be exalted: **If the one who owes the debt is foolish or weak**, is that if the debtor who owes the money is *foolish*, meaning: ignorant of the correctness of what he owes, he should dictate it to the scribe, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **If the one who has the right is a fool**, as for the fool, he is the one who is ignorant of dictation and matters.

Others said: Rather, the fool in this place, whom God meant, is the young child.

Who said that?

Musa bin Harun told me, he said: Amr told us, Asbat told us, on the authority of Al-Suddi: **If the one who has the right is a fool**, as for the fool, he is the young one.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **But if the one who has the right is a fool or weak**, he said: He is the young boy, so let his guardian dictate with justice.

Abu Ja'far said: The most appropriate of the two interpretations of the verse is the interpretation of the one who said: The fool in this place is the one who is ignorant of dictation, and the correct place for that is his mistake, because we have previously explained that the meaning of foolishness in the speech of the

Arabs is ignorance.

His statement, **If the one who owes the debt is a fool**, may include anyone who is ignorant of the correctness of what he dictates from his mistake, young or old, male or female. However, what is more appropriate, according to the apparent meaning of the verse, is that it refers to anyone who is ignorant of the place of error and its correctness: from the adult men who are not given authority over them, and women. Because He, the Most High, began the verse with His statement, **O you who have believed, when you contract a debt for a specified term**, and the child and the one who is given authority over them, it is not permissible to lend them a debt, and that God, the Most High, has excluded from those whom He has commanded to dictate the book of debt with the foolish, the weak and the one who is unable to dictate it. So in His, the Most High, separation of the weak from the foolish and the one who is unable to dictate the book in the description with which He described each one of them, what informed that each one of the three categories whose descriptions He distinguished between them is not the other two categories.

If this is the case, it is known that the one described as foolish among them, not weak, is the one who has the ability to dictate, except that the obligation of dictation has been removed from him due to his ignorance of the place of correctness of that from his error, and that the one described as weak among them is the one who is unable to dictate, even if he is strong and wise, either because of a defect in his tongue or he is mute, and that the one described as being unable to dictate is the one who is prevented from dictating, either because of the imprisonment in which he is unable to have the scribe who writes the letter present so that he can dictate to him, or because of his absence from the place of dictation, so he is unable because of his absence to dictate the book.

So God, the Almighty, the Exalted, removed the obligation of dictating that from them, for the reasons we described - if they had them - and excused them for not dictating because of them, and He commanded, when the obligation of that fell upon them, the guardian of the right to dictate to him, saying: **But if the one upon whom the right is owed is foolish or weak or is unable to dictate himself, then let his guardian dictate with justice**, meaning: the guardian of the right.

There is no basis for the statement of those who claim that the fool in this case is the young one, and that the weak one is the old fool. Because if that is as he said, then his statement, **Or he is unable to dictate himself**, would mean the incapable of rational men who are permitted to dictate in their wealth and lives, either because of a defect in his tongue such as muteness or some other defect, or because he is absent from the place of writing. And if that is the meaning of it, then the meaning of his statement, **So let his guardian dictate with justice**, would be invalidated, because a rational, sane person is not given authority over his wealth even if he is mute or absent, and no one may rule over his wealth except by his order. And in the correctness of the meaning of that, there is what invalidates the statement of those who claim that the fool in this case is the young child, or the old fool.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **If the one who has the right is foolish or weak or is unable to dictate, then let his guardian dictate with justice**, he says: the guardian of the right.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **But if the one upon whom the right is owed is a fool or weak or is unable to dictate himself, then let his guardian dictate with justice**, he said, he says: If he is unable to do that, then let the one who owes the right dictate with justice.

Mentioning the narration of the one who said: What is meant by the weak in this place is the fool, and by his saying: **So let his guardian dictate with justice**, is the guardian of the foolish and the weak.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **If the one who has the right is a fool or weak or is unable to dictate**, he said: The guardian of the fool or weak is ordered to dictate justly.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: As for the weak, he is the fool.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: As for the weak, he is the fool.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **If the one who has the right is a fool or weak**, he does not know, so he establishes this person's right and is ignorant of that, so he appoints him in his position until he establishes this person's right.

We have shown that the first of the two interpretations is correct in this regard.

As for his saying: **Let his guardian dictate with justice**, he means: with truth.

Abu Jaafar said: By that, may His praise be glorified, He means: And bring two witnesses to bear witness to your rights.

It is said: So-and-so is my witness to this money, and my witness to it.

As for his saying: **From your men**, he means from your free Muslims, not your slaves, and not your free infidels, as:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And bring to witness two witnesses from among your men**, he said: the free men.

Yunus told me, he said, Ali bin Saad told us, on the authority of Hisham, on the authority of Dawud bin Abi Hind, on the authority of Mujahid, similarly.

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

Abu Ja`far said: By that, the Most High means: If there are not two men, then let there be a man and two women as witnesses. And the man and two women were raised, in response to the universe. And if you wish, you can say: If there are not two men, then let a man and two women testify to that. And if you wish, then if there are not two men, then a man and two women testify against him. And if you say: If there are not two men, then a man and two women, that would be correct. All of that is permissible.

If it were a man and two women in the accusative case, it would be permissible, based on the interpretation: If they are not two men, then bring as witnesses a man and two women.

His saying: **From among the martyrs whom you accept**, means: from among the just ones whose religion and righteousness are accepted, such as:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja`far told us, on the authority of his father, on the authority of Al-Rabi`, regarding his statement: **And bring to witness two witnesses from among your men**, he said: in religion, **But if there are not two men, then a man and two women**, and that is in religion, **from among those whom you accept as witnesses**, he said: just.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And bring to witness two witnesses from among your men**, God Almighty commanded that two just men from among their men should bear witness, **But if there are not two men, then a man and two women from among those whom you accept as witnesses**.

Abu Jaafar said: The reading of this differed.

The majority of the people of Hijaz and Madinah and some of the people of Iraq read: **That one of them should go astray, then one of them should remind the other** with the opening of the alif of *an* and the accusative of *tadhal* and *tadhkar*, meaning: if they are not two men, then a man and two women, so that one of them can remind the other if she goes astray. According to them, it is from the advanced meaning of the delayed. Because according to them, the

masculine is what should be in place of *tadhal*. Because the meaning is what we described in their statement. They said: We only put *tadhkar* in the accusative because the recompense for what came before it is connected to what came before it, so its answer is returned to it, as you say in speech: It is pleasing to me that the questioner asks and is given, meaning: It is pleasing to me that the questioner is given if he asks - or: if he asks. What pleases you is the giving and not the asking. But his saying: that he asks for what came before, is connected to what came before it, which is his saying: so that I may like it, so he opened *an* and put it in the accusative, then he followed that with his saying: he is given, so he put it in the accusative with the accusative of his saying: so that I may like it that he asks in sequence with it, even though it is in the meaning of the recompense.

Others read it in the same way, but they read it with a sukoon on the dhal of *thikr* and a light kaf. The readers of this also differ among themselves in the interpretation of their reading of it in this way.

Some of them interpreted it to mean: **So one of them becomes the other male by their coming together**, meaning: that if her testimony and the testimony of her companion come together, it is valid just as the testimony of one male is valid in a debt, because the testimony of each one of them alone is not valid in what is valid in debts except by the coming together of two women on the testimony of one, so their testimony then becomes like the testimony of one male, so it is as if each one of them - according to the interpretation of that in this sense - made her companion with her male. And he went to the saying of the Arabs: **So-and-so's mother reminded him**, meaning she gave birth to him as a male, so she reminds him of him, and she is a woman who is masculine, if she gives birth to male children. And this is a saying that is narrated from Sufyan ibn Uyaynah that he used to say.

I was told about this on the authority of Abu Ubaid al-Qasim ibn Salam, who said: I was told on the authority of Sufyan ibn Uyaynah, who said: The interpretation of his statement: **Then one of them reminds the other** is not from the remembrance after forgetting, but rather it is from the remembrance, meaning: that if she testifies with the other, their

testimony becomes like the testimony of the male.

Others of them directed it to mean remembrance after forgetting.

Others read it as: **If one of them should go astray, then one of them should remind the other**, with a kasra on *in* in his statement: **If she goes astray**, and raising **she should remind** and emphasizing it, as if it means starting the report about what the two women will do if one of them forgets her testimony, the other reminds her, from the confirmation of the forgetful memory and reminding her of that, and the cessation of that from what came before it. The meaning of the speech according to the reader of that is the same: And bring to witness two witnesses from among your men, and if there are not two men, then a man and two women from among those whom you accept as witnesses, for if one of them goes astray, the other will remind her, on the resumption of the report about her action if one of them forgets her testimony, from the other reminding her forgetful companion.

This is the reading that Al-A'mash and those who took it from him used to read. Al-A'mash put the word *tadalal* in the accusative case because it is in the place of the jussive with the letter of recompense, which is *in*. The interpretation of the statement according to his reading is: **In tadalal**, so when one of the two *lams* merged into the other, he moved it to the lightest of the movements, and raised *tadhkira* with the *fa* because it is the answer to the recompense.

Abu Ja'far said: The correct reading in our view is the reading of those who read it with the fat-ha on *an* from his statement: **that one of them should go astray**, and with the shaddah on the kaf from his statement: **then one of them should remind the other**. And with the accusative of the *ra'* from it, meaning: if there are not two men, then let a man and two women bear witness, so that if one of them goes astray the other can remind her.

As for the accusative of *fatathakkar*, it is by conjunction with *tadalal*, and *an* is opened by taking the place of *kay* and it is in the position of a reward, and the answer comes after it, as it is sufficient to open it - I mean by opening *an* - from *kay*, and the second is coordinated - I mean: *fatathakkar* - with *tadalal*, so that it is known that what took the place of what he was working on, and it is apparent, has indicated it and conveyed its meaning and its work - that is, from *kay*.

We chose this in the recitation, because of the consensus of the authority of the ancient and modern reciters on this, and the uniqueness of Al-A'mash and those who recited his recitation in this, which is unique from them. It is not permissible to abandon a recitation that the Muslims brought, widely spread among them, for another.

As for our choice of *fa-ta-thakkar* with emphasis on the kaf, it means: repeating the remembrance from one of them to the other, and defining her as [forgetting] that, in order to remember. So emphasising it is better than lightening it.

As for what was narrated from Ibn Uyaynah regarding the interpretation that we mentioned, it is a wrong interpretation that has no meaning, for various

reasons:

One of them: It is contrary to what all the interpreters say.

The second: It is known that the error of one of the two women in the testimony that she testified against is her going away from it and forgetting it, like the error of a man in his religion: if he is confused about it and deviates from the truth. And if one of them becomes like this, how is it permissible for the other to become a male with her, with her forgetting her testimony and her error in it? And for the one who is lost in her testimony at that time, there is no doubt that she is more in need of reminder than of remembrance, unless he meant that if the memory weakens its companion from remembering her testimony, it sharpens her in remembering what she was weak in remembering and forgot, so it strengthens her with remembrance until it makes her like a man in her strength in remembering what she was weak in remembering of that, just as something strong in its work is called male, and just as a sword that is sharp in its strike is called a sword of remembrance, and a man of remembrance means: persistent in his work, strong in striking, sound in resolve.

If this is what Ibn Uyaynah meant, then it is one of the schools of thought for interpreting that, except that if it is interpreted in this way, then his interpretation of it becomes similar to our interpretation that we interpreted it in, even if the reading with that meaning differs from the reading that we have chosen. And the meaning of the reading in that case is correct according to the reading he chose from lightening the kaf in his saying: **So remember**. And we do not know of anyone who interpreted that in this way, and it is recommended to read it in this way with that meaning. So the correct reading of it - since the matter is general as we have described - is what we have chosen.

It was mentioned that he interpreted his statement: **That one of them should go astray and then one of them should remind the other** in a similar way to the interpretation that we mentioned in it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses - so that if one of them errs, the other can remind her." God knew that there would be rights, so He took for some of them trust from others, so take with God's trust, for he is more obedient to your Lord and more capable of handling your wealth. By my life, if he is righteous, the Book will only increase him in good, and if he is wicked, then it is more appropriate that he pays it if he knows that there are witnesses against him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **That one of them forgets and the other reminds her**, meaning: that one of them forgets and the other reminds her.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **That one of**

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

them should forget, he said: One of them should forget the testimony, and the other should remind her.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **That one of them should go astray**, he said: If one of them forgets, the other will remind her.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **That one of them should go astray and then one of them should remind the other**, he said: Both of them are linguistic, and they are the same, and we read, **then she should remember**.

Tafsir al-Qurtubi

God Almighty said: "O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as God has taught him. So let him write, and let the one upon whom the debt is owed dictate. And let him fear God, his Lord, and not withhold from it anything. But if the one upon whom the debt is owed is foolish or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses. So if one of the two errs, the other can remind her. And let not the witnesses refuse when they are called. And do not be weary of writing it down, whether it is small or large, for its term. That is more just in the sight of God and more suitable for testimony and more likely to prevent you from doubting. Unless it is a present trade which you carry on among yourselves, then there is no blame upon you if you do not write it down. And bring to witness when you transact, and let not the scribe or the witness be harmed. But if you do, then indeed, it is an act of disobedience on your part. And fear God, and God teaches you. And God is Knowing of all things."

There are fifty-two issues:

First: The Almighty's saying: **O you who have believed, when you contract a debt** (al-Baqarah 2:170). Saeed bin Al-Musayyab said: It has reached me that the most

recent verse in the Qur'an with regard to the throne is the verse on debt. Ibn Abbas said: This verse was revealed specifically regarding the Salam contract. Its meaning is that the Salam contract of the people of Madinah was the reason for the verse, and it includes all debts unanimously. Ibn Khuwazid Mandad said: It includes thirty rulings. Some of our scholars have used it as evidence for the permissibility of deferring payments in loans, according to what Malik said, since he did not distinguish between the loan and other contracts in debts. The Shafi'is disagreed on this and said: The verse does not permit deferring payments in all debts, but rather it commands witnesses if it is a deferred debt, and then it is known by other evidence that deferring payments in debt is permissible or not.

Second: The Almighty's saying: **with a debt** is an emphasis, like His saying: **nor a bird that flies with its wings**. "So the angels prostrated, all of them together." The reality of debt is any transaction in which one of the two exchanges is cash and the other is on credit, because the cash among the Arabs is what is present, and the debt is what is absent. The poet said:

You promised us two dirhams of paint and grilling, urgently, without debt.

Another said:

Let fate throw me wherever it wants, if it does not throw me into the two pits.

If they light wood and fire, then that is death in cash, not in religion.

Third: The Almighty's saying: **for a specified term**. Ibn al-Mundhir said: The saying of God, **for a specified term**, indicates that a loan for an unknown term is not permissible. The Sunnah of the Messenger of God, may God bless him and grant him peace, indicates a similar meaning to the Book of God Almighty. "It has been proven that the Messenger of God, may God bless him and grant him peace, said:

They came to Madinah and they were borrowing dates for two or three years. The Messenger of God, may God bless him and grant him peace, said: "Whoever borrows dates should borrow a known measure and a known weight for a known period." Narrated by Ibn Abbas. Narrated by Al-Bukhari, Muslim and others. Ibn

Umar said:

The people of the Jahiliyyah used to sell camel meat until the time of the transaction. The time of the transaction is when a female camel gives birth and then becomes pregnant. The Messenger of God (peace and blessings of God be upon him) forbade them from doing that. All the scholars who have memorized his words have agreed that the permissible Salam is for a man to give to his companion a specified and described amount of food, from the food of a public land that does not go wrong, by a specified measure, for a specified term, in specified dinars or dirhams. The price of what he gave in Salam is paid before they part ways from the place where they made the transaction, and they name the place where the food will be received. If they do that and it is permissible, then it is a valid Salam. I do not know of any scholar who invalidates it.

I said: Our scholars said: The advance payment until the harvest, the harvesting, the Nevroz, and the festival is permissible, as it is specific to a specific time and period.

Fourth: Our scholars, may God have mercy on them, defined Salam and said: It is a sale of a known thing in the conscience, limited by description to a present thing or something similar to it, for a known period. Restricting it to a known thing in the conscience indicates caution against the unknown, and against Salam in specific things, such as what they used to borrow in Medina when the Prophet, peace be upon him, came to them, for they used to borrow the fruits of palm trees in their entirety, so he forbade them from that because of the uncertainty in it, as those trees might not bear fruit at all.

Their saying that it is limited to the description is to exclude what is known in general without detail, as if he surrendered dates, clothes, or whales and did not specify their type or specific description.

And their saying: **With a present eye, we guard against debt with debt.** And their saying: **Or what is similar to it, we guard against the two or three days for which it is permissible to delay the capital of the Salam contract to it,** then it is permissible to delay it for that amount according to us, with or without a condition due to the proximity of that, and it is not permissible to stipulate it upon it. And neither Al-Shafi'i nor Al-Kufi permitted delaying the capital of the Salam contract after the contract and separation, and they saw that it is like exchange. Our evidence is that the two chapters differ in their most specific descriptions, for the exchange chapter is narrow and the conditions are many in it, unlike the Salam contract, for the impurities of transactions in it are more. And God knows best.

Their saying **for a known term** is a precaution against the current sale, as it is not permissible according to the well-known opinion, which will come. Describing the term as known is a precaution against the unknown term for which they used to make the sale in the pre-Islamic era.

Fifth: Salam and advance are two expressions with the same meaning and they came in the hadith, except that the name specific to this chapter is Salam

because advance is said for a loan. Salam is a sale from the sales that are permissible by consensus, except from:

He (peace be upon him) forbade selling what you do not have. He permitted Salam, because Salam was a sale of something known in the conscience, it was a sale of something absent, which was called for by the necessity of each of the two parties to the sale. The owner of the capital needs to buy the fruit, and the owner of the fruit needs its price before its season to spend on it. So it became clear that Salam sale is one of the urgent interests, and the jurists called it the sale of the needy. If it is permissible immediately, this wisdom is nullified and this interest is removed, and there is no benefit in excluding it from the sale of what you do not have. And God knows best.

Sixth: The agreed upon and disputed conditions of Salam, which are nine: six for the Salam fiḥ, and three for the Salam capital. As for the six for the Salam fiḥ: that it be in the dhimmah, that it be described, that it be specified, that it be deferred, that the term be known, and that it be present at the place of the term. As for the three for the Salam capital: that it be of a known type, specified, and cash. These three conditions for the capital are agreed upon except for cash, as mentioned above. Ibn al-Arabi said: As for the first condition, which is that it be in the dhimmah, there is no doubt that what is meant by it is that it be in the dhimmah, because it is a debt, and were it not for that, it would not have been legislated as a debt, and people would not have intended it for profit and ease. And people agreed on that statement. However, Malik said: Salam is not permissible for a specific item except under two conditions: One of them is that it be a safe village, and the second is that it is permissible to take it, such as milk from a sheep or fresh dates from a palm tree, and no one else said that. These two issues are correct in the evidence, because specification is not allowed in the Salam contract for fear of misleading and uncertainty, lest it be impossible at the place. If the place is followed and it is not impossible to find what is in it in most cases, then that is permissible, because the guarantee of the consequences is not certain in the matters of jurisprudence, and there must be the possibility of slight uncertainty, and that is common in the matters of branches, and its enumeration is in the books of the issues. As for the Salam contract in milk and dates with the beginning of taking it, it is a civil matter that the people of Medina agreed upon, and it is based on the principle of interest, because a person needs to take milk and dates daily and it is difficult to take it every day initially, because cash may not be available and because poetry may be disputed, and the owner of the palm trees and milk is in need of cash, because the one who has goods cannot dispose of them. So since they share in need, they are permitted to do this transaction by analogy with loans and other basic needs and interests.

The second condition, which is that it be described, is agreed upon, as is the third condition. The estimation is of three types: measure, weight, and number. This is based on custom, which is either the custom of people or the custom of the Shari'ah. As for the fourth condition, which is that it be deferred, there is disagreement about it. Al-Shafi'i said: Immediate

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salam is permissible, but most scholars forbade it. Ibn al-Arabi said: The Malikis were confused about estimating the term until they returned it to one day, until some of our scholars said: Immediate salam is permissible. The correct view is that a term is necessary for it, because the sold item is of two types: immediate, which is the item, and deferred. If it is immediate and the one to whom it is delivered is not with it, then it is like: selling what you do not have, so a term is necessary until each contract is completed with its description and conditions, and the poetic rulings are given their places. Our scholars define it as a period, and the markets differ in such cases. And the saying of God the Most High: **for a specified term** and the saying of the Prophet (peace be upon him):

For a known term is enough for anyone to say.

I said: What our scholars have permitted of the current salam is that in which countries differ in terms of prices. Salam is permissible in cases where there is a day, two days, or three between them. But in one country, it is not, because its price is the same, and God knows best. As for the fifth condition, which is that the term be known, there is no disagreement among the nation about it, because God the Most High and His Prophet described the term as such. Malik was the only one among the jurists in the countries to permit selling until the harvest and harvest, because he saw it as known. This has been discussed previously in the statement of God the Most High: **They ask you about the new moons**. As for the sixth condition, which is that it be present at the location, there is no disagreement about it among the nation either. If the sold item is cut off at the location of the term by the command of God the Most High, the contract is annulled according to all scholars.

Seventh: It is not a condition of the Salam contract that the recipient owns it, contrary to some of the predecessors, as narrated by Al-Bukhari:

On the authority of Muhammad ibn Abi al-Mujalid, who said: Abdullah ibn Shaddad and Abu Burdah sent me to Abdullah ibn Abi Awfa and said: Ask him, did the companions of the Prophet (peace and blessings of God be upon him) give advance payment for wheat during the time of the Prophet (peace and blessings of God be upon him)? Abdullah said: We used to give

advance payment to the people of Ash-Sham for wheat, barley and oil by a known measure for a known period. I said: To whom did the original amount come from? He said: We did not ask them about that. Then he sent me to Abd al-Rahman ibn Abza and I asked him. He said: The companions of the Prophet (peace and blessings of God be upon him) used to give advance payment during the time of the Prophet (peace and blessings of God be upon him), and we did not ask them whether they had a crop or not. Abu Hanifa stipulated that the Muslim should be present from the time of the contract until the time of the contract, for fear that the Muslim might be sought and not found, which would be a risk. The rest of the jurists disagreed with him and said: Its presence at the time of the contract is considered. The Kufians and al-Thawri stipulated that the place of possession should be mentioned in what has a load and a burden, and they said: The salam contract is invalid if the place of possession is not mentioned. Al-Awza'i said: It is disliked. In our view, if they were silent about it, the contract would not be invalidated, and the place of possession would be specified. Ahmad, Ishaq, and a group of the people of hadith said the same, based on the hadith of Ibn Abbas, for there is no mention of the place where the salam contract is to be possessed. If it were one of its conditions, the Prophet, may God bless him and grant him peace, would have made it clear, just as he made clear the measure, weight, and term. Similar to it is the hadith of Ibn Abi Awfa.

Eighth: Abu Dawood narrated on the authority of Saad **meaning Al-Ta'i** on the authority of Atiyah bin Saad on the authority of Abu Saeed Al-Khudri, who said that the Messenger of God, may God bless him and grant him peace, said:

Whoever advances something should not spend it on something else. Abu Muhammad Abd al-Haqq said: Atiyah is al-Awfi, and no one can use his hadith as evidence, even though the ajla' have narrated from him. Malik said: The matter with us regarding someone who advances food at a known price for a specified period, and the period has expired and the buyer does not find the seller to pay what he bought from him, so he releases him, is that he should not take from him anything except his silver or gold or the price that he paid him specifically, and that he should not buy

anything from him with that price until he receives it from him. This is because if he takes something other than the price that he paid him or spends it on something other than the food that he bought from him, then it is the food before it is fully paid. Malik said: The Messenger of God (blessings and peace of God be upon him) forbade the sale of food before it is fully paid.

Ninth: The Almighty's saying: **Then write it down**, meaning the debt and the term. It is said: He ordered writing, but what is meant is writing and witnessing, because writing without witnesses is not evidence. It is said: We were ordered to write so that we would not forget. Abu Dawud al-Tayalisi narrated in his Musnad on the authority of Hammad ibn Salamah on the authority of Ali ibn Zayd on the authority of Yusuf ibn Mihran on the authority of Ibn Abbas, who said:

The Messenger of God, may God bless him and grant him peace, said regarding the words of God the Almighty: **When you contract a debt for a specified term, write it down** to the end of the verses: "The first person to deny it was Adam, peace be upon him. God showed him his descendants and he saw a man with a shining light. He said, 'O Lord, who is this?' He said, 'Your son David.' He said, 'O Lord, how old is he?' He said, 'Sixty years.' He said, 'O Lord, add to his years.' He said, 'There is no god but God that He should add to your lifespan.' He said, 'What is my lifespan?' He said, 'A thousand years.' Adam said, 'I have given him forty years.' He said, 'So God wrote a book for him and had His angels bear witness to it. When death approached him, the angels came to him and he said, 'There are forty years left of my life.' They said, 'You have given them to your son David.' He said, 'I have not given anything to anyone.' He said, 'So God the Almighty brought out the book and had His angels bear witness to it.'" In another narration: **And He completed one hundred years for David and one thousand years for Adam.** Narrated by al-Tirmidhi as well. In his saying: **Then write it down**, there is an apparent indication that he should write it down with all of its descriptions that are clear to it and express it, due to the imagined difference between the two parties, which informs the judge of what he should rule upon their being brought before him. And God knows best.

Tenth: Some people have said that writing down debts is obligatory for their owners, imposed by this verse, whether it is a sale or a loan, so that forgetfulness or denial does not occur in it, and this is the choice of At-Tabari. Ibn Jurayj said: Whoever lends should write it down, and whoever sells should bear witness. Al-Sha'bi said: They used to think that his saying **If he trusts** abrogates his command to write down. Ibn Jurayj narrated something similar, and Ibn Zayd said it, and it was narrated from Abu Sa'id al-Khudri. Al-Rabi' said that it is obligatory with these words, then God the Most High made it easier by saying: **If some of you trust others.** The majority said: The command to write down is an encouragement to preserve money and remove doubt. If the debtor is pious, then writing down will not harm him, but if he is not, then writing down is trustworthy in his religion and the need of the owner of the right. Some of them said: If you bear witness, then be firm, and if you are entrusted, then you are absolved and able. Ibn 'Atiyyah: This is the correct

opinion. There is no abrogation in this, because God Almighty has urged the Book regarding what a person can give away and leave behind by consensus, so His recommendation is only for the sake of caution for people.

Eleventh: The Almighty's saying: **And let a scribe write between you in justice.** Ata' and others said: It is obligatory for the scribe to write, and Al-Sha'bi said the same, and that is if there is no scribe other than him, then it is obligatory for him to write. Al-Suddi: It is obligatory with the gap. The lam was deleted from the first and confirmed in the second, because the second is absent and the first is for the addressee. It has been confirmed in the addressee, and from that is the Almighty's saying: **So let them rejoice with the ta'.** And it is deleted in the absent, and from that:

Muhammad, sacrifice yourself every soul if you are afraid of something, take it easy

Twelfth: The Almighty's statement: **with justice**, meaning with truth and equity, meaning that he does not write for the one who has the right more than what he said or less. And He said **between you** and did not say **one of you**, because since the one who has the debt is accused in the book on which the debt is, and vice versa, God Almighty prescribed a scribe other than them who would write with justice, so that there would be no animosity in his heart or pen for one of them over the other. And it was said: Since people used to deal with each other so that none of them would deviate from the deal, and there were those among them who wrote and those who did not, God Almighty commanded that a scribe write between them with justice.

Thirteenth: The letter *ba* in the Almighty's saying **with justice** is related to His saying: **and to write** and is not related to *scribe* because it was necessary that no one should write a document except someone who is just in himself, and a boy, a slave, or someone who is cautious may write it if they establish its jurisprudence. As for those who are appointed to write it, it is not permissible for the rulers to leave them alone except those who are just and acceptable. Malik, may God have mercy on him, said: No one should write documents between people except someone who is knowledgeable about them, just in himself, and trustworthy, because God Almighty said: **And let a scribe write between you with justice.**

I said: So the *ba* in this case is related to scribe, meaning that a just scribe will write between you, so *bi-just* is in the position of an adjective. Fourteenth: The Almighty's statement: **And let not a scribe refuse to write.** God forbade the scribe from refusing.

People differed about the obligation of writing on the writer and witnessing on the witness. Al-Tabari and Al-Rabi' said: It is obligatory on the writer if he is ordered to write. Al-Hasan said: It is obligatory on him in a situation where he is not able to have another writer, and it harms the religion if he refuses. If that is the case, then it is an obligation. If he is able to have another writer, then he is at liberty if someone else does it. Al-Suddi said: It is obligatory on him when he is free, and this has been mentioned previously. Al-Mahdawi narrated on the authority of Al-Rabi' and

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Al-Dahhak that his statement **and he shall not refuse** was abrogated by his statement **and neither the writer nor the witness shall be harmed**.

I said: This is consistent with the statement of those who saw or thought that it was obligatory at first for whoever the two contracting parties chose to write, and it was not permissible for him to refuse until it was abrogated by the words of God Almighty: **And let no scribe or witness be harmed**. This is far-fetched, because it has not been proven that it is obligatory for whoever the two contracting parties wanted, whoever he may be. If writing was obligatory, hiring for it would not be valid, because hiring for performing obligations is invalid, and the scholars did not differ about the permissibility of taking a fee for writing a document. Ibn al-Arabi: What is correct is that it is a matter of guidance, so he should not write until he takes his right. Abaa ya'ba is an anomaly, and nothing came except qala yaqala, abaa ya'ba, ghassa yaghssaa, and jaba al-kharaj yajba, and it has been mentioned previously.

Fifteenth: The Almighty's statement: **As God has taught him, so let him write**. The kaf in *kama* is related to His statement **to write**. The meaning is to write as God has taught him. It is possible that it is related to what is in His statement **and not refuse** of the meaning, that is, as God has blessed him with the knowledge of writing, so let him not refuse and let him excel as God has excelled him. It is possible that the speech on this meaning is complete when He says **to write**, then **as God has taught him** is the beginning of a speech, and the kaf is related to His statement **so let him write**.

Sixteenth: The Almighty said: **And let him upon whom the right is dictate**, meaning the debtor who is wanted, who confesses to himself with his tongue so that he knows what he owes. Dictation and dictation are two languages, amal and amla. Amal is the language of the people of Hijaz and Banu Asad, and Tamim says: I dictated. The Qur'an came in both languages. The Almighty said: **So she dictates to him morning and evening**. The original is amlalat, and the lam was replaced with a ya' because it is lighter. So the Almighty commanded the one upon whom the right is to dictate, because testimony is only due to his confession. The Almighty commanded him to be pious in what he dictates, and forbade him from reducing

anything of the right, and reducing means deficiency. From this meaning is the Almighty's saying: **And it is not lawful for them to conceal what God has created in their wombs**.

Seventeenth: The Almighty's saying: **If the one upon whom the right is is a fool or weak**. Some people said: meaning young. This is a mistake, because the fool may be old, as will be explained. **Or weak** meaning old and has no mind. **Or unable to dictate**. God made the one upon whom the right is of four types: one who is independent and dictates, and three types who do not dictate and their calamities occur at all times, and the right is due to them in two aspects other than transactions such as inheritances if they are divided and other than that, and they are the fool, the weak, and the one who is unable to dictate. The fool is the one who has a weak opinion regarding money and does not know how to take from it for himself or give from it, and is likened to a foolish garment, which is lightly woven. The one with a foul tongue is called a fool, because foulness is rarely found except in ignorant people and those with weak minds. And the horror of the word foolishness refers to weakness of mind sometimes and weakness of body other times. The poet said:

We fear that our dreams will be fooled and that time will be ignorant of the dreamer

And Dhu al-Rummah said:

Walking as spears shake, their tops are blown away by the passing winds

That is, he weakened it and made it soft, so he moved it. They said: Weakness is with a damma on the letter Dād in the word *body* and with a fathah on the letter Dād in the word *opinion*. It was said: They are two languages. The first is more correct, because Abu Dawud narrated on the authority of Anas bin Malik:

"A man was buying during the time of the Prophet, may God bless him and grant him peace, and his mind was weak. His family came to the Prophet, may God bless him and grant him peace, and said: 'O Prophet of God, put so-and-so under guardianship, for he is buying and his mind is weak.' So the Prophet, may God bless him and grant him peace, called him and

forbade him from selling. He said: 'O Messenger of God, may God bless him and grant him peace, I cannot stay away from selling for even an hour.' The Messenger of God, may God bless him and grant him peace, said: 'If you are not going to give up selling, then say 'Ha, Ha, and do not cheat.'" Abu 'Isa Muhammad ibn 'Isa al-Sulami al-Tirmidhi narrated it from the hadith of Anas, and he said: It is authentic. He said: A man was weak in his mind, and he mentioned the hadith. Al-Bukhari mentioned it in al-Tarikh and said about it:

If you sell, say, 'No cheating.' You have the option for three nights regarding every item you buy. This man is Hubban bin Munqidh bin Amr al-Ansari, the father of Yahya and Wasi', the sons of Hubban. It was said that he is Munqidh, the grandfather of Yahya and Wasi', the two sheikhs of Malik, and his father is Hubban. He lived to be one hundred and thirty years old. He was wounded in one of his campaigns with the Prophet, may God bless him and grant him peace, by a wound that left him insane and speechless. Al-Daraqutni narrated that he said:

Hubban bin Munqidh was a weak, blind man who had been scorched on the head by a scorpion. The Messenger of God, may God bless him and grant him peace, gave him the option of choosing what he bought for three days. His tongue had become heavy, so the Messenger of God, may God bless him and grant him peace, said to him: "Sell and say: 'No deception.' I heard him say: 'No deception, no deception.'" Narrated by Abu Omar. Deception means trickery. From this is their saying: **If you cannot be defeated, then deceive.**

Eighteenth: The scholars differed regarding someone who is deceived in sales due to his lack of experience and weak mind. Should he be placed under guardianship or not? Ahmad and Ishaq said that he should be placed under guardianship. Others said that he should not be placed under guardianship. The two opinions are in the school of thought, and the first is correct, due to this verse and his saying in the hadith:

O Prophet of God, place so-and-so under guardianship. He did not place him under guardianship because he said: **O Prophet of God, I cannot resist selling.** So he permitted him to sell and made it specific to him, because whoever is deceived in sales should be placed under guardianship, especially if it is due to his mental insanity. What indicates the specificity is what Muhammad ibn Ishaq narrated, he said:

Muhammad ibn Yahya ibn Habban told me, he is my grandfather Munqidh bin Amr, "and he was a man who had been struck by a stroke on his head that broke his tongue and took away his mind, and he would not give up trading and would continue to be cheated. So he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, so he said: When you sell, say: There is no deception, then you have the option for three nights regarding every item you buy. If you are satisfied then keep it, and if you are dissatisfied then return it to its owner." Omar lived a long life, he lived for one hundred and thirty years, and during the time of Uthman ibn Affan **may God be pleased with him** when people became widespread and numerous, he would buy goods in the

market and return them to his family having been terribly cheated. They would blame him and say to him, **Will you buy?** He would say, "I have the option. If you are satisfied, I will take it, and if you are dissatisfied, I will return it. The Messenger of God (blessings and peace of God be upon him) gave me the option of three days." He would return the goods to their owner the next day and the day after, and he would say, "By God, I will not accept them. You have taken my goods and given me dirhams." He would say, "The Messenger of God (blessings and peace of God be upon him) gave me the option of three days." So a man from the companions of the Messenger of God (blessings and peace of God be upon him) would pass by and say to the merchant, "Woe to you! He has spoken the truth. The Messenger of God (blessings and peace of God be upon him) gave him the option of three days." Narrated by Al-Daraqutni. Abu Omar mentioned it in Al-Isti'ab and said: Al-Bukhari mentioned it in Al-Tarikh on the authority of Ayyash ibn Al-Waleed on the authority of Abdul A'la on the authority of Ibn Ishaq.

Nineteenth: The Almighty's saying: **or weak.** The weak is the one whose mind is impaired, whose nature is deficient, and who is unable to dictate, either due to his inability, his muteness, or his ignorance of how to speak. This person's guardian may also be a father or a trustee. The one who cannot dictate is the minor, and his guardian is his trustee or his father. The one who is absent from the place of witnessing, either due to illness or some other excuse, and his guardian is his representative. As for the mute, it is permissible for him to be among the weak, and it is more appropriate that he is among those who are unable. These are distinct categories, and their explanation and discussion will come in Women, God willing.

Al-Muwaffiyah twentieth: The Almighty said: **So let his guardian dictate with justice.** At-Tabari believed that the pronoun in **his guardian** refers to the right and attributed this to Al-Rabi' and Ibn Abbas. It was said: It refers to **the one upon whom the right is**, which is correct. What was narrated from Ibn Abbas is not correct. How can the witness testify to something and enter money into the conscience of the fool by dictating the one who owes the debt! This is something that is not in the Sharia. Unless the one who said it means that the one who is unable to dictate due to illness or old age, because his tongue is too heavy to dictate or because he is mute, and if that is the case, then the sick person and the one whose tongue is too heavy to dictate or because he is mute are not a guardian according to one of the scholars, like what was proven regarding the boy and the fool according to the one who is under guardianship. If that is the case, then the one with the right should dictate with justice and listen to the one who is unable, and when he completes dictation, he acknowledges it. This is a meaning that the verse did not intend: This is not correct except for the one who is unable to dictate due to illness and the one mentioned with him.

Twenty-first: When God Almighty said: **And let the one upon whom the right is dictate**, this indicates that he is trustworthy in what he brings and issues, and this requires accepting the statement of the pledger with his oath if he and the pledgee disagree about the

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amount of the debt and the pledge is in effect. So the pledger says, **I pledged fifty**, and the pledgee claims one hundred, then the statement of the pledger is accepted and the pledge is in effect. This is the doctrine of most of the jurists: Sufyan al-Thawri, al-Shafi'i, Ahmad, Ishaq, and the people of opinion. Ibn al-Mundhir chose it, saying: Because the pledgee claims the surplus, and the Prophet, may God bless him and grant him peace, said:

The burden of proof is on the plaintiff and the oath is on the defendant. Malik said: The word of the mortgagee is to be taken as evidence between him and the value of the mortgage, and no more than that is to be believed. It is as if he sees that the mortgage and his oath are witnesses for the mortgagee, and the statement of God the Almighty: **And let him upon whom the right is dictate** is a refutation of him. The one upon whom the right is is the mortgager. This issue will come. If someone says: God the Almighty made the mortgage a substitute for the testimony and the letter, and the testimony indicates the truthfulness of the one for whom the testimony is given as evidence between him and the value of the mortgage, so if it reaches its value, there is no proof of the increase. It is said to him: The mortgage indicates that its value must be the amount of the debt, because something may be mortgaged for little or much. Yes, the mortgage usually does not fall short of the amount of the debt, but if it matches it, it does not. This speaker says: The mortgagee is to be believed with an oath regarding the amount of the debt until it equals the value of the mortgage. This is not the custom, because perhaps the debt falls short of the mortgage, which is the norm, so their statement is of no consequence.

Twenty-second: If it is proven that the guardian is meant, then this is evidence that his approval is permissible for his orphan, because if he dictates it, then his word is implemented against him regarding what he dictated.

Twenty-third: The actions of a fool who is under guardianship without the permission of his guardian are unanimously invalid and irrevocable, and do not require a ruling or have any effect. If a fool acts and is not under guardianship, then there is a difference of opinion about it, which will be explained in the chapter

on women, God willing.

Twenty-fourth: The Almighty's saying: **And bring to witness two witnesses from among your men.** Martyrdom means asking for testimony. People differed as to whether it is obligatory or recommended. The correct view is that it is recommended, as will be explained, God willing.

Twenty-fifth: The Almighty's saying: **Two witnesses.** God Almighty has ordained testimony in His wisdom in financial and physical rights and the prescribed punishments, and He has made and made in every art two witnesses except in the case of adultery, as will be explained in Surat An-Nisa. And *witness* is an exaggerated vocative, and in that there is an indication of someone who has testified and has done so repeatedly, so it is as if it is an indication of justice. And God knows best.

Twenty-sixth: The Almighty's saying: **Of your men** is explicit in rejecting the infidels, children and women. As for slaves, the wording includes them. Mujahid said: What is meant is the free, and Judge Abu Ishaq chose this and elaborated on it. The scholars differed regarding the testimony of slaves. Shuraih, Uthman al-Batti, Ahmad, Ishaq and Abu Thawr said: The testimony of a slave is permissible if he is just, and they preferred the wording of the verse. Malik, Abu Hanifa, al-Shafi'i and the majority of scholars said: The testimony of a slave is not permissible, and they preferred the deficiency of slavery, and al-Sha'bi and al-Nakha'i permitted it in a small matter. The correct opinion is that of the majority, because God the Almighty said: **O you who have believed, when you contract a debt** and continued the address to His saying: **Of your men**, so the apparent address includes those who contract a debt, and slaves do not own that without the permission of their masters. If they say: The specificity of the beginning of the verse does not prevent the connection to the generality of the end of it. It was said to them: This is related to the Almighty's saying: **And let not the witnesses refuse when they are called upon**, as will be explained later. And His saying **of your men** is evidence that the blind man is among those who are eligible for testimony, but if he knows for certain, like what was narrated on the authority of Ibn Abbas, who said:

The Messenger of God (peace and blessings of God be upon him) was asked about testimony, and he said: **Do you see this sun? Testify to something like it, or leave it.** This indicates that it is a condition for the witness to see what he testifies to, not for someone who testifies based on inference, which may be mistaken. Yes, it is permissible for him to have intercourse with his wife if he recognizes her voice, because proceeding with intercourse is permissible based on a preponderance of opinion. So if a woman is brought to him and he is told: **This is your wife**, and he does not know her, it is permissible for him to have intercourse with her, and it is permissible for him to accept a gift that came to him based on the words of the Messenger. If someone informs him about Zayd's confession, sale, slander, or usurpation, it is not permissible for him to testify against the one he was informed about, because the way to testify is certainty, and in other cases it is permissible to use a preponderance of opinion. Therefore, Al-Shafi'i, Ibn Abi Layla, and Abu Yusuf said: If he knew it before he went blind, then testimony is permissible after he went blind, and the blindness that prevents him from the one testified against is like absence or death in the case of the one testified against. This is the doctrine of these people. And what prevents the blind from performing what the sighted person carries has no basis, and his testimony is valid regarding the lineage that is proven by widespread report, as he reports about what was transmitted in a ruling from the Messenger, may God bless him and grant him peace. And some scholars accepted the testimony of the blind regarding what is transmitted by sound, because he saw that the evidence for that rises to the level of certainty, and he saw that the confusion of sounds is like the confusion of images and colors, and this is weak and necessitates the permissibility of relying on sound for the sighted person.

I said: Malik's school of thought states that the testimony of a blind person regarding a voice is permissible in divorce and other matters if he recognizes the voice. Ibn Qasim said: I said to Malik: What if a man hears his neighbor from behind a wall but does not see him, and hears him divorcing his wife, and he testifies against him even though he recognizes the voice? He said: Malik said: His testimony is permissible.

This was said by Ali bin Abi Talib, Al-Qasim bin Muhammad, Shureih Al-Kindi, Al-Sha'bi, Ata bin Abi Rabah, Yahya bin Sa'id, Rabi'ah, Ibrahim Al-Nakha'i, Malik, and Al-Layth.

Twenty-seventh: The Almighty said: **But if there are not two men, then a man and two women.** The meaning is: If the claimant does not bring two men, then let him bring a man and two women. This is the opinion of the majority. *Man* is raised as the subject, **and two women** is conjoined to it and the predicate is omitted. That is, a man and two women will take their place. The accusative is permissible in places other than the Qur'an, that is, then call to witness a man and two women. Sibawayh narrated: **If a dagger, then a dagger.** Some people said: Rather, the meaning is: If there are not two men, that is, they are not found, then it is not permissible to call to witness two women except in the absence of men. Ibn Atiyyah said: This is

weak, as the wording of the verse did not give it, rather what appears from it is the opinion of the majority, that is, if the one calling to witness is not two men, that is, if the owner of the right neglected that or intended it for some excuse, then let him call to witness a man and two women. God the Almighty made the testimony of two women with a man permissible in the presence of two men in this verse, and He did not mention it in any other verse. So it was permitted in money specifically according to the majority opinion, on the condition that there is a man with them. This was only in money and not in other things, because God has increased the reasons for documenting money due to the many ways of obtaining it and the general affliction with it and its repetition. So He made documentation in it sometimes by writing, sometimes by witnessing, sometimes by mortgaging, and sometimes by guaranteeing. And He included in all of that the testimony of women with men. And no sane person would imagine that the words of God the Almighty: **When you contract a debt** include the debt of the dowry with sexual intercourse, and the settlement of the blood money for premeditated murder, because that testimony is not testimony on the debt, rather it is testimony on marriage. The scholars permitted their testimony alone in matters that no one else can see due to necessity. Similarly, the testimony of children in injuries between them was permitted due to necessity.

Scholars have differed regarding the testimony of children in cases of wounds, which are:

Twenty-eighth: Malik permitted it as long as they did not differ or separate. The testimony of less than two of them is not permissible against a minor against an adult and an adult against a minor. Among those who used to rule based on the testimony of children in cases involving wounds between them was Abdullah ibn al-Zubayr. Malik said: This is the agreed upon matter among us. Al-Shafi'i, Abu Hanifa and his companions did not permit their testimony, based on the words of God the Almighty: **of your men**, "of those whom you approve," and **of just men among you**. These characteristics are not present in children.

Tafsir Ibn Kathir

This noble verse is the longest verse in the Noble Qur'an. Imam Abu Jaafar bin Jarir said: Yunus told us, Ibn Wahb told us, Yunus told me on the authority of Ibn Shihab, who said: Saeed bin Al-Musayyab told me that he was informed that the most recent verse in the Qur'an about the Throne is the verse of debt. Imam Ahmad said: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mahran, on the authority of Ibn Abbas, that he said when the verse of debt was revealed: The Messenger of God, may God bless him and grant him peace, said: "The first to deny was Adam, peace be upon him. When God created Adam, He wiped his back and brought forth from him what will remain until the Day of Resurrection. Then He began to show him his descendants and saw among them a man blossoming. He said: O Lord, who is this? He said: He is your son David. He said: O Lord, how old is he? He said: Sixty years. He said: O Lord, increase his

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

lifespan. He said: No, unless I add from your lifespan. Adam's lifespan was a thousand years, so He added forty years to it. He wrote a book for him and had the angels bear witness to it. When Adam was dying and the angels came to him, he said: Forty years of my life remain. It was said to him: You gave them to your son David. He said: You did not do that. So God brought out the book for him and had the angels bear witness to it." Aswad bin Aamer told us, on the authority of Hammad bin Salamah, and he mentioned it and added to it, **So God completed it for David as a hundred and completed it for Adam as a thousand years.** And Ibn Abi Hatim narrated it likewise on the authority of Yusuf bin Abi Habib, on the authority of Abu Dawud al-Tayalisi, on the authority of Hammad bin Salamah: This is a very strange hadith, and Ali bin Zaid bin Jud'an is notorious in his hadiths. Al-Hakim narrated it in his Mustadrak in a similar manner from the hadith of al-Harith bin Abd al-Rahman bin Abi Wathab from Saeed al-Maqburi from Abu Hurayrah, and from the narration of Abu Dawud bin Abi Hind from al-Sha'bi from Abu Hurayrah, and from the path of Muhammad bin Amr from Abu Salamah from Abu Hurayrah, and from the hadith of Tamam bin Saad from Zaid bin Aslam from Abu Salih from Abu Hurayrah from the Prophet, may God bless him and grant him peace, and he mentioned it in a similar manner.

His statement: **O you who have believed, when you contract a debt for a specified term, write it down.** This is guidance from God the Almighty to His believing servants when they deal with deferred transactions to write them down, so that this will be more accurate in preserving their amount and timing and more precise for the witness in them. He pointed this out at the end of the verse where He said: **That is more just in the sight of God and more suitable for testimony and more likely to prevent you from having doubts.** Sufyan al-Thawri said, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, regarding His statement: **O you who have believed, when you contract a debt for a specified term, write it down.** He said: It was revealed regarding the Salam contract for an unknown term. Qatada said, on the authority of Abu Hassan al-A'raj, on the authority of Ibn Abbas, who said: I bear witness to the guaranteed advance payment for a specified term that God has permitted it and permitted it. Then he recited: **O you**

who have believed, when you contract a debt for a specified term. Narrated by al-Bukhari, and it is confirmed in the two Sahihs from the narration of Sufyan ibn Uyaynah on the authority of Ibn Abi Nujayh, on the authority of Abdullah ibn Kathir. On the authority of Abu al-Munhal, on the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, came to Medina and they were paying in advance for fruits for one, two, or three years. The Messenger of God, may God bless him and grant him peace, said: **Whoever pays in advance should pay in advance for a known measure, a known weight, and a known term.** His statement: **Then write it down** is a command from God Almighty to write it down for its documentation and preservation. If it is said: It has been proven in the two Sahihs on the authority of Abdullah ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **We are an illiterate nation; we do not write nor do we calculate.** So what is the connection between that and the command to write it down? The answer is that religion, as such, does not need writing at all, because God has made the Book of God easy for people to memorize, and the Sunnahs are also preserved from the Messenger of God, may God bless him and grant him peace. What God has commanded to be written are only partial things that occur among people, so they were commanded as a matter of guidance, not an obligation as some of them have gone to. Ibn Jurayj said: Whoever professes a religion should write, and whoever buys should bear witness. Qatada said: It was mentioned to us that Abu Sulayman al-Mar'ashi was a man who accompanied Ka'b, so he said to his companions one day: Do you know of an oppressed person who called upon his Lord and He did not answer him? They said: How can that be? He said: A man sold something on credit but did not have witnesses or write it down. When his money became due, his friend denied it, so he called upon his Lord, but He did not answer him, because he had disobeyed his Lord. Abu Saeed, Al-Sha'bi, Al-Rabi' bin Anas, Al-Hasan, Ibn Jurayj, Ibn Zayd, and others said: This was obligatory, then it was abrogated by His statement: **But if one of you trusts another, then let the one who is trusted discharge his trust.** The evidence for this is also the hadith that was narrated from the law of those before us and is established in our law, and it did not

deny the lack of writing it down and having witnesses. Imam Ahmad said: Yunus bin Muhammad told us, Laith told us, from Ja'far bin Rabi'ah, from Abd Al-Rahman bin Hormuz, from Abu Hurayrah, from the Messenger of God, may God bless him and grant him peace, that he mentioned that a man from the Children of Israel asked some of the Children of Israel to lend him a thousand dinars, so he said: Bring me witnesses so that I may have them as witnesses. He said: God is sufficient as a witness. He said: Bring me a guarantor. He said: God is sufficient as a guarantor. He said: You have spoken the truth. So he paid it for a specified period. He went out to sea and fulfilled his need. Then he looked for a ship to come on for the period he had set, but he did not find a ship. So he took a piece of wood and carved it, and put in it a thousand dinars and a document with it to its owner. Then he pushed it into place and brought it to the sea. Then he said: O God, You know that I borrowed so-and-so a thousand dinars. He asked me for a guarantor, so I said: God is sufficient as a guarantor. He agreed to that. He asked me for a witness, so I said: God is sufficient as a witness. I said: God is sufficient as a witness. He agreed to that. I have tried hard to find a ship to send it to him for what he gave me, but I did not find a ship. I have entrusted it to you. So he threw it into the sea until it entered it. Then he turned back while he was in that state looking for a ship to go to his country. Then the man who had loaned him came out looking for a ship that might bring him his money. Then he found the piece of wood with the money in it. He took it for his family as firewood. When he broke it, he found the money and the document. Then he said: The man who had borrowed from him came and brought him a thousand dinars and said: By God, I have been striving hard to find a boat to bring you your money, but I have not found a boat before the one I came in. He said: Did you send me something? He said: Didn't I tell you that I had not found a boat before the one I came in? He said: Then God has fulfilled for you what you sent for in the wood, so go back with your thousand, guided. This is a sound chain of transmission. Al-Bukhari narrated it in seven places through sound chains of transmission, with a chain of transmission with a definitive form. He said: Al-Layth ibn Sa'id said, and he mentioned it. It is said that in some of them it is on the authority of Abdullah ibn Salih, the scribe of Al-Layth on his authority.

His saying: **And let a scribe write between you in justice**, meaning in fairness and truth, and he should not drag anyone in writing, and he should only write what they agreed upon, without adding or subtracting. And his saying, **And let no scribe refuse to write as God has taught him, so let him write**, meaning, one who knows how to write should not refuse if he is asked to write for people and there is no necessity for him to do so. So as God has taught him what he did not know, let him give charity to others who do not know how to write and let him write, as it came in the hadith, **It is charity to help a craftsman or to make a craft for someone who is not good at writing**, and in another hadith, **Whoever conceals knowledge that he knows will be bridled on the Day of Resurrection with a bridle of fire**. Mujahid and Ata' said: It is obligatory for the writer to write. And his saying, **And let the one upon whom the right is dictate and let him fear God his**

Lord, meaning, let the debtor dictate to the writer what he owes of the debt and let him fear God in that, **and let him not withhold anything from it**, meaning let him not conceal anything from it, **and if the one upon whom the right is is a fool**, who is prevented from spending and the like, **or weak**, meaning young, or insane, **or is unable to dictate himself**, either due to a defect or ignorance of where that is correct or his mistake, **then let his guardian dictate with justice**.

And his saying: **And bring to witness two witnesses from among your men** is an order to have witnesses along with writing for greater authenticity. **But if there are not two men, then a man and two women**. This only applies to money, and what is meant by it is money. The two women were established in place of the man because of the deficiency of the woman's intellect, as Muslim said in his Sahih: Qutaybah told us, Ismail bin Ja'far told us, on the authority of Amr bin Abi Amr, on the authority of Al-Maqburi, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: **O group of women, give charity and seek forgiveness frequently, for I have seen that you are the majority of the people of Hellfire**. One of them said: **Why, O Messenger of God, are you the majority of the people of Hellfire?** He said: "You curse frequently and are ungrateful to your husbands. I have never seen anyone deficient in intellect and religion who can overcome a man of reason more than you." She said: **O Messenger of God, what is the deficiency of intellect and religion?** He said: "As for the deficiency of her intellect, the testimony of two women is equal to the testimony of a man, so this is a deficiency of intellect. And she spends nights not praying and breaking her fast in Ramadan, so this is a deficiency of religion."

His statement: **from among the witnesses whom you accept** indicates that justice is a condition for witnesses. This is a restriction that Al-Shafi'i ruled on every general statement in the Qur'an that commands witnesses without any condition. He used this verse as evidence to reject the concealed, indicating that the witness must be just and acceptable. His statement: **lest one of them should err** means the two women if she forgets to testify. **Then one of them reminds the other** means that she will be reminded of what happened with the testimony. Others read this with emphasis from the word *remember*. Whoever says that her testimony with her makes it like the testimony of a man has gone too far. The first is correct, and God knows best.

And his saying: **And let not the witnesses refuse when they are called upon** It was said: Its meaning is if they are called upon to bear witness, then they must answer, and this is the saying of Qatada and Ar-Rabi' bin Anas, and this is like his saying: **And let not the scribe refuse to write as God has taught him, so let him write**. From here it is understood that bearing witness is a communal obligation, and it was said that it is the doctrine of the majority, and what is meant by his saying: **And let not the witnesses refuse when they are called upon** is to perform, because of the reality of his saying witnesses, and the witness is in reality among those who bear witness, so if he is called upon to perform it, then he must answer if it is required, otherwise it is a communal obligation, and God knows

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

best. And Mujahid, Abu Majlaz and more than one said: If you are called upon to bear witness, then you have the choice, and if you bear witness and are called upon, then answer, and it has been proven in Sahih Muslim and the Sunan through Malik, on the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm, on the authority of his father Abdullah bin Amr bin Uthman, on the authority of Abd al-Rahman bin Abi Umrah, on the authority of Zaid bin Khalid, that the Messenger of God, may God bless him and grant him peace, said: **Shall I not tell you about the best of the witnesses? The one who bears witness before he is asked.** As for the other hadith in the two Sahih, **Shall I not tell you about the worst of martyrs? Those who testify before they are martyred.** And likewise his saying, **Then there will come a people whose oaths will precede their testimony, and their testimony will precede their oaths.** And in another narration, **Then there will come a people who will testify but will not be martyred.** These are the false witnesses. It has been narrated from Ibn Abbas and Al-Hasan Al-Basri that it includes both situations: bearing witness and performing.

And His saying: **And do not be weary of writing it down, whether it is small or large, until its term** This is from the completion of guidance, which is the command to write down the truth, whether it is small or large. So He said: And do not be weary, meaning do not tire of writing down the truth, regardless of its condition, whether it is small or large, until its term. And His saying: **That is more just in the sight of God and more correct for testimony, and more likely that you will not have doubts,** meaning that what We have commanded you to do, of writing down the truth if it is deferred, is more just in the sight of God, meaning more just and more correct for testimony, meaning it is more established for the witness if he writes his handwriting and then sees it, he will remember the testimony, because it is possible that if he did not write it down, he will forget it, as is often the case. **And more likely that you will not have doubts,** and closer to not having doubts. Rather, when there is a dispute, you will refer to the book that you wrote, and He will decide between you without doubt.

His saying: **Unless it is a present trade that you conduct among yourselves, then there is no blame**

upon you if you do not write it down. That is, if the sale is for present trade, hand to hand, then there is no problem with not writing it down, because the objection to leaving it out is removed.

As for witnessing the sale, God the Almighty said: **And bring to witness when you make a transaction.** Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakr told me, Ibn Lahi'ah told me, Ata' ibn Dinar told me, on the authority of Sa'id ibn Jubayr, regarding the words of God the Almighty: **And bring to witness when you make a transaction,** meaning bring to witness your right whether it is due or not, so bring to witness your right in every case. He said: Something similar was narrated on the authority of Jabir ibn Zayd, Mujahid, Ata' and Ad-Dahhak. Al-Sha'bi and Al-Hasan said: This command was abrogated by His statement: **But if one of you trusts another, then let the one who is trusted discharge his trust.** This command is understood by the majority of scholars as guidance and recommendation, not as obligation. The evidence for that is the hadith of Khuzaymah ibn Thabit Al-Ansari, which Imam Ahmad narrated: Abu Al-Yaman told us, Shu'ayb told us on the authority of Az-Zuhri, 'Amara ibn Khuzaymah Al-Ansari told me that his uncle told him, and he was one of the companions of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, bought a horse from a Bedouin. The Prophet, may God bless him and grant him peace, followed him to pay him the price of his horse. The Prophet, may God bless him and grant him peace, hurried and the Bedouin was slow. Some men began to intercept the Bedouin and bargain with him for the horse, not realizing that the Prophet, may God bless him and grant him peace, had bought it, until some of them raised the price of the Bedouin over the price of the horse that the Prophet, may God bless him and grant him peace, had bought. The Bedouin called out to the Prophet, may God bless him and grant him peace, and said: If you are going to buy this horse, then buy it, otherwise sell it. When the Prophet, may God bless him and grant him peace, heard the Bedouin's call, he said: Did I not buy it from you? The Bedouin said: No, by God, I did not sell it to you. The Prophet, may God bless him and grant him peace, said: Rather, I have bought it from you. The people began to seek refuge with the Prophet, may God bless

him and grant him peace, and the Bedouin, and they were both arguing. The Bedouin began to say: Bring a witness who will testify that I have given you allegiance. Whoever of the Muslims came would say to the Bedouin: Woe to you, for the Prophet, may God bless him and grant him peace, only said the truth. Until Khuzaymah came and listened to the argument of the Prophet, may God bless him and grant him peace, and the argument of the Bedouin, saying: Bring a witness who will testify that I have given you allegiance. Khuzaymah said: I testify that you have given him allegiance. The Prophet, may God bless him and grant him peace, turned to Khuzaymah and said: What do you testify to? He said: By your belief, O Messenger of God, may God bless him and grant him peace. So the Messenger of God, may God bless him and grant him peace, made the testimony of Khuzaymah equal to the testimony of two men. This is how Abu Dawud narrated it from the hadith of Shu'ayb and al-Nasa'i from the narration of Muhammad ibn al-Waleed al-Zubaidi, and both of them from al-Zuhri with something similar. However, caution is to guide to what the two imams, al-Hafiz Abu Bakr ibn Mardawayh, and al-Hakim in his Mustadrak narrated from the narration of Mu'adh ibn Mu'adh al-Anbari, from Firas, from al-Sha'bi, from Abu Burdah, from Abu Musa, from the Prophet, may God bless him and grant him peace, who said: "Three call upon God and their supplications are not answered: a man who has a wife of bad character and does not divorce her, a man who gives the wealth of an orphan before he reaches puberty, and a man who lends money to a man and he does not testify." Then al-Hakim said: Its chain of transmission is authentic according to the conditions of the two sheikhs. He said: They did not include it because the companions of Shu'bah attributed this hadith to Abu Musa, but they agreed on the chain of transmission of Shu'bah's hadith with this chain of transmission: **Three will be given their reward twice.**

And the Almighty's saying: **And neither the scribe nor the witness shall be harmed.** It was said: Its meaning is that neither the scribe nor the witness shall be harmed, so that one writes something other than what he dictates, and another testifies something other than what he heard, or he conceals it completely, and this is the saying of Al-Hasan, Qatadah, and others. It was said: Its meaning is that he does not strike them. Ibn Abi Hatim said: Asid bin Asim told us, Al-Hussein, meaning Ibn Hafs, told us, Sufyan told us, on the authority of Yazid bin Abi Ziyadah, on the authority of Muqsim, on the authority of Ibn Abbas, regarding this verse, **And let no scribe or witness be harmed,** he said: A man comes and calls them to write and testify, and they say: We have a need, so he says: You have been commanded to respond, so he does not have the right to harm them. He said: And it was narrated on the authority of Ikrimah, Mujahid, Tawus, Saeed bin Jubayr, Ad-Dahhak, Atiyah, Muqatil bin Hayyan, Ar-Rabi' bin Anas, and As-Suddi, something similar to that. And His statement, **And if you do, then it is a transgression upon you,** meaning if you disobey what you are commanded to do or do what you are forbidden from, then it is a transgression that will be upon you, meaning it is inherent in you, you will not deviate from it or be separated from it. And His statement, **And fear God,** meaning fear Him, observe

Him, follow His command, and abandon His warning. **And God will teach you,** is like His statement, **O you who have believed, if you fear God.** He will make for you a criterion." And like His saying: "O you who have believed, fear God and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk." And His saying: **And God is Knowing of all things.** That is, He is All-Knowing of the truths of matters, their interests, and their consequences. Nothing is hidden from Him. Rather, His knowledge encompasses all beings.

Fath al-Qadir

This is a beginning to explain the state of debt that occurs between people after explaining the state of usury: that is, if some of you owe one another and deal with them in that way, and the debt was mentioned after mentioning what makes it unnecessary from debt for the purpose of emphasis, such as his saying: **nor a bird that flies with its wings.** It was said: that it was mentioned so that the pronoun in his saying: 282- **write it down.** If he had said: write down the debt, there would not have been as good in it as in his saying: **if you contract a debt.** The debt is an expression for every transaction in which one of the two exchanges is cash, and the other is on credit, because the cash among the Arabs is what is present, and the debt is what is absent. The poet said:

You promised us two dirhams of paint, whether it is immediate or not.

The other said:

If they light a fire and wood, then that is death in cash, not in religion.

God the Almighty has explained this meaning by saying: **for a specified term.** He has used it as evidence that an unknown term is not permissible, especially the term of salam. It has been proven in Sahih from the Prophet (peace and blessings of God be upon him): **Whoever advances dates, let him advance a known measure for a known term.** The majority have said this, and stipulated that it be timed in days, months, or years. They said: It is not permissible until the harvest, or the threshing, or the return of the caravan, or the like. Malik permitted it. His saying: **Then write it down** means the debt with its term, because this prevents disputes and ends disagreement. His saying: **And let a scribe write between you** is a clarification of the manner of writing that is commanded, and the apparent meaning of the command is obligation, and this is what Ata', Ash-Sha'bi, and others said. They made it obligatory for the scribe to write if he is asked to do so, and there is no scribe other than him. It has been said that the command is for encouragement. His saying: **with justice** is related to an omitted word describing the writer, i.e. a writer who is just: i.e. writes equally, neither adding nor subtracting, nor leaning towards one side. It is a command to the debtors to choose a writer who has this characteristic, who has no leniency in his heart or pen for one over the other, but rather seeks out the truth between them and is just towards them. His saying: **And no writer shall refuse** the indefinite noun in the context of negation indicates

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O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

generality: i.e. no writer shall refrain from writing the debt book as God taught him: i.e. in the way that God taught him to write, or as God taught him by His saying: **with justice**. His saying: **And let him who has the right dictate**. Dictation and dictation are two languages: the first is the language of the people of Hijaz and Banu Asad and the second is the language of Banu Tamim. So this verse came in the first language, and in the second language came the saying of God the Almighty: **So it is dictated to him morning and evening. And the one who has the right** is the one who has the debt. God the Almighty commanded him to dictate, because the testimony is only on his acknowledgment of the existence of the debt in his account, and God commanded him to be pious in what he dictates to the writer. He went to great lengths in that by combining the name and the description in His saying: **And let him fear God, his Lord**. And He forbade him from shortcomings, which is deficiency. It was said: It is a prohibition of the writer. The first is more appropriate because the one who has the right is the one from whom deficiency is expected. If it were a prohibition of the writer, it would not be limited in its prohibition to deficiency, because an increase is expected from him as well as a deficiency is expected from him. The foolish is the one who has no opinion in good behavior, so he does not know how to take or give. He was likened to a foolish garment, which is lightly woven. The Arabs use foolishness to mean weakness of mind sometimes, and weakness of body other times. From the first is the saying of the poet:

We fear that our dreams will be fooled and we will live ignorantly with the ignorant

The second is the saying of Dhu al-Rummah:

Walking as spears shake, their tops are blown away by the passing winds

That is, he weakened it and made it easy with its movement. In short, the foolish person is the spendthrift, either because of his ignorance of spending or because he plays with money in vain, although he is not ignorant of what is right. The weak person is the old man or the child. Linguists say: Weakness is with a damma on the letter Dād in body, and with a fathah on the letter Dād in opinion. The one who cannot dictate is the mute or the one who is

unable to express himself as he should. It was said: The weak person is the one whose mind is bewildered, whose intelligence is deficient, and who is unable to dictate. The one who cannot dictate is the child. His statement: **So let his guardian dictate with justice** The pronoun refers to the one who has the right, so the guardian of the fool dictates for him after preventing him from disposing of his money, and his trustee or guardian dictates for the child, and likewise he dictates for the weak person who is unable to dictate due to the weakness of his guardian because he is in the position of the child or the one appointed for him by the imam or judge, and he dictates for the one whose agent is unable if he is of sound mind and has a defect in his tongue or not, but he is ignorant and is unable to express himself as he should. Al-Tabari said: The pronoun in his statement: **his guardian** refers to the right, and it is very weak. Al-Qurtubi said in his interpretation: The actions of the fool who is under guardianship without his guardian are invalid by consensus and are abrogated forever, do not require a ruling and do not affect anything. If the actions of a fool who is not under guardianship are disputed, then that is the end. His statement: **And bring to witness two witnesses from among your men** Martyring means asking for testimony, and he called them two witnesses before testimony from the metaphor of the first, i.e. in consideration of what their matter leads to in terms of testimony, and **from among your men** is related to his statement: **And bring to witness** or to an omitted word that is a description of two witnesses: i.e. two from among your men: i.e. from the Muslims, so the infidels are excluded, and there is no reason to exclude slaves from this verse, for if they are Muslims, they are from the men of the Muslims, and this is what Shuraih, Uthman al-Batti, Ahmad ibn Hanbal, Ishaq ibn Rahawayh, and Abu Thawr said. Abu Hanifa, Malik, al-Shafi'i, and the majority of scholars said: The testimony of a slave is not permissible because of the deficiency in slavery that accompanies him. Al-Sha'bi and al-Nakha'i said: It is valid in the case of a small amount but not a large amount. The majority of scholars have argued that the testimony of a slave is not permissible because the address in this verse is to those who deal in debt, and slaves do not own anything that the transaction is conducted with. The response to this is that the consideration is the

generality of the wording, not the specificity of the reason. Also, the debt and other transactions are valid from a slave if his owner permits him to do so. People have differed as to whether witnessing is obligatory or recommended. Abu Musa al-Ash'ari, Ibn 'Umar, al-Dahhak, 'Ata', Sa'id ibn al-Musayyab, Jabir ibn Zayd, Mujahid, Dawud 'Ali al-Dhahiri and his son said that it is obligatory. Ibn Jarir al-Tabari preferred this view. Al-Sha'bi, al-Hasan, Malik, al-Shafi'i, Abu Hanifah and his companions held that it is recommended. This disagreement among them is about the obligation of witnessing a sale. Those who hold this view argued with the Almighty's saying: **And bring to witness when you make a sale.** There is no difference between this command and His saying: **And bring to witness.** Therefore, those who say that witnessing is obligatory in a sale must say that it is obligatory in a debt. His statement: **If they are not two men, then a man and two women**, meaning: let a man and two women testify, or a man and two women, that is, they will suffice. His statement: **of those whom you accept as witnesses** is related to an omitted word that is an attribute of a man and two women, meaning they are among those whom you accept as witnesses. What is meant is those whose religion and justice you are satisfied with, meaning they are among those whom you are satisfied with as witnesses. What is meant is those whose religion and justice you are satisfied with. It indicates that two women are witnesses with a man, and that the testimony of women is not permissible except with a man, not alone, except in matters that no one else can see, due to necessity. They differed as to whether it is permissible to rule with the testimony of two women with the oath of the plaintiff, just as it is permissible to rule with the oath of a man with the oath of the plaintiff. Malik and al-Shafi'i held that this is permissible, because God, the Exalted, made the two women like the man in this verse. Abu Hanifa and his companions held that this is not permissible, and this goes back to the disagreement over ruling with a witness with the oath of the plaintiff, and the truth is that it is permissible because of the evidence for it, and it is an addition that does not contradict what is in the Noble Book, so it must be accepted. We have explained this in our explanation of Al-Muntaqa and other books of ours, and it is known to everyone who understands that there is nothing in this verse that would reject the ruling of the Messenger of God (blessings and peace of God be upon him) with a witness and an oath, and they did not refute this except with a principle established on the edge of a precipice, which is his saying: Adding to the text is abrogation, and this is a false claim, rather adding to the text is an established law that was brought to us by the one who brought us the text that preceded it, and also it was necessary for them not to rule with the refusal of the requested nor with an oath to respond to the claimant. And they ruled with both, and the answer is the answer. His saying: **that one of them should go astray and the other should remind her**, Abu Ubaid said: The meaning of **go astray** is *forget*, and going astray from testimony is only forgetting part of it and remembering part. Hamza read in *tadal* with a kasra on the hamza. His saying: **So remember** is his answer to this reading, and according to the reading of the majority, it is in the accusative case in apposition to **you go astray**, and whoever raises it, it is on the resumption. Ibn Kathir and Abu

Amr read **so remember** with a light dhal and kaf, and its meaning is: you increase her remembrance. The reading of the group with a shaddah: that is, a reminder if she is heedless and forgetful. This verse is an explanation for considering the number in women: that is, let one man bear witness and two women bear witness instead of the other man in order for one of them to remind the other if she goes astray. According to this, there is an omission in the speech, which is a questioner's question about the reason for considering two women instead of one man. It was said: its reason is that one of them goes astray, so one of them reminds the other. The reason in reality is the reminder, but since going astray was the cause of it, it was relegated to its status, and the subject in **you go astray** and **you remember** was ambiguous, because both descriptions are permissible for each of them. So the meaning is: if this one goes astray, this one reminds her, and if this one goes astray, this one reminds her, not specifically: that is, if one of the two women goes astray, the other woman reminds her. This reminder was only considered in them because of the weakness that women suffer from, unlike men. The reason for the ambiguity may be that it means that the misguidance and the reminder occur between them alternately, so perhaps this one goes astray in one direction and that one goes astray in another direction, so each one reminds the other. Sufyan ibn Uyaynah said: The meaning of his statement: **So one of them reminds the other** is that she becomes a male, meaning that the total testimony of two women is like the testimony of one man. Something similar was narrated from Abu Amr ibn al-Ala', and there is no doubt that this is false and is not indicated by the Shari'ah, language or reason. His statement: **And let not the witnesses refuse when they are called upon** means to give the testimony that they had previously borne, and it was said: when they are called upon to give the testimony, and calling them witnesses is a metaphor as mentioned above, and al-Hasan applied it to both meanings. The apparent meaning of this prohibition is that refusing to give testimony is forbidden. His statement: **And do not be weary of writing it down** means to be weary. Al-Akhfash said: It is said: I got tired, I get tired, boredom and weariness, and from this is the saying of the poet:

I am tired of the costs of life, and whoever lives eighty years, may you have no father, gets tired.

That is, do not tire of writing it down: that is, the debt you have incurred. It was said: the truth, and it was said: the witness, and it was said: the book. God the Almighty forbade them from that because they might tire of writing it down from the abundance of debt. Then He exaggerated in that and said: **small or large** that is, whether that which is written is small or large: that is, do not tire in any case, whether the debt is large or small. It was said: He used a metaphor for laziness by tiresomeness. The first is better. He mentioned the small here before the large to pay attention to it to prevent what might be said: that this is a small amount of money: that is, little, there is no need to write it down. The reference in His saying: *that* is to the written thing mentioned in the pronoun in His saying: **that you write it down**. "And more just" means more just: that is, more correct and more memorizing. **And more upright for testimony** that is, more helpful in

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O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

establishing testimony and more reliable for it. It is derived from the root *aqama*, and likewise *aqsat* is derived from the root *fa'ala*: that is, more just. Sibawayh stated that it is analogical: that is, it is based on the comparative form *af'al*. The meaning of his statement: **And it is more likely that you will not have doubts** is closer to negating doubt in your dealings: that is, suspicion. Therefore, the book that they write removes whatever doubts they encounter, whatever they may be. His statement: **Except that it be a present trade which you conduct among yourselves** "that" is in the accusative case as an exception, as stated by Al-Akhfash. It is complete: that is, unless a trade occurs or is found, and the exception is disjunctive: that is, but at the time of your exchange and your trade is present with the presence of the two parties, "you conduct it among yourselves" you conduct it hand to hand. So, administration means conducting and receiving, so what is meant is the completed exchange hand to hand, so there is no blame upon you if you leave his book. And it was read with the accusative of trade as if it is incomplete: that is, unless the trade is a present trade. His saying: **And have witnesses when you make a transaction**. It was said that its meaning is: And have witnesses when you make this transaction mentioned, which is the present trade, on the condition that witnessing is sufficient in it. And it was said that its meaning is: If you make a transaction, any transaction, whether it is present or not, because that removes the source of disagreement and puts an end to the source of quarrels. The difference of opinion on whether this witnessing is obligatory or recommended was mentioned earlier. His saying: "And neither scribe nor witness shall be harmed" may be in the active or passive form. According to the first, it means: Neither scribe nor witness shall be harmed by the one who asks them for that, either by not answering, or by distorting, changing, adding or subtracting from his letter. This is indicated by the reading of Umar ibn al-Khattab, Ibn Abbas and Ibn Abi Ishaq, "nor shall a scribe or witness be harmed" with a kasra on the first ra. According to the second, neither scribe nor witness shall be harmed by being called to do that while they are busy with something important to them and being restricted in answering and being harmed if they delay, or being asked to come from a distant place. This is indicated by the reading of Ibn Mas'ud, "nor shall a

mother be harmed on account of her child", which, if you refer to it, will increase your insight, God willing. His statement: **And if you do** meaning what you have been forbidden from causing harm, **then it** meaning this action of yours **is a transgression on your part** meaning a departure from obedience to disobedience that is entangled in you. **And fear God** in doing what He has commanded you to do and leaving what He has forbidden you from. **And God will teach you** what you need of knowledge, and in it is the promise to whoever fears Him that He will teach it, and from it is the statement of the Most High: **If you fear God, He will grant you a criterion**.

Tafsir al-Baghawi

282. The Almighty said: **O you who have believed, when you contract a debt for a specified term**, Ibn Abbas, may God be pleased with him, said: When God forbade usury, He permitted the Salam contract and said: I bear witness that the guaranteed advance payment for a specified term has been permitted by God Almighty in His Book and He permitted it in it. Then He said: **O you who have believed, when you contract a debt for a specified term, write it down**.

His saying: **If you deal with a debt** means if you deal with him on credit. It is said: I dealt with him on credit if you dealt with him on credit. He only said **on credit** after his saying you dealt with him on credit because the debt may be in return or in exchange, so he mentioned it on credit so that the intended meaning of the word is known. It was said: He mentioned it for emphasis, like the saying of God Almighty: **nor a bird that flies with its wings 38-Al-An'am. for a specified term** means a known period of time, the beginning and the end. The term is required for the price in a sale and in a forward payment so that the owner of the right does not have a claim. It was said that it is its place. In a loan, the term is not required according to most scholars. **Then write it down** means write down what you dealt with, whether it was a sale, forward payment, or loan.

They differed about this writing: Some of them said: It is obligatory, and the majority are of the opinion that it

is a recommended matter, so if it is left, there is no problem, like the Almighty's saying: **And when the prayer is concluded, disperse within the land 10-Jumu'ah.** Some of them said that writing the debt, giving witnessing, and pledge were obligatory, then all of them were abrogated by His saying: **But if one of you trusts another, then let the one who is trusted discharge his trust** which is the saying of Al-Sha'bi. Then He explained how to write, so He, the Most High, said: **And let a scribe write between you** meaning let the debt book be written between the claimant and the claimant **in justice** meaning with truth without addition or subtraction or advancing a deadline or delaying it. **And let no scribe refuse** meaning let no scribe refrain from writing. They differed about the obligation of writing on the scribe and the burden of witnessing on him. Some people went to its obligation if he is requested, which is the saying of Mujahid. Al-Hasan said it is obligatory if there is no scribe other than him. Some people said it is recommended and recommended. Ad-Dahhak said it was an obligatory duty on the scribe and the witness, then it was abrogated by His Almighty's saying: **And neither scribe nor witness shall be harmed** "as God has taught him" meaning as God has prescribed and commanded him. So let him write and let him who has the right dictate. That is, the person who is required to dictate should acknowledge it with his tongue so that he knows what he owes. Dictation is two eloquent languages with one meaning, which the Qur'an has mentioned. Dictation here and dictation are the words of God Almighty: **So it is dictated to him morning and evening 5-Al-Furqan.** **And let him fear God, his Lord** meaning dictation. **And let him not diminish anything from it** meaning, and let him not diminish anything from the right that he owes. **If the one who has the right is foolish** meaning, ignorant of dictation, as Mujahid said. Ad-Dahhak and As-Suddi said, a small child. Ash-Shafi'i, may God have mercy on him, said, a fool is a spendthrift who corrupts his wealth or his religion. His saying, **or a weak person**, meaning an old man, and it was said that he is weak-minded due to dementia or insanity, **or he is unable to dictate**, due to muteness, disability, foreignness, imprisonment, or absence, which prevents him from attending the scribe, or ignorance of what he has and what he owes, **then let his guardian dictate**, meaning the value, **with justice**, meaning with truth and right. Ibn Abbas, may God be pleased with him, and Muqatil said: He meant by the guardian the one with the right, meaning if the one with the right is unable to dictate, then let the guardian of the right and the owner of the debt dictate with justice because he is more knowledgeable about his right. **And bring to witness**, meaning and bring to witness, **two witnesses**, meaning two witnesses, **from among your men**, meaning the free Muslims, without slaves, children, and infidels. This is the saying of most scholars, and Shuraih and Ibn Sirin permitted the testimony of slaves. **But if there are not two men**, meaning the two witnesses are not men, **then a man and two women**, meaning let a man and two women testify.

The jurists agreed that the testimony of women with men in matters of wealth is valid until proven by a man and two women. They differed in matters other than wealth. A group held that two testimonies with men are permissible in matters other than punishments, which

is the opinion of Sufyan al-Thawri and the people of opinion. A group held that matters other than wealth are not valid except by two just men. Al-Shafi'i, may God have mercy on him, held that what women are usually aware of, such as childbirth, breastfeeding, marriage, virginity, and the like, is validated by the testimony of a man and two women, and by the testimony of four women. They agreed that the testimony of women is not valid in matters of punishment.

The Almighty said: **From among the witnesses whom you accept** meaning from among those who are acceptable in their religion and trustworthiness. The conditions for [accepting] testimony are seven: Islam, freedom, reason, maturity, justice, chivalry, and the absence of suspicion. The testimony of an unbeliever is rejected because the testimony of those who are known to lie among people is not permissible. So the one who lies about God Almighty is more deserving of having his testimony rejected. The people of opinion permitted the testimony of the People of the Covenant against one another, but the testimony of slaves is not accepted. Shuraih and Ibn Sirin permitted it, and it is the opinion of Anas bin Malik, may God be pleased with him. The insane person has no say until he has testimony, and the testimony of children is not permissible. Ibn Abbas, may God be pleased with them both, was asked about that? He said: It is not permissible, because God Almighty says: **From among the witnesses whom you accept.** Justice is a condition, which is that the witness avoids major sins and does not persist in minor ones. Manliness is a condition, which is what is connected to the morals of the soul, which it is known that the one who abandons it has little shame, which is good appearance, conduct, company, and craftsmanship. If a man shows something of himself that his peers are usually ashamed to show, his lack of manliness is known and his testimony is rejected. The absence of suspicion is a condition so that the testimony of an enemy against an enemy is not accepted, even if his testimony against someone else is acceptable, because he is accused in the right of his enemy. The testimony of a man is not accepted for his son or father, even if his testimony against them is acceptable. The testimony of someone who brings benefit to himself with his testimony is not accepted, such as an heir who testifies against a man for killing his inheritor, or who repels harm from himself with his testimony, like the one testified against, like the one testified against who testifies to wound the one he testifies against, because suspicion is established in his testimony.

Abu Abdullah Muhammad ibn al-Hasan al-Marwazi told us, Abu al-Abbas Ahmad ibn Muhammad ibn Siraj al-Tahhan told us, Abu Ahmad Muhammad ibn Quraish ibn Sulayman told us, Ali ibn Abd al-Aziz al-Makki told us, Abu Ubayd al-Qasim ibn Salam told us, Marwan al-Fazari told us, on the authority of a sheikh from the people of al-Hirah called Yazid ibn Ziyad, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace: "The testimony of a traitor, male or female, or one who has grudges against his brother, or one who is suspicious of loyalty or kinship, or one who is content with the people of the

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O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

house is not permissible.”

The Almighty said: **That one of them should go astray.** Hamza read **that one of them should go astray** with a kasra on the alif, **that one should remember** with a dhammah on the ra', and its meaning is the reward and the beginning, and the position of **that one of them should go astray** is the jussive of the reward, except that it is not clear in the doubling. **that one should remember** is the nominative because what comes after the fa' of the reward is the beginning, and the general reading is with a fatha on the alif and a nasb on the ra' in connection with the first statement, and the position of **that one of them should go astray** is the accusative of **that one of them should remember the other**, and the meaning of **that one of them should forget**, meaning that if one of them forgets her testimony, the other reminds her and she says, **Did we not attend such-and-such a gathering and hear such-and-such?** Ibn Kathir and the people of Basra read: *Fa-tadhakkar* with a light *ta-dakka* while the rest read it with a heavy *ta-dakka* and *Dhikr* and *Idhkar* have the same meaning. They are transitive from *Dhikr* which is the opposite of *Nisyan*. It was narrated on the authority of Sufyan ibn Uyaynah that he said: It is from *Dhikr* meaning that one of them makes the other *Dhikr* meaning that their testimony becomes like the testimony of *Dhikr*. The first is more correct because it is conjoined with *Nisyan*.

God the Almighty said: **And let not the witnesses refuse when they are called upon.** It was said that he meant by this when they are called upon to bear witness. He called them witnesses in the sense that they will be witnesses, which is an obligatory matter according to some of them. Some people said: It is obligatory to answer if there is nothing else, and if something else is found **then he has a choice**, which is the saying of Al-Hasan. Some people said: It is an exhortation and he has a choice in all cases. Some of them said, this is in establishing and performing the testimony, so the meaning of the verse **And let not the witnesses refuse when they are called upon** is to perform the testimony that they have borne, which is the saying of Mujahid, Ata', Ikrimah, and Sa'id ibn Jubayr. Al-Sha'bi said: The witness has a choice as long as he does not testify. Al-Hasan said: The verse is in both matters, in bearing witness and establishing

it if he is free.

And do not be weary that is, do not get tired of writing it down and the *ha* refers to the truth **whether it is small** the truth or big little or much **until its term** to the place of truth *that* that is, the writing **is more just** more fair **with God** because He commanded it, and following His command is more just than leaving it **and more upright for testimony** because writing reminds the witnesses **and more suitable** and closer to **that you do not doubt** doubt the testimony **except that it is a present trade** Asim read them in the accusative case as the predicate of *was* and implied the noun, its meaning: except that the trade is a *present* trade or the sale is a trade, and the rest read it in the nominative case and it has two aspects:

One of them: to make the universe mean the occurrence of its meaning unless a trade occurs.

The second: That you make the noun in the trade and the predicate in the verb, which is His saying, **You circulate it among yourselves**, meaning, unless it is a present trade that is circulating among you, and the meaning of the verse is unless it is a present trade, hand to hand, that you circulate among yourselves, in which there is no term, **There is no blame upon you if you do not write it down**, meaning the trade, **and bring witnesses when you make a transaction.** Ad-Dahhak said: It is a determination, and witnessing is obligatory in the small and large right, in cash or on credit. Abu Saeed Al-Khudri, may God be pleased with him, said: The matter in it is to the trust, according to the saying of God Almighty, **But if some of you trust others**, the verse, and the others said it is an exhortatory matter.

The Almighty said: **And let neither the scribe nor the witness be harmed.** This is a prohibition for the absent, and its original form is *yadharur*, so one of the two ra's was assimilated into the other and made the accusative due to the doubling due to the meeting of two quiescent letters, and they differed about it. Some of them said: Its original form is *yadharur* with a kasra on the first ra', and the verb was made for the scribe and the witness, meaning the scribe is not harmed so he refuses to write, nor the witness so he refuses to testify, nor the scribe so he adds, subtracts, or distorts what was dictated to him, nor the witness so he testifies to what he was not testified to. This is the

opinion of Tawus, Al-Hasan, and Qatadah. Some people said: Its original form is yadharur with a fatha on the ra' for the passive verb, and they made the scribe and the witness the objects, and its meaning is that a man calls the scribe or the witness while they are busy with important work, and they say, **We are busy with important work, so seek someone else.** The caller says, **God has commanded you to answer,** and he insists on them, thus distracting them from their need, so he was forbidden from that and commanded to seek someone else. **And if you do** what I have forbidden you from of harm, **then it is a transgression on you:** meaning, a sin and a departure from The command: "And fear God, and God will teach you. And God is Knowing of all things."

Tafsir al-Baidawi

282- "O you who have believed, when you contract a debt" meaning if you contract a debt with one another, you say: I contracted a debt with him if I dealt with him on credit, giving or taking. The benefit of mentioning the debt is that there is no suspicion of recompense from the debt and it is known that it is deferred and immediate, and that it is the motive for the scribes and the reference of the pronoun "write it **is** for a specified term" of known days and months, not for the harvest and the arrival of the pilgrims. "Write it" because it is more reliable and prevents dispute, and the majority are of the view that it is recommended. And on the authority of Ibn Abbas, may God be pleased with him **that what is meant by it is the Muslim and he said that when God forbade usury, He permitted Salam.** "And let a scribe write between you with justice" one who writes the balance, neither adding nor subtracting, and it is in reality an order for the debtors to choose a scribe who is a knowledgeable religious scholar so that he can produce a trustworthy written document that is just according to the Shari'ah. "And no scribe should refuse" and no one should refuse to write. **To write as God taught him** like what God taught him of writing documents, or not to refuse to benefit people with his writing as God benefited him by teaching it, like His statement: **And do good as God has done good to you.** "So let him write" that taught writing. He ordered it after forbidding refusing it for emphasis, and it is permissible for the kaf to be connected to the order, so the prohibition against abstaining from it is absolute and then the order is restricted. **And let him upon whom the right is dictate** and let the one dictating be the one upon whom the right is because he is the one who acknowledges and is witnessed against, and dictation and dictation are one and the same. **And let him fear God, his Lord** meaning the one dictating or the writer. **And let him not withhold** or reduce **anything from it** meaning from the right, or from what was dictated to him. **If the one upon whom the right is a fool** lacking in mind and extravagant. **Or weak** a young boy or an old man who is mentally ill. **Or he is unable to dictate** or is unable to dictate himself due to muteness or ignorance of the language. **Then let his guardian dictate with justice** meaning the one who is in charge of his affairs and takes his place from a guardian if he is a child or mentally unsound, or an agent or translator if he is unable. This is evidence of the

application of representation in the admission and perhaps it is specific to what the guardian or agent undertakes. **And bring to witness two witnesses** and demand that two witnesses testify to the religion. **From among your men** from among the Muslim men, and this is evidence of the condition of the witnesses being Muslims and this is the opinion of most scholars. Abu Hanifa said: The testimony of some infidels against others is acceptable. **But if they are not two men** if the two witnesses are not two men. **A man and two women** let him testify or let a man and two women testify, and this is specific to money according to us and to everything other than the prescribed punishments and retaliation according to Abu Hanifa. **From among the witnesses whom you accept** because you know of their justice. "That one of them should go astray, then one of them should remind the other." The reason for considering the number is because if one of them goes astray in her testimony, because she forgets it, the other reminds her. The reason in reality is the reminder, but since going astray was the cause of it, it was given the same status as their saying: I prepared the weapon lest an enemy should come, so I could repel him. It is as if it was said: The intention is that one of them should remind the other if she goes astray. This indicates the deficiency of their minds and lack of control. Hamzah read "that one of them should go astray" as a condition, then she should remind the other, in the nominative case. Ibn Kathir, Abu Amr, and Yaqub read "then she should remind" from the remembrances. "And the witnesses should not refuse when they are called upon" to give testimony or bear witness. They were called witnesses before bearing witness, in order to bring it closer to the status of reality. "Ma" is an additional word. "And do not tire of writing it down", and do not tire of writing down the debt, the truth, or the Book, due to the large number of your debts. It was said that boredom is a metaphor for laziness because it is a characteristic of the hypocrite, and therefore the Prophet (peace and blessings of God be upon him) said: **The believer does not say 'I was lazy'** "small or large" whether the right was small or large, or whether the writer was brief or full. **Until its due date** until the time it is due which the debtor acknowledged. *That* is a reference to you writing it down. **More just with God** is more just. **And more upright for testimony** and more established for it and more helpful in establishing it, and they are both built from *aqsat* and *aqama* not in analogy, or from *qasit* meaning of **having justice** and *upright*. The *waw* is correct in *aqwam* as it is correct in the expression of astonishment because of its rigidity. **And more likely that you do not doubt** and closer to not doubting the type of debt, its amount, its due date, the witnesses, and the like. **Except if it is a present trade which you carry on among yourselves, then there is no blame upon you if you do not write it down.** An exception to the command to write it down. Present trade includes transactions for a debt or in kind, and its management among yourselves is their dealing with it hand to hand, meaning: unless you carry on a transaction hand to hand, then there is no problem with you writing it down, because it is far from dispute and forgetfulness. Asim put *trade* in the accusative case as the predicate and the noun is implied, meaning except that the trade is a present trade, like his saying:

Surat Al-Baqarah 2:282

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom the debt is is If the one who is in the wrong is a fool or weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses, so that if one of them errs, then one of them can remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing it down, whether it is young or old. That is more just in the sight of Allah and more suitable for testimony and more suitable so that you do not have doubts. Unless it is a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction, and let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear Allah, and Allah teaches you. And Allah is Knowing of all things.

Banu Asad, do you know our affliction if it is ever more terrible?

The rest raised it as the name and the predicate, you manage it or as the complete was. **And bear witness when you make a transaction** this transaction, or absolutely because it is more cautious. The orders in this verse are recommended according to most of the imams. It was said: It is for obligation, then there was a difference of opinion regarding its rulings and abrogation. **And let neither the scribe nor the witness be harmed** It is possible for both constructions, and the evidence for that is that it was read **and let not be harmed** with the kasra and the fatha. It is a prohibition on them from leaving the answer and distorting and changing the writings and the testimony, or a prohibition on harming them such as if they are hastening from their task and are forced to go beyond what has been set for them, and the scribe is not given his wages, and the witness the expense of coming wherever he is. **And if you do harm or what you have been forbidden from. It is wickedness on your part** leaving obedience and not right for you. **And fear God** in disobeying His command and prohibition. **And God will teach you** His rulings that include your interests. **And God is All-Knowing of everything.** The word *God* was repeated in the three sentences because they are independent. The first is an exhortation to piety, the second is a promise of His blessings, and the third is an exaltation of His status. And because it is more closely related to exaltation than to metaphor.

Surat al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear God, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And God is Knowing of what you do.

Tafsir al-Jalalayn

And if you are on a journey that is, traveling and you have borrowed **and cannot find a scribe, then a pledge** and in the reading {Frihan} the plural of Rahn *received* you secure it, and the Sunnah has shown the permissibility of a pledge in the city and the presence of a scribe, so adherence to what was mentioned is because the security in it is more severe, and his saying received indicates the condition of possession in the pledge and sufficing with it from the mortgagee and his agent **But if one of you trusts another** that is, the creditor the debtor regarding his right and does not take a pledge **then let him who is trusted** that is, the debtor **deliver his trust** his debt **and let him fear God his Lord** in fulfilling it **and do not conceal testimony** if you are called upon to give it **and whoever conceals it, then indeed his heart is sinful** He was specifically mentioned because it is the place of testimony and because if he sins, someone else will follow him and he will be punished with the punishment of sinners **and God is Knowing of what you do** nothing of it is hidden from Him

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the situation in which God forbade the martyrs from refusing to answer if they were called upon with this verse.

Some of them said: Its meaning is: The witnesses do not refuse to answer, if they are called to bear witness to the Book and the rights.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding the words of God Almighty: **And let not the witnesses refuse when they are called upon**, a man would go around the great ocean in which there were people, calling them to bear witness, but none of them would follow him. He said: Qatada interpreted this verse: **And let not the witnesses refuse when they are called upon**, to bear witness for a man against a man.

It was narrated on the authority of Ammar that he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: A man would go around among a large group of people calling them to bear witness, but none of them would follow him, so God

Almighty revealed: **And let not the witnesses refuse when they are called upon**.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: Do not refuse to testify when you are called upon to testify.

Others said something similar to these, except that they said: This must be imposed on the one who is called to bear witness to rights if there is no one else. But if there is someone else, then he has a choice in responding to that. If he wants to, he can respond, and if he wants, he can not respond.

Who said that?

Muhammad bin Bashir told us, Abu Asim told us, Sufyan told us, on the authority of Jabir, on the authority of Al-Sha'bi, who said: **And the witnesses shall not refuse if they are called upon**. He said: If he wishes, he may testify, and if he wishes, he may not testify, and if no one else is found, he may testify.

Others said: The meaning of this is: **And the witnesses should not refuse when they are called** - to testify against whomever the caller wants to call upon, and to carry out what he has of testimony - from answering.

Who said that?

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Abu Amer told us, on the authority of al-Hasan: **And the witnesses shall not refuse when they are called upon**, he said: al-Hasan said: residence and testimony.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: Al-Hasan used to say: It combines two matters: Do not refuse to testify if you have a testimony, and do not refuse if you are called upon to testify.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And let not the witnesses refuse when they are called upon**, meaning: whoever is needed from the Muslims should testify to a testimony if he has it, and it is not permissible for him to refuse when he is called upon.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan: **And the witnesses shall not refuse when they are called upon**, he said: to establish it, and he shall not begin with it, if he is called upon to establish it.

Others said: Rather, the meaning of this is: **And the witnesses shall not refuse, when they are called** - to provide the testimony they have for the caller - from answering him and providing it.

Who said that?

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh,

Surat Al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

on the authority of Mujahid: **And the witnesses shall not refuse when they are called upon**, he said: if they testify.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the witnesses shall not refuse if they are called upon**, he said: If they had testified before that.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the witnesses shall not refuse if they are called upon**, meaning: if they have been called upon to bear witness.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: If you have a testimony and are called upon.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Layth told us, on the authority of Mujahid, regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: If it is a testimony, then perform it. So if you are called to bear witness, then if you wish, then go, and if you wish, then do not go.

Suwar bin Abdullah told us, he said, Abdul Malik bin Al-Sabah told us, on the authority of Imran bin Hudayr, he said: I said to Abu Majlaz: People invite me to bear witness between them, and I hate to bear witness between them? He said: Leave what you hate, and if you bear witness, then respond when invited.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Amer, he said: The witness has the option as long as he does not testify.

Al-Muthanna told me, he said, Amr told us, he said, Hisham told us, on the authority of Yunus, on the authority of Ikrimah, regarding his statement: **And let not the witnesses refuse when they are called upon**. He said: To establish the testimony.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abu Amir, on the authority of Ata', he said: In establishing the testimony.

Yaqub told me, he said, Hisham told us, he said, Abu Amir Al-Muzni told us, he said, I heard Ata' say: That is in establishing the testimony, meaning his statement: **And the witnesses shall not refuse when they are called upon**.

Yaqub told me, he said, Hisham told us, he said, Abu Hura told us, he told us on the authority of Al-Hasan that a questioner asked him, he said: I am called to testify, but I hate to testify to it. He said: Then do not answer if you wish.

Yaqub told us, Hisham told us, on the authority of

Mughirah, who said: I asked Ibrahim, saying: I am called to testify and I fear that I will forget? He said: Then do not testify if you wish.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Abu Amir told us, on the authority of Ata', he said: For the residence.

Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair: **And the witnesses shall not refuse if they are called upon**, he said: If they have already testified.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **And the witnesses shall not refuse when they are called upon**, he said: He is the one who has the testimony.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **And the witnesses shall not refuse when they are called upon**, he said: The witness shall not refuse to come forward and testify, if he is free.

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, who said: I said to Ata': **And the witnesses should not refuse if they are called upon**. He said: They are those who have already testified. He said: It does not harm a person if he refuses to testify if he wishes. I said to Ata': What is the matter with him? If he is called to write, he must not refuse, and if he is called to testify, he is not obligated to testify if he wishes! He said: Likewise, the writer must write, and the witness is not obligated to testify if he wishes. There are many witnesses.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: If he testifies, then let him not refuse when he is called upon to come and give testimony and establish it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And let not the witnesses refuse**, he said: Al-Hasan interpreted it as: if he had a testimony and was called upon to present it.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: If a man writes his testimony, or testifies for a man and he testifies, and the writer who writes the document - they are called to the conclusion of the truth, then it is upon them to respond and testify to what they testified to.

Others said: It is an order from God Almighty for the man and woman to respond if they are called to testify to rights that they have not testified to, initially, not to establish the testimony, but it is a recommended order, not an obligation.

Who said that?

Abu Al-Aaliyah Al-Abdi Ismail bin Al-Haitham told me, he said, Abu Qutaybah told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah Al-Awfi, regarding his statement: **And let not the witnesses refuse when they are called upon**, he said: You were commanded to bear witness, so if you wish, bear witness, and if you wish, do not bear witness.

Abu Al-Ali told me, he said, Abu Qutaybah told us, on the authority of Muhammad bin Thabit Al-Asri, on the authority of Ata', similarly.

Abu Ja'far said: The most correct of these statements is the statement of the one who said: [The meaning] of that is: The witnesses should not refuse to answer, if they are called to establish and give testimony before someone with authority or a ruler who takes from the one who is owed what is owed to him, for what is his.

We said that this statement is more correct than all other statements, because God Almighty said: **And let not the witnesses refuse when they are called upon**, and He ordered them to respond to the call for testimony and He made the name *martyrs* obligatory for them. It is not permissible for the name *martyrs* to be obligatory for them unless they were martyred before that and testified to what their testimony made the name *martyrs* obligatory for them. As for before they testify to something, it is not permissible for them to be called martyrs. Because if that name were obligatory for them and they had not testified to something that would warrant this name by their testimony, there would not have been anyone on earth with a sound mind who did not deserve to be called a witness, meaning that he would testify, or that he is fit to testify. Since it would be wrong to call by that name anyone except one who has testimony for another, or one who has established his testimony and therefore this name is required of him, it is known that the meaning of his saying: **And let not the witnesses refuse when they are called upon**, is the one whose description we have described as someone who has been called upon to give testimony, or has testified, and has been called upon to do so. Because the one who has not testified and has not been called upon to give testimony before giving testimony is not worthy of the name of martyr or witness, for what we have described before.

Although the inclusion of the definite article in *martyrs* clearly indicates that the people mentioned in the prohibition against not responding to the testimony are known people who are known for their testimony, and that they are the ones whom God Almighty commanded the people of rights to call to witness by saying: "And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses." Since that is the case, it is known that they were only commanded to respond to their caller in order to establish their testimony after they were martyred and testified. If that were a command for those who refused from among the people and were called to testify, it would have been said: And no witness shall refuse when called.

However, even if this is the case, what we say about

the one who is called to testify to bear witness to it, if he is in a place where there is no one else who is fit to bear witness, then the obligation upon him is to respond to the caller to it, just as it is obligatory upon the writer if he is called to write in a place where there is no one else who writes, then it is obligatory upon him to write, just as it is obligatory upon the one who is in a place where there is no one else who knows the faith and the laws of Islam, and an ignorant person of the faith and the obligations of God comes to him, and he asks him to teach him and explain that to him, that he should teach him and explain it to him. We did not make what we made obligatory upon the man to respond to the testimony if he is called initially to bear witness to what he testified to based on this verse, but rather on other evidence, which is what we mentioned. And it is obligatory upon the man to revive what he is able to revive of the right of his Muslim brother.

Martyrs is the plural of martyr.

Abu Ja'far said: By that, may His praise be exalted, He means: And do not be weary, O you who borrow from people for a term, of writing down the small amount of the debt, meaning: its little, or its large amount - meaning: or its large amount - for its term, for the term of the right, for the writing is more accurate for the term and the money.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Sharik, on the authority of Laith, on the authority of Mujahid: **And do not be weary of writing it down, whether small or large, until its term**, he said: It is the debt.

The meaning of his saying: **And do not get bored** is: do not get tired. It is said: I got bored, so I get bored, boredom, and from this comes the saying of Labid:

I am tired of life and its length and people asking me:
How is Labid?

And from it Zuhair said:

I'm tired of the costs of life, and whoever lives to be eighty years old, I don't care, gets tired

It means: I am bored.

Some Basran grammarians said: The interpretation of his saying: **until his term** is until the term of the witness. Its meaning is until the term in which his testimony is permissible. We have explained what is said about this.

Abu Jaafar said: God Almighty means by His saying: *That*, the subscription of the book of religion until its term.

What he means by his saying: **more just**, is more equitable with God.

It is said: The ruler was just, so he is just, and he is just, if he was fair in his ruling and achieved the truth in it. So if he was unjust, it is said: he was just, so he is just, and he is just. And from this is the saying of God Almighty: **But as for the unjust, they will be fuel for Hell** (al-Jinn 72:15), meaning: the unjust.

And the group of interpreters said the same as we said about that.

Surat Al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **That is more just with God**, he said: more just with God.

Abu Jaafar said: By that, may His praise be glorified, He means: And more correct for testimony.

Its origin is from the saying: I straightened it from its crookedness, meaning I made it straight and level.

The Book is more just in the sight of God, and more correct for the testimony of witnesses on what is in it, because it contains the words that the seller, the buyer, the creditor, and the borrower have acknowledged on his behalf. Thus, there is no difference between the witnesses in their words in their testimony, because their testimony is united on what the Book contains. And if their testimony is united on that, the judgment between them is clearer for the judges who resort to it, in addition to other reasons. And it is more just in the sight of God, because He has commanded it. And following the command of God is undoubtedly more just and equitable in the sight of God than abandoning it and deviating from it.

Abu Ja`far said: What He, may His praise be glorified, meant by His saying: **and nearer**, is *closer*, from *closeness*, which means nearness.

What he means by his saying: **Do not doubt**, is that you do not doubt the testimony, as:

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi: That is more likely to prevent you from having doubts, meaning: that you do not doubt the testimony.

It is a fabrication of suspicion.

The meaning of the words: And do not be tired, O people, of writing down the right that you have before those you have lent to from the people for a term, whether that right is small or large, for your writing that is more just with God, and more correct for the testimony of your witnesses to it, and closer to you so that you do not doubt what your witnesses testify to against you of the right and the term if it is written.

Abu Ja`far said: Then He, the Most High, made an exception from what He forbade them from doing, that they should be bored with writing down the books of their rights over their creditors, with the rights they have over them, what is due to them from them from a right from a sale for present cash hand to hand, so He permitted them to leave writing down the books with that. Because each one of them, I mean the sellers and buyers, receives, if what is due between them in what they sell in cash, what is due from the two parties before the separation, so they have no need in that for one of the two parties to write down from the other party a book of what is due to them from them, and they have received what is due to them from them.

Therefore, the Most High said: **Except it be a present trade which you circulate among yourselves**, with no term, delay, or forbearance, **There is no blame upon you if you do not write it down**, meaning present trade.

A group of interpreters said something similar to what we said about this.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Except that it is a present trade that you carry out among yourselves**, meaning: with you in the country, you see it, so you take and give, then there is no blame on these people if they do not write it down.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And do not be weary of writing it down, whether it is small or large, until its term**, until His saying: **There is no blame upon you if you do not write it down**, he said: God commanded that you not be weary of writing it down, whether it is small or large, until its term, and He commanded that what was hand to hand be witnessed, whether it was small or large, and He permitted them not to write it down.

There are different readings of this.

So I read it in general, as is the reading of the Hijaz and Iraq, and in general, except that it is a present trade, with the nominative case.

Some of the Kufian reciters were unique in reciting it in the accusative case. This is even though it is permissible in Arabic, since the Arabs used to put indefinite and qualified nouns in the accusative case with *kāna*, and to imply an unknown noun with *kāna*, so you would say: If it was a good food, bring it to us, and to raise it, so you would say: If it was a good food, bring it to us, and then follow the indefinite noun with its predicate in the same way as its inflection. What I have chosen from the recitation, and I do not permit reading in any other way, is the nominative case in present trade, due to the consensus of the reciters on that, and the anomaly of those who read it in the accusative case from them. The anomaly does not object to the argument. Among what came in the accusative case is the saying of the poet:

My eyes, why don't you cry for forgiveness if there is a stabbing or an embrace between them?

And the other said:

By God, my al-Nas 114: what a people of Harrah if there were ever more hideous stars!!

The Arabs do this with indefinite nouns, because we have described that the predicates of indefinite nouns follow their names. One of its rules is that there is a nominative and an accusative with it. If they raise both of them, they remember that the indefinite noun follows its predicate. If they place both of them in the

accusative case, they remember that *kāna* is accompanied by an accusative and a nominative. They find that the indefinite noun is followed by its predicate, and they omit the unknown in *kāna*, because it can be a pronoun.

Some people thought that whoever read it: **except that it is a present trade**, read it with the meaning: except that it is a present trade, so he claimed that the reader of that should have read it with a *ya'*, and he ignored the correct place to read it in terms of grammar, and he was obligated to do something other than what he was obligated to do. That is because when the Arabs make an indefinite noun with *kāna* feminine with its description or predicate, they feminize *kāna* once and masculine another time, so they said: If it is a young girl, then buy it - and if it is a young girl, then buy it. *Kāna* is sometimes masculine - even if the indefinite noun with the description is in the accusative or nominative - and sometimes it is feminine.

Some Basra grammarians have claimed that his statement: **Except that it is a present trade** is in the nominative case, in which the present trade is in the nominative case, because it is complete, and there is no need for a predicate, meaning: except that it exists or occurs or takes place. So he obligated himself to do what was not necessary for it, because he only obligated himself to do that, since he did not find *was* in the accusative case, and he found the present trade in the nominative case, and he ignored the permissibility of his statement: **You circulate it among you** being the predicate of *was*, so that he does not need to obligate himself to what he obligated.

And what was said by those we have mentioned from the Basrans is not wrong in Arabic, except that what we have said is more similar to the speech of the Arabs, and more correct in meaning: which is that there are two aspects to his saying: **You circulate it among yourselves**: One of them is that it is in the accusative case, as it has taken the place of the predicate of *was*, and the present trade is its subject. And the other: that it is in the nominative case as following the present trade, because the predicate of the indefinite follows it. So its interpretation is: except that it is a present trade circulating among you.

Abu Ja'far said: By that, He, the Most High, means: And have witnesses to the small and large rights that you have traded, whether immediate or deferred, cash or women. For my allowing you to refrain from subscribing to books among yourselves regarding rights that are valid between you, from one another, for a present trade that is ongoing between you, hand to hand and in cash, is not like my allowing you to refrain from having witnesses to the one to whom you sold or from whom you bought something. Because in your refraining from having witnesses to that, there is fear of harm to both parties: As for the buyer, if the seller denies the sale, and he has evidence of his ownership of what he sold, and the buyer does not have evidence of his purchase from him, then the seller's word with his oath is accepted and it is ruled in his favor, so the buyer's money is void. As for the seller, if the buyer denies the purchase and the seller's ownership of what he sold has ceased, and the price of what he sold is due to him from the buyer, then he swears to that, so

the seller's right to the price of what he sold is void. So God Almighty commanded both parties to have witnesses, so that the right of one party would not be lost before the other party.

Then they differed about the meaning of his saying: **And have witnesses when you make a sale**. Is it an order from God that it is obligatory to have witnesses when making a sale, or is it recommended?

Some of them said: It is recommended. If he wants, he can bear witness, and if he wants, he cannot bear witness.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Ar-Rabi', on the authority of Al-Hasan and Shaiq, on the authority of a man, on the authority of Al-Sha'bi, regarding his statement: **And bring witnesses when you make a transaction**, he said: If he wishes, he will bear witness, and if he wishes, he will not bear witness. Have you not heard his statement: **But if one of you trusts another, then let the one who is trusted discharge his trust?**

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Al-Rabi bin Subaih told us, he said: I said to Al-Hasan: What do you think of the statement of God Almighty: **And bring witnesses when you make a transaction?** He said: If you bring witnesses to it, then it is trustworthy for what you have, but if you do not bring witnesses to it, then there is no problem.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of al-Rabi' ibn Subaih, who said: I said to al-Hasan: O Abu Saeed, regarding the statement of God Almighty: **And bring to witness when you make a transaction**, I sell to a man and I know that he will not pay me back for two or three months. Do you see any harm in not bringing to witness against him? He said: If you bring to witness, then he is trustworthy for what you have, but if you do not bring to witness, then there is no harm.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Yazid bin Zari' told us, on the authority of Dawud, on the authority of Al-Sha'bi: **And have witnesses when you make a sale**, he said: If they wish, they may have witnesses, and if they wish, they may not have witnesses.

Others said: Witnessing this is obligatory.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Unless it is a present trade which you carry out among yourselves, then there is no blame upon you if you do not write it down**, but have witnesses to it when you make a transaction. God has commanded that what is hand to hand be witnessed to, whether it is small or large.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, he said: Whatever was a sale on the spot, if he wanted, he could have witnesses, and if he wanted, he could not have witnesses. And whatever was a sale on credit, God commanded that it be written down and that

Surat Al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

witnesses be brought to it. And that is in this case.

Abu Ja'far said: The most correct of the statements on this matter is that witnessing every sale and purchase is a necessary right and an obligatory duty, because we have explained that every command of God is an obligation, except for what His proof has been established from the aspect that must be accepted as being a recommendation and guidance.

We have demonstrated that it is the statement of those who said: It was abrogated by His statement: **So let the one who is entrusted fulfill his trust**, in what has passed, so there is no need to repeat it.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: This is a prohibition from God, the writer of the book between the people of rights and the witness, that he should not harm his people, so this one writes what the dictator did not dictate, and this one testifies to what the witness did not testify to.

Who said that?

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, regarding his statement: **And neither the scribe nor the witness shall be harmed**, "And neither the scribe nor the witness shall be harmed" by writing what was not dictated to him, **nor the witness** by testifying to what was not testified to.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Yunus, he said: Al-Hasan used to say: **And no scribe shall be harmed**, so that he does not add or distort anything, **nor a witness**, he said: He does not conceal testimony, and he does not testify except to the truth.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: A witness should fear God in his testimony, neither subtracting from it any truth nor adding any falsehood to it. A writer should fear God in his book, neither leaving out any truth nor adding any falsehood to it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada: **And neither the scribe nor the witness shall be harmed**, he said: **And neither the scribe nor the witness shall be harmed**, so he writes what he does not dictate, **nor the witness**, so he testifies to what he did not testify to.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Qatada, something similar.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And let no scribe or witness be harmed**, he said: **And let no scribe be harmed** by writing other than what was dictated to him.

He said: And the scribes at that time will be few, and they will not know what to write, so he will be harmed by writing other than what was dictated to him, and their right will be nullified. He said: And the witness will be harmed by changing his testimony, and their right will be nullified.

Abu Ja'far said: The root of the word, according to the interpretation of those we mentioned, is: **Neither a writer nor a witness shall be harmed**. Then the ra' was assimilated into the ra', because they are of the same type, and it was moved to the fatha, and its place is the jazm, because the fatha is the lightest of the movements.

Others who interpreted this word in this way said: The meaning of this is: **Neither a scribe nor a witness shall be harmed** by refraining from someone who calls them to perform what they have of knowledge or testimony.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, on the authority of Ata', regarding his statement: **And neither the scribe nor the witness shall be harmed**, he said: That they should perform what came before them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I said to Ata': **Neither a scribe nor a witness shall be harmed**. He said: They shall not be harmed, if they convey what they have of knowledge.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Yazid ibn Abi Ziyad, on the authority of Muqsim, on the authority of Ibn Abbas, he said: **And neither the scribe nor the witness shall be harmed**, he said: That he calls them and they say: We have a need.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Ibn Jurayj, on the authority of Ata' and Mujahid: **And neither the scribe nor the witness shall be harmed**, they said: It is obligatory for the scribe to write, **nor the witness**, they said: If he has testified, accept it.

Others said: Rather, the meaning of this is: The one who writes and the one who witnesses shall not be harmed, the writer and the witness. The interpretation of the word according to their doctrine is: and he shall not be harmed, in the sense that the doer of the act is not named.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of Ibn Uaynah, on the authority of Amr, on the authority of Ikrimah, he said: Umar used to recite: **Neither a scribe nor a witness shall be harmed**.

It was narrated on the authority of Al-Husayn, who said:

I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak, who said: Ibn Mas'ud used to recite: **And do not cause harm.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: Abdullah bin Kathir told me, on the authority of Mujahid, that he used to recite: **Neither scribe nor witness shall be harmed**, and that he used to say in its interpretation: The one who has the right goes out and calls his scribe and his witness to testify, and perhaps he is busy or in need, so that he may sin if he leaves that at that time because of his busyness and need. Mujahid said: He does not get up from his busyness and need, so that he finds himself in trouble or is embarrassed.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: **And neither a scribe nor a witness shall be harmed**. Harm is when a man says to another man, although he has no need of him, **God has commanded you not to refuse when you are called!** and he harms him by doing so, while he is satisfied with something else. So God, the Almighty, forbade him from doing that and said: **But if you do, then it is a transgression on your part.**

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: **And neither the scribe nor the witness shall be harmed**, meaning: The scribe or the witness will have a need that he cannot avoid, so he will say: Let him go.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Ikrimah, regarding his statement: **And let no scribe or witness be harmed**, he said: He may be ill or busy, he says: So he will not be harmed.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nuja'ih, on the authority of Mujahid that he used to say: **Neither a writer nor a witness should be harmed**. He said: A man should not come and say: Go write for me and bear witness for me! He says: I have a need, so find someone else! He says: Fear God, for you have been commanded to write for me! This is harm, and he says: Leave him and find someone else. The witness is in that position.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **And let neither scribe nor witness be harmed**, he said: A man calls the scribe or the witness, and the scribe or the witness says: We have a need! So the one who calls them says: God, the Almighty, has commanded you to respond in writing and testimony! God, the Almighty, says: Let them not be harmed.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh, who said: Ubaid bin Sulaiman narrated to us, who said: I heard Ad-Dahhak, regarding His statement: **And let not the scribe or the witness be harmed**, it is a man who calls the scribe or the witness while they are in need of something important, and they say: We have something important,

so look for someone else! He says: By God, He has commanded you to respond! So He commanded him to look for someone else and not to harm them, meaning: He should not distract them from their important need while he finds someone else.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And neither a scribe nor a witness shall be harmed**, meaning: It is not appropriate for you to intercept a man who has a need and harm him by saying to him: Write for me! So you do not leave him until he writes for you and miss his need, nor to one of your witnesses while he is busy and you say: Go and bear witness for me! Preventing him from his need while you find someone else.

Narrated on the authority of Ammar, he said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi', regarding his saying: **And let not a scribe or a witness be harmed**, he said: When this verse was revealed: **And let not a scribe refuse to write as God has taught him**, one of them would come to the scribe and say: Write for me! He would say: I am busy, or: I have a need, so go to someone else! He would cling to him and say: You were commanded to write for me! But he would not leave him and would harm him with that while he could find someone else. And a man would come and say: Go with me and bear witness for me! He would say: Go to someone else, for I am busy, or: I have a need! He would cling to him and say: You were commanded to follow me! But he would harm him with that while he could find someone else. So God, the Almighty, revealed: **And let not a scribe or a witness be harmed**.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father: **And neither a scribe nor a witness shall be harmed**. He says: I have a need, so leave me alone! He says: Write for me. **And neither a witness**, likewise.

Abu Ja'far said: The most correct of the statements on this matter is the statement of the one who said: The meaning of this is: **Neither the scribe nor the witness shall be harmed**, meaning: Nor shall the one who asks this one to write or the one who asks this one to testify harm them, by refusing to let this one write for him unless he is busy with his own affairs, and refusing to let this one do anything but answer him to testify while he is not free, according to what the proponents of that statement said from the statement we mentioned before.

We said that this statement is more correct than any other, because the address from God the Almighty in this verse from its beginning to its end is in the form of: do, or do not do, it is only addressed to those who have rights and those who have a written contract between them, and those who are testified for or against for what they have incurred among themselves of debts. As for what was of command or prohibition in it for others, it is only in the form of a command and prohibition for the absent one who is not addressed, like His saying: **And let a scribe write between you**, and His saying: **And let not the witnesses refuse when they are called**, and the like. So the face - since those commanded in it are addressed by His saying: **But if**

Surat Al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

you do it, it is a transgression on your part - is that the command is returned to the one who is being written and the one who is being testified to, which is more likely to be returned to the writer and the witness. However, if the writer and the witness were the ones who were forbidden from causing harm, it would have been said: And if they do it, it is a transgression on their part. Because they are two, and they are not addressed by His saying: **nor shall he be harmed**, rather the prohibition by His saying: **nor shall he be harmed**, is a prohibition for the absent one who is not addressed. So directing the speech to what is similar to what is in the context of the verse is more appropriate than directing it to what is different from it.

Abu Ja'far said: By that, may His praise be glorified, He means: And if you harm the scribe or the witness, and what you are forbidden from doing, **then it is a transgression on your part**, meaning: a sin and disobedience on your part.

The interpreters differed in their interpretation of this.

Some of them said something similar to what we said.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And if you do, then it is a sin on your part**, meaning: If you do other than what I command you to do, then it is a sin on your part.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **And if you do, then it is a transgression on your part**, and transgression is disobedience.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **And if you do so, then it is a transgression on your part**. Transgression is disobedience.

Others said: The meaning of this is: If a writer is harmed and writes something other than what the one who dictated it dictated, and a witness is harmed and changes his testimony, **then that is a transgression on your part**, meaning: then it is a lie.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And if you do, then it is a transgression on your part**, transgression is lying. He said: This is a transgression, because the writer lied and changed his book and lied, and the witness lied and changed his testimony. So God informed them that he lied.

Abu Ja'far said: We have previously demonstrated that what is meant by his saying: **Neither the scribe nor the witness shall be harmed**, is that the one who writes and the one who witnesses shall not be harmed, to the extent that is sufficient.

His saying: **And if you do so**, is only to inform those who harm them of His ruling on them, and that whoever harms them has disobeyed his Lord and sinned against Him, and committed what is not permissible for him, and has gone beyond the obedience of his Lord in that.

Abu Ja'far said: What He, the Most High, means by His saying, **And fear God**, is fear God, O you who are in debt in the Book and witnesses, lest you harm them, and in other than that of God's limits lest you neglect them. What He means by His saying, **And God teaches you**, is He explains to you what is obligatory for you and upon you, so act upon it. **And God is Knowing of all things**, meaning: of all things] of your deeds and other things, He counts them against you, to reward you for them.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And God teaches you**, he said: This is a teaching that He taught you, so take it.

Tafsir al-Qurtubi

It contains twenty-four issues:

First: When God Almighty mentioned the encouragement to have witnesses and write for the benefit of preserving money and bodies, He followed that by mentioning the state of excuses that prevent writing, and made a pledge for it, and specified among the states of excuses travel, which is the most common excuse, especially at that time due to the frequency of invasions, and every excuse is included in that meaning. There may be a time when it is difficult for a writer to be present in the city, such as when people are busy and at night, and also the fear of ruining the debtor's conscience is an excuse that necessitates requesting a pledge.

The Prophet, may God bless him and grant him peace, mortgaged his armor to a Jew who asked him for a loan of barley. He said: Muhammad only wants to steal with my money. The Prophet, may God bless him and grant him peace, said: He lied. I am trustworthy on earth and trustworthy in heaven. If he had entrusted me, I would have paid it back. Go to him with my armor. He died and his armor was mortgaged, may God bless him and grant him peace, as will be explained above.

Second: The majority of scholars said: The mortgage while traveling is according to the text of the revelation, and while at home it is proven by the Sunnah of the Messenger, may God bless him and grant him peace, and this is correct. We have explained its permissibility while at home from the verse in meaning, since

excuses may arise in the case of prohibition, and no one has narrated a prohibition while at home except Mujahid, Ad-Dahhak, and Dawud, who held fast to the verse. There is no proof in it, because even though this statement was made as a condition, what is meant by it is most cases. The fact that the mortgage in the verse is during travel is not something that is prohibited otherwise. In the two Sahihs and others on the authority of Aisha:

"The Prophet, may God bless him and grant him peace, bought food from a Jew on credit and mortgaged his iron armor." Al-Nasa'i narrated it on the authority of Ibn Abbas, who said:

The Messenger of God, may God bless him and grant him peace, died and his armor was mortgaged to a Jew for thirty sa' of barley for his family.

Third: The Almighty's saying: **And you find not a scribe.** The majority read *scribe* meaning a man who writes. Ibn Abbas, Abi, Mujahid, Ad-Dahhak, Ikrimah, and Abu Al-Aaliyah read **and you do not find a book.** Abu Bakr Al-Anbari said: Mujahid explained it and said: Its meaning is if you do not find ink, meaning in books. It was narrated from Ibn Abbas *book*. An-Nahhas said: This reading is anomalous and the majority are against it, and rarely does something deviate from the reading of the majority without it being criticized. The speech was organized on the subject of a scribe, as God Almighty said before this: **And let a scribe write between you in justice.** And a book requires a group. Ibn Atiyah said: A book is good because every case has a scribe, so it was said to the group: And you do not find a book. Al-Mahdawi narrated from Abi Al-Aaliyah that he read *kutubu books*, and this is the plural of *kitab* in terms of the different types of cases. As for the reading of Abi and Ibn Abbas *kitab*, An-Nahhas and Makki said: It is the plural of *katib* like *qa'im* and *qiyam*. Makki: The meaning is even if the inkwell, pen, and paper are not available. The denial of the existence of the writer is due to the absence of any instrument that was agreed upon, and the denial of the book also requires the denial of the book, so both readings are good except with regard to the writing of the Qur'an.

Fourth: The Almighty's saying: **A bet taken.** Abu Amr and Ibn Kathir read *farhan* with a damma on the ra' and the ha', and it was narrated from them to soften the ha'. At-Tabari said: Some people interpreted that *rahana* with a damma on the ra' and the ha' is the plural of *rahn*, so it is the plural of *jma'*, and Az-Zajjaj narrated it from Al-Farra'. Al-Mahdawi said: *Faran* is the subject and the predicate is omitted, and the meaning is **farhan maqbudhah**, which is sufficient from that. An-Nahhas said: **Aasim ibn Abi Al-Najud read "farhan with a sukoon on the ha",** and it is narrated from the people of Mecca. The root of this is *rahan*, just as it is said: *baghul* and *mules*, "ram" and *rams*, and *rahan* is the plural of *rahn*, like *katab* and *kutub*. It was said: It is the plural of *rahn*, like *saqf* and *saqf*, "halaq" and *halaq*, "fursh" and *fursh*, and *nashr* and *nashr*, and the like. And *rahan* with a sukoon on the ha' is the plural of *rahn*, like *sahab* and *saqf*, "halaq" and *farsh*, and *nashr* and *nashr*, and the like. The first is more appropriate, because the first is not an adjective and this is an adjective. Abu Ali al-Farsi said: I do not

know of the breaking of *rahn* into the smallest number, so if it had come, its measure would have been af'al like *kalb* and *aklab*, and it is as if they dispensed with the little instead of the many, just as they dispensed with the construction of the many instead of the little in their saying: three vastness, and they dispensed with the construction of the little instead of the many in *rasan* and *arsan*, so *rahn* is pluralized into two constructions, which are fa'l and fa'al. Al-Akhfash: Fa'l on fa'l is ugly and it is rare and irregular. He said: And *rahn* may be the plural of *bet*, as if he pluralizes *rahn* on *rahan*, then pluralizes *rahn* on *rahn*, like *farash* and *farash*.

Fifth: The meaning of mortgage: to detain the asset as a document of right in order to recover the right from its price or from the price of its benefits when it is impossible to take it from the creditor. This is how scholars have defined it. In the speech of the Arabs, it means permanence and continuity. Ibn Sidah said: And to mortgage it means to make it last, and from the word *rahn* meaning to continue, as in the saying of the poet:

Bread and meat are theirs, and their coffee is poured freshly

Al-Jawhari said: "To mortgage something means to make it last. And I mortgaged food and drink to them, meaning I made it permanent for them, and it is a mortgaged food." And the mortgaged is the fixed, and the mortgaged is the lean camel or the people. He said:

Or do you see my body as a waste, mortgaged with weakness, and the glory of men is not in fatness?

Ibn Atiyah said: It is said in the meaning of the pledge, which is the document of the pledge: I pledged a pledge, some of them narrated it. Abu Ali said: I pledged in exaggeration, and as for the loan and sale, I pledged. Abu Zaid said: I pledged in the commodity an mortgage: I exaggerated in it, and it is specifically in the high price. He said:

Eidiya in which I pawned dinars.

Describing a camel: Al-Eid is a clan of mare and mare camels described as noble. Al-Zajjaj said: It is said about a pledge: I pledged and I pledged, and Ibn Al-A'rabi and Al-Akhfash said the same. Abdullah bin Hammam Al-Saluli said:

When I feared their claws, I escaped and gave them Malik as a pledge.

Tha'lab said: All the narrators agreed on their mortgage, as it is permissible to mortgage it and I mortgaged it, except for Al-Asma'i, who narrated it and he mortgaged it, as a future verb connected to a past verb, and he likened it to their saying: I stood up and slapped his face, which is a good opinion, because the waw is the waw of state, so he made slap the state of the first verb in the sense of I stood up and slapped his face, meaning I left it staying with them, because it is not said: I mortgaged the thing, but rather it is said: I mortgaged it. And you say: I mortgaged my tongue for such-and-such, and it is not said: I mortgaged it. Ibn Al-Kaseet said: I mortgaged it in the sense of I lent it. The mortgagee is the one who takes the mortgage.

Surat Al-Baqarah 2:283

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

The thing is mortgaged and mortgaged, and the female is a hostage. I bet someone on such-and-such a bet. I mapped it. And I mortgaged my children with it as a mortgage: I threatened them with it in danger. And the hostage is the singular of hostages, all from Al-Jawhari. Ibn Atiyah: It is said without dispute in selling and lending: I mortgaged a mortgage, then the thing paid was named after this source. You say: I mortgaged a mortgage, just as you mortgaged a garment.

Sixth: Abu Ali said: Since the mortgage means proof and permanence, then the mortgage is void according to the jurists if it leaves the mortgagee's hand and goes to the pledgor in any way, because it differs from what it was made by the mortgagee's choice.

I said: This is what is accepted by us that when the mortgage is returned to the mortgager by the mortgagee's choice, the mortgage is void. Abu Hanifa said this, but he said: If it is returned by a loan or a deposit, it is not void. Al-Shafi'i said: Its return to the mortgager's hand absolutely does not void the ruling of possession that was mentioned above, and our evidence is **a mortgage that is in possession**. So if it is taken out of the possession of the recipient, this word does not apply to it linguistically, so it does not apply to it legally, and this is clear.

Seventh: If he pledged it verbally but did not actually take possession of it, this does not require a ruling, based on the Almighty's statement: **A pledge taken possession of**. Al-Shafi'i said: God did not make the ruling except with a pledge described as taking possession of it, so if the description is absent, the ruling must be absent, and this is very clear. The Malikis said: The pledge is binding by the contract and the pledger is forced to pay the pledge so that the pledgee may take possession of it, based on the Almighty's statement: **Fulfill contracts**, which is a contract, and His statement: **by the covenant**, which is a covenant. And the statement of the Prophet, peace be upon him:

Believers are bound by their conditions. This is a condition. For us, taking possession is a condition for its complete benefit. And for them, it is a condition for its obligation and validity.

Eighth: The Almighty's statement: *received* requires the mortgagee to be separated from the mortgage. People are unanimously agreed on the validity of the mortgagee's receipt, as well as the receipt of his agent. They differed about the receipt of a just person in whose hands the mortgage is placed. Malik, all his companions, and the majority of scholars said: The receipt of a just person is receipt. Ibn Abi Laila, Qatada, Al-Hakam, and Ata' said: It is not receipt, and it is not received unless it is with the mortgagee, and they saw that as an act of worship. The statement of the majority is more correct in terms of meaning, because if it is with the just person, it becomes received linguistically and literally, because the just person is a

representative of the owner of the right and is in the position of an agent, and this is clear.

Ninth: If the pledge is placed in the hands of a just person and is lost, neither the pledgee nor the thing in his possession is liable, because the pledgee did not have anything in his possession to guarantee. The thing in his possession is a trustee, and the trustee is not liable.

Eleventh: Our scholars permit pledging what is owed, because it is received, contrary to those who forbade it. An example of this is two men who dealt with one another in a debt, so they pledged the debt that was owed to him. Ibn Khuwaiz Mandad said: **Every commodity that is permissible to sell is permissible to pledge**. For this reason, we permit pledging what is owed, because its sale is permissible, and because it is money that a document can be made with, so it is permissible to pledge it, by analogy with an existing commodity. Those who forbade it said: "Because its receipt is not established, and receipt is a condition for the necessity of the pledge, because the right must be collected from it at the place of issue, and the collection is from its money, not from its substance, and that is not conceivable in the case of debt."

Twelfth: Al-Bukhari narrated on the authority of Abu Hurairah, who said that the Messenger of God, may God bless him and grant him peace, said:

The back is ridden at its own expense if it is mortgaged, and the milk of the udder is drunk at its own expense if it is mortgaged, and the expense is upon the one who rides and drinks. Narrated by Abu Dawud, who said instead of *drinks* in both places: *milks*. Al-Khattabi said: This is ambiguous speech, and the wording itself does not clarify who rides and milks, is it the mortgager, the mortgagee, or the just person in whose hand the mortgage is placed?

I said: This has been explained and clarified in two hadiths, and because of them the scholars differed on this. Al-Daraqutni narrated from the hadith of Abu Hurairah that the Prophet, may God bless him and grant him peace, said:

If the animal is mortgaged, then the mortgagee is responsible for its feed and the milk it drinks, and the one who drinks it is responsible for its expenses.

Narrated by Ahmad ibn Ali ibn al-Ala', who narrated to us, Ziyad ibn Ayoub, who narrated to us, Hisham, who narrated to us, Zakariya, from al-Sha'bi, from Abu Hurayrah. This is the opinion of Ahmad and Ishaq: that the mortgagee benefits from the mortgage by milking and riding it in proportion to the expenses. Abu Thawr said: If the mortgager spends on it, the mortgagee does not benefit from it. But if the mortgager does not spend on it and leaves it in the hands of the mortgagee, who spends on it, then he has the right to ride it and employ the slave. This was stated by al-Awza'i and al-Layth. The second hadith was also narrated by al-Daraqutni, and there is an issue in its chain of

transmission, which will be explained later - from the hadith of Ismail ibn Ayyash, from Ibn Abi Dhi'b, from al-Zuhri, from al-Maqburi, from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

The pledge shall not be forfeited, and its owner shall have the benefit and shall bear the loss. This is the opinion of al-Shafi'i, al-Sha'bi, and Ibn Sirin, and it is the opinion of Malik and his companions. Al-Shafi'i said: The benefit of the pledge is for the pledgor, and its expenses are his, and the mortgagee shall not benefit from anything from the pledge except for the preservation of the document. Al-Khattabi said: This is the first and most correct opinion, based on the statement of the Prophet (peace be upon him): **The pledge shall not be forfeited from its owner who pledged it to him, and he shall bear the loss.** Al-Khattabi said: His statement: **from its owner** means for its owner. The Arabs use *min* in place of *lam*, as in their saying:

Is it true that Umm Awfa did not speak?

I said: It came explicitly to its owner, so there is no need for interpretation. At-Tahawi said: That was at a time when usury was permissible, and he did not forbid a loan that brought benefit, nor did he forbid taking one thing for another even if they were not equal. Then usury was forbidden after that. The nation agreed that the mortgaged female slave is not permitted to be slept with by the mortgager, so it is also not permitted for him to serve her. Ash-Sha'bi said: He does not benefit from the mortgage at all. This Ash-Sha'bi narrated the hadith and issued a fatwa to the contrary, and in his view that is not permissible except that it is abrogated. Ibn 'Abd al-Barr said: They agreed that the milk and back of the mortgaged are for the mortgager. It is possible that the mortgagee milked it with the permission of the mortgager or without his permission. If it was without his permission, then in the hadith of Ibn 'Umar from the Prophet (peace be upon him):

No one shall milk another's cattle except with his permission. This is what is rejected and what is decreed to be abrogated. If it is with his permission, then the agreed upon principles prohibiting the unknown, uncertainty, selling what you do not have, and selling what has not been created also reject this, because that was before the prohibition of usury was revealed. And God knows best.

Ibn Khuwaiz Mandad said: If the mortgagee stipulates the benefit of the mortgage, then there are two cases for that: If it is from a loan, it is not permissible, and if it is from a sale or lease, it is permissible, because he becomes a seller of the commodity at the mentioned price and the benefits of the mortgage are for a known period, so it is as if it is a sale and lease. As for the loan, because it becomes a loan that brings benefit, and because the subject of the loan is to be an act of worship, so if benefit enters it, it becomes an increase in the type and that is usury.

Thirteenth: It is not permissible to close a mortgage, which is for the mortgagee to stipulate that he has his right if he does not bring it to him at its due date. This was an act of the Jahiliyyah, so the Prophet, may God bless him and grant him peace, nullified it by saying: **A**

mortgage is not closed. This is how we qualified it by raising the qaf as a predicate, meaning the mortgage is not closed. You say: I closed the door, so it is closed. And closing the mortgage is in the hand of its mortgagee if he does not redeem it. The poet said:

Our neighbor, whoever gathers will disperse, and whoever is subject to accidents will close.

Zuhair said:

I left you with a pledge that could not be released on the day of farewell, and the pledge became closed.

Fourteenth: Al-Darqutni narrated from the hadith of Sufyan bin Uyaynah, on the authority of Ziyad bin Saad, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said:

The pledge shall not be closed, and he shall bear the loss. Ziyad ibn Sa'd is one of the trustworthy hadith masters, and this is a good chain of transmission. Malik narrated it on the authority of Ibn Shihab on the authority of Sa'id ibn al-Musayyab, with a mursals chain of transmission, that the Messenger of God, may God bless him and grant him peace, said: **The pledge shall not be closed.** Abu 'Umar said: "This is how it was narrated by everyone who narrated al-Muwatta' on the authority of Malik, as far as I know, except for Ma'n ibn 'Isa, who connected it, and Ma'n is trustworthy, except that I fear that the mistake in it is from 'Ali ibn 'Abd al-Hamid al-Ghadha'iri on the authority of Mujahid ibn Musa on the authority of Ma'n ibn 'Isa. Abu 'Abdullah 'Amrus added to it on the authority of al-Abhari in his chain of transmission: "He shall bear the loss, and he shall bear the loss." The narrators differed in their attribution of this wording to the Prophet, may God bless him and grant him peace. Ibn Abi Dhi'b, Mu'ammam, and others attributed it to the Prophet. Narrated by Ibn Wahb who said: Yunus said: Ibn Shihab said: Saeed bin Al-Musayyab used to say: The pledge belongs to the one who pledged it, he has the right to its gain and he is responsible for its loss. Ibn Shihab said that this was said by Saeed and not from the Prophet, peace and blessings of God be upon him. However, Muammam mentioned it from Ibn Shihab with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him. Muammam is the most reliable of people regarding Ibn Shihab. Yahya bin Abi Anisa followed him in narrating it with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, and Yahya is not strong. The origin of this hadith according to the scholars of transmission is mursals, even though it has been transmitted through many sources, which they attribute to weakness. However, it is a hadith that none of them attribute to the Prophet, even though they differed in its interpretation and meaning. Ad-Darqutni also narrated it on the authority of Ismail bin Ayyash, on the authority of Ibn Abi Dhi'b, on the authority of Az-Zuhri, on the authority of Saeed, on the authority of Abu Hurayrah with a chain of transmission traceable to the Prophet. Abu Umar said: Ismail did not hear it from Ibn Abi Dhi'b, but he heard it from 'Ibad bin Kathir, on the authority of Ibn Abi Dhi'b, and 'Ibad is weak in their view and cannot be relied upon. Ismail is also not acceptable to them if he narrates from people other

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And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

than his country. If he narrates from people from the Levant, his narration is sound, but if he narrates from people from Medina and others, his narration contains many errors and confusion.

Fifteenth: The growth of the pledge is included with it if it is not distinct, such as fat, or if it is offspring, such as birth and offspring, and similar to it is the offspring of the palm tree, and other than that of yield, fruit, milk and wool, it is not included in it unless it is stipulated. The difference between them is that children follow the mothers in zakat, but the wool, milk and fruit of trees are not like that, because they are not followed by the mothers in zakat, nor are they in their forms or meaning, nor do they stand with them, so they have their own ruling, not the ruling of the origin, unlike the child and offspring. And God knows best about the correctness of that.

Sixteenth: A mortgage is permissible for someone whose debt has covered his property, as long as he has not gone bankrupt. The mortgagee has more right to the mortgage than the creditors. This was stated by Malik and a group of people. A different opinion was reported from Malik - and this was stated by Abdul Aziz bin Abi Salamah - that the creditors are included with him in this, but it is nothing, because if someone is not placed under guardianship, his actions are valid in all his circumstances, from buying and selling, and the creditors treat him as if he sells, buys, and pays. Malik's opinion did not differ in this regard, and so is the mortgage. And God knows best.

Seventeenth: The Almighty's saying: **If some of you trust others** **Al-Anfal 17:1**. A condition that links the will of the one who owes the debt to pay and refrain from delaying payment. Meaning, if the one who owes the debt is trustworthy and reliable with the owner of the debt, then let him pay him what he was entrusted with. His saying **then let him pay** from the word *pay* has a hamza, and it is the answer to the condition. It is permissible to lighten the hamza, so the hamza is changed to a waw, but it is not changed to an alif, and there is no in-between, because the alif is only preceded by an open letter. It is a matter that means obligation, based on the consensus on the obligation of paying debts, and the confirmation of the judge's ruling on it and his compulsion of the creditors upon it, and based on the authentic hadiths on the prohibition of the money of others.

Eighteenth: The Almighty's saying: **His trust**. Trust is a source by which the thing that is in the conscience is named, and He added it to the one who owes the debt in terms of its relation to it, as the Almighty said: **And do not give your wealth to the foolish**.

Nineteenth: The Almighty said: **And let him fear God, his Lord**, meaning in not concealing any of the truth. His saying: **And do not conceal testimony** is an explanation of His saying: **And do not harm** with a kasra on the 'ayn. The witness was forbidden from being harmed by concealing testimony, and it is a

prohibition of obligation with several indications including the threat. The place of the prohibition is where the witness fears the loss of a right. Ibn Abbas said: The witness must testify wherever he is called to testify, and inform wherever he is asked to inform. He said: Do not say, I **informed it to the emir**, but rather, I **informed him of it so that he may return and be reassured**. Abu Abd al-Rahman read **and do not conceal** with a ya', making it a prohibition for the absent.

Al-Muwaffiyah twentieth: If there are witnesses to the right, they must perform it sufficiently. If two perform it and the judge suffices with them, the obligation is dropped from the rest. If he does not suffice with them, it is necessary to go to him until proof is established. This is known by the supplication of its owner. If he says to him: I revive my right by performing what you have for me of testimony, then that is obligatory upon him.

Twenty-first: The Almighty said: **And whoever conceals it, then indeed his heart is sinful**. He mentioned the heart specifically since concealment is one of its actions, and since it is the morsel of flesh whose soundness makes the whole body sound, as the Prophet (peace be upon him) said. So He expressed the sentence with *some*, and it was mentioned earlier in the Surah. Al-Kiya said: When he resolved not to perform it and left performing it with his tongue, the sin returned to both aspects. So his saying: **his heart is sinful** is a metaphor, and it is more emphatic than the truth in indicating the threat, and it is from the wonderful expression and subtle articulation of meanings. It is said: the heart is sinful because of its transformation, and God Almighty, if He transforms a heart, He makes it a hypocrite and seals it, we seek refuge in God from Him, and it was mentioned earlier in the Surah. And his heart is raised with *sin*, and *sin* is the predicate of *if*, and if you wish, you can raise *sinful* as the subject, and his heart is the subject that fills the place of the predicate, and the sentence is the predicate of *if*. And if you wish, you can raise *sinful* as the predicate of the beginning, intending to delay it. If you wish, it could be a substitute for *sin* or a substitute for *part* for *whole*. If you wish, it could be a substitute for the implied pronoun in *sin*. Three issues were presented here, completing twenty-four.

First: Know that what God the Almighty has commanded of witnessing and writing is to take into account the reconciliation of people and to eliminate disputes that lead to corruption of people, lest Satan tempt him to deny the truth and exceed what the Shariah has set, or to leave the amount due, and for this reason the Shariah has forbidden unknown transactions, the habit of which leads to differences and corruption of people and the occurrence of resentment and disparity. Among these is what God has forbidden of gambling, and drinking alcohol, as God the Almighty says: **Satan only wants to cause between you animosity and hatred through intoxicants**

and gambling 3:10. Whoever follows the discipline of God in His commands and prohibitions will attain the reconciliation of this world and the hereafter. God the Almighty says: **And if they had done what they were instructed to do, it would have been better for them 3:10.**

Second: Al-Bukhari narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

"Whoever takes people's money intending to repay it, God will repay it on his behalf. Whoever takes it intending to waste it, God will waste him." Al-Nasa'i narrated on the authority of Maymunah, the wife of the Prophet, may God bless him and grant him peace:

She borrowed money, and it was said: O Mother of the Believers, you borrow money and you do not have the means to pay it back? She said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever takes on a debt and intends to pay it back, God will help him with it.** At-Tahawi, Abu Ja'far al-Tabari, and Al-Harith ibn Abi Usamah narrated in his Musnad on the authority of 'Uqbah ibn 'Amir that the Messenger of God, may God bless him and grant him peace, said:

Do not frighten people after they are secure. They said: **O Messenger of God, what is that?** He said: *Religion.* Al-Bukhari narrated on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, in a supplication he mentioned:

O God, I seek refuge in You from worry, grief, helplessness, laziness, cowardice, miserliness, being in debt, and being overpowered by men. Scholars said: Being in debt is when the lender cannot find where to pay him. It is taken from the Arab saying: A heavy load, meaning a heavy animal, and a heavy animal is one that cannot bear the load, said Hishaab al-Ayn. And the Prophet, may God bless him and grant him peace, said:

Religion is the disgrace of religion. It was narrated that he said:

Debt is a concern at night and a humiliation during the day. Our scholars said: It is shameful and humiliating because it preoccupies the heart and mind, and the necessary concern in paying it, and humiliating oneself before the debtor when meeting him, and bearing his favor by delaying it until its time. And perhaps he promises to pay it himself and then fails to do so, or the debtor speaks about it and lies about it, or he swears to him and he breaks his oath, and so on. For this reason:

"He, peace be upon him, used to seek refuge from sin and debt. So say to him: O Messenger of God, how often do you seek refuge from debt? Qaffal said: If a man is in debt, he speaks and lies and makes a promise and breaks it." Also, he may have died without paying off the debt, so it becomes a mortgage, as he, peace be upon him, said:

The soul of the believer is mortgaged in his grave to his debt until it is paid off. All of these reasons are shameful to the religion, they take away its beauty and diminish its perfection. And God knows best.

Third: When God the Almighty commanded writings, witnesses, and taking bets, this was a clear text on observing the preservation and growth of wealth, and a response to the ignorant Sufis and their rabble who do not see this, so they give away all their wealth and do not leave enough for themselves and their children. Then, if he is in need and his children become poor, he either accepts the favors of his brothers or their charity, or takes from the masters of the world and their oppression. This action is reprehensible and forbidden. Abu al-Faraj al-Jawzi said: I am not surprised by the ascetics who did this despite their lack of knowledge. Rather, I am surprised by people who have knowledge and reason, how they urged this and ordered it despite it being contrary to the Shari'ah and reason. Al-Muhasibi mentioned many words about this, and Abu Hamid al-Tusi strengthened and supported it. In my opinion, al-Harith is more excused than Abu Hamid, because Abu Hamid was more knowledgeable, but his entry into Sufism required him to support what he entered into. Al-Muhasibi said in a long statement of his: It has reached me that:

When Abdur-Rahman ibn Awf died, some of the companions of the Messenger of God (peace be upon him) said, **We only fear for Abdur-Rahman because of what he left behind.** Ka'b said, **Glory be to God! What do you fear for Abdur-Rahman? He earned well, spent well, and left behind well.** When Abu Dharr heard of that, he went out angrily, seeking Ka'b. He passed by a camel's jawbone and took it by the hand, then set off looking for Ka'b. It was said to Ka'b, **Abu Dharr is looking for you.** So he ran away until he entered upon Uthman seeking help and told him the report. Abu Dharr began to trace the trail of Ka'b until he reached Uthman's house. When he entered, Ka'b stood up and sat behind Uthman, running away from Abu Dharr. Abu Dharr said to him, "O son of the Jewess, do you claim that what Abdur-Rahman left behind is okay? The Messenger of God (peace be upon him) came out one day and said, 'The majority will be the minority on the Day of Resurrection, except for those who say thus and thus.'" Al-Muhasibi said: This is Abd al-Rahman, with his virtue, who will be stopped in a courtyard on the Day of Resurrection because of what he earned lawfully, for his chastity and good deeds, and he will be prevented from striving to Paradise with the poor, and he will crawl in their footsteps, and so on from his words. Abu Hamid mentioned it, strengthened it, and strengthened it:

In the hadith of Tha'laba, that he was given money but refused to pay zakat. Abu Hamid said: Whoever observes the conditions of the prophets and saints and their sayings will not doubt that losing money is better than having it, even if it is spent on good deeds, because the least that is in it is to be preoccupied with improving it rather than remembering God. So the seeker should give up his money until he has nothing left except what is necessary for him, and whatever dirham remains for him to turn to in his heart is hidden from God the Most High. Al-Jawzi said: All of this is contrary to the Shari'ah and reason, and a misunderstanding of what is meant by money, and God has honored it and magnified its value and commanded that it be preserved, since He made it a means of support for mankind, and whatever He made a means of support for the noble man is noble, so God

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the Most High said: **And do not give the foolish your property which God has made a means of support for you.** And God the Almighty forbade giving money to someone who is not wise, saying: **But if you perceive in them sound judgment, then release their property to them.**

The Prophet, may God bless him and grant him peace, forbade wasting money. He said to Sa'd:

It is better for you to leave your heirs rich than to leave them poor, begging from people." He said:

The wealth of Kamal Abu Bakr did not benefit me. He said to Amr ibn al-Aas:

Yes, good money for the good man. He prayed for Anas, and his last prayer was:

O God, increase his wealth and children and be good to him in them. Kaab said:

"O Messenger of God, one of my repentances is to give away my wealth as charity to God and His Messenger. He said: Keep some of your wealth for yourself, for it is better for you." Al-Jawzi said: These hadiths are included in the Sahih, and they are contrary to what the Sufis believe, that accumulating wealth is a veil and a punishment, and that withholding it contradicts trust in God. It is not denied that its temptation is feared, and that many people avoid it for fear of that, and that collecting it from its source is difficult, and that the heart's safety from being tempted by it is reduced, and the heart being occupied with remembrance of the Hereafter while being present is rare, so this is why its temptation is feared. As for earning money, whoever limits himself to earning enough money lawfully, then that is a must. As for whoever intends to collect it and increase it lawfully, then he should consider his intention. If he intends to boast and show off, then that is a bad intention. But if he intends to protect himself and his family, and saves for the events of his time and theirs, and intends to provide for his brothers and enrich the poor and do good deeds, then he will be rewarded for his intention. Collecting it with this intention is better than many acts of obedience. The intentions of many of the Companions in collecting money were sound due to the goodness of their intentions in collecting it, so they were keen on it and asked for an increase in it.

"When the Prophet (peace and blessings of God be upon him) cut off Al-Zubayr, he brought his horse and galloped the horse until he stood up, then he threw his whip and said: Give him wherever his whip reaches." Sa'd ibn 'Ubadah used to say in his supplication: O God, be generous to me. And my brother Yusuf said: **And we will increase by a camel's load.** And Shu'ayb said to Moses: **But if you complete ten, it will be from You.** And when Ayyub recovered, a man scattered golden locusts on him, so he began to gather them in his garment and ask for more of them. So it was said to him: Have you not had your fill? So he said: O Lord,

is a poor man satisfied with Your bounty? This is something that is deeply rooted in human nature. As for the words of Al-Muhasibi, they are mistakes that indicate ignorance of knowledge. And what he mentioned of the hadith of Ka'b and Ubayy is impossible, a fabrication of the ignorant, and its invalidity was hidden from him because of its connection to the people. Some of this has been narrated, although its chain of transmission is not proven, because in its chain of transmission is Ibn Lahi'ah, who is criticized. Yahya said: His hadith cannot be relied upon. The correct history is that Abu Dharr died in the year twenty-five, and Abd al-Rahman ibn A'w'f died in the year thirty-two, so he lived seven years after Abu Dharr. Then the wording of what they mentioned of their hadith indicates that their hadith is fabricated. Then how can the companions say: We fear for Abd al-Rahman, or is there no consensus on the permissibility of collecting money from lawful sources, so what is the point of fear when it is permissible? Or does the law permit something and then punish it? This is a deficiency and it is jurisprudence. Then does Abu Dharr deny Abd al-Rahman, and Abd al-Rahman is better than Abu Dharr in a way that is not comparable? Then his attachment to Abd al-Rahman alone is evidence that he did not investigate the conduct of the companions, for Talhah left behind three hundred spices, each spice has three qintars. And a spice is a load. And the wealth of al-Zubayr was fifty thousand and two hundred thousand. And Ibn Mas'ud left behind ninety thousand. Most of the companions earned money and left it behind, and none of them denied it to anyone. As for his saying:

Abdul Rahman will crawl on the Day of Resurrection.

This is evidence that he did not know the hadith. I seek refuge in God that Abdul Rahman will crawl on the Day of Resurrection. Do you think that someone who preceded and is one of the ten who were promised Paradise and one of the people of Badr and Shura will crawl? Then the hadith is narrated by Ammarah bin Zadhan, and Al-Bukhari said: Perhaps his hadith is confused. Ahmad said: He narrates strange hadiths from Anas, and Abu Hatim Al-Razi said: He cannot be relied upon, and Al-Daraqutni said: He is weak. His statement: **Leaving lawful money is better than accumulating it** is not like that, and whenever the intention is correct, accumulating it is better without any disagreement among the scholars. Saeed bin Al-Musayyab used to say: There is no good in someone who does not seek money, to pay off his debts and protect his honor, and if he dies, he leaves it as an inheritance for those after him. Ibn Al-Musayyab left behind four hundred dinars, and Sufyan Al-Thawri left behind two hundred, and he used to say: Money in this time is a weapon. The predecessors continued to praise money and collect it for calamities and to help the poor. However, some of them avoided it, preferring to be busy with worship and collecting worries, so they were satisfied with little. If this speaker said: **Reducing**

it is better, the matter would be brought closer, but he would crowd it with the level of sin.

I said: What indicates the preservation and care of money is the permissibility of fighting over and without it. The Prophet, may God bless him and grant him peace, said:

Whoever is killed defending his property is a martyr. This will be explained in Al-Ma'idah, God willing.

Tafsir Ibn Kathir

God the Almighty says: **And if you are on a journey** meaning traveling and you have contracted a loan for a specified period **and you cannot find a scribe** to write for you, Ibn Abbas said: Or they find him and they cannot find paper or inkwell or pen, then let there be a pledge in possession, meaning let there be a pledge in possession instead of writing, meaning in the hand of the rightful owner. His statement: **a pledge in possession** has been used as evidence that the pledge is not binding except by possession, as is the view of Al-Shafi'i and the majority. Others have used it as evidence that the pledge must be in possession in the hand of the mortgagee, and this is a narration from Imam Ahmad, and a group has adopted it. Others from the Salaf have used this verse as evidence that the pledge is not permissible except when traveling, as Mujahid and others said. It has been proven in the two Sahihs on the authority of Anas that the Messenger of God, may God bless him and grant him peace, died and his armor was mortgaged to a Jew for thirty wasqs of barley, which he mortgaged as food for his family, and in another narration: from the Jews of Medina. In the narration of Al-Shafi'i, according to Abu Al-Shahm Al-Yahudi, and the report of these issues is in the great book of rulings, and praise and thanks be to God, and with Him is help sought.

And his saying: **If some of you trust others, then let him who is trusted discharge his trust.** Ibn Abi Hatim narrated with a good chain of narration on the authority of Abu Saeed Al-Khudri that he said: This abrogated what came before it. Al-Sha'bi said: If some of you trust others, there is no problem if you do not write it down or bear witness. And his saying: **And let him fear God, his Lord,** means the one who is trusted, as came in the hadith narrated by Imam Ahmad and the people of Sunan on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Samurah, that the Messenger of God, may God bless him and grant him peace, said: **The hand is responsible for what it has taken until it discharges it.**

His statement: **And do not conceal testimony** means do not hide it or conceal it, and do not reveal it. Ibn Abbas and others said: False testimony is one of the greatest major sins, and so is concealing it. That is why He said: **And whoever conceals it, then his heart is sinful.** Al-Suddi said: He means his heart is wicked. This is like the statement of God the Most High: **And we do not conceal the testimony of God; indeed, if we did, we would be among the sinners.** And God the Most High said: "O you who have believed, be persistently standing firm in justice, witnesses for God,

even if it be against yourselves or parents and relatives. Whether he is rich or poor, God is more worthy of both of them. So follow not [your] inclination, lest you be just. And if you distort [your testimony] or turn aside, then indeed, God is ever, with what you do, Acquainted." And likewise He said here: "And do not conceal testimony. And whoever conceals it, then his heart is sinful. And God, with what you do, is Knowing."

Fath al-Qadir

His saying: 283- **And if you are on a journey** When the Almighty mentioned the legitimacy of writing and having witnesses to protect money and remove doubt, He followed that by mentioning the case of an excuse for not having a writer and He specified the case of travel, as it is among the cases of excuse, and every excuse that takes the place of travel is included in that, and He made the pledge taken in place of writing: that is, if you are traveling **and you cannot find a scribe** in your journey **then a pledge taken in** The people of knowledge said: The pledge in travel is established by the revelation, and in residence by the action of the Messenger of God, may God bless him and grant him peace, as it was established in the two Sahihs "that he, may God bless him and grant him peace, pledged his armor to a Jew". The majority read a writer, meaning a man who writes for you. Ibn Abbas, Ubayy, Mujahid, Ad-Dahhak, Ikrimah, and Abu Al-Aaliyah read a book. Ibn Al-Anbary said: Mujahid explained it and said: Its meaning is if you cannot find ink: meaning in travel. Abu Amr and Ibn Kathir read a pledge with a damma on the ra and the ha. It was narrated from them that the letter ha' is pronounced lightly in the plural of rahan. This was said by al-Farra', al-Zajaj, and Ibn Jarir al-Tabari. Asim ibn Abi al-Najud read farhan with a fatha on the ra' and a sukoon on the ha'. And the reading of the majority is rahan? Al-Zajaj said: It is said in the case of a mortgage I mortgaged or I mortgaged, and so said Ibn al-A'rabi and al-Akhfash. Abu Ali al-Farsi said: It is said arahant in transactions, and as for a loan or sale I mortgaged. Tha'lab said: All the narrators are in the words of the poet:

When I feared their claws, I escaped and gave them Malik as a pledge.

On their mortgage that it is permissible to mortgage it and I mortgaged it except for Al-Asma'i who narrated it and he mortgaged it as an appositive of a future verb to a past verb and he likened it to his saying: I stood up and slapped his face. Ibn Al-Sikkit said: I mortgaged in both of them means I loaned, and the mortgagee is the one who takes the mortgage, and the thing is mortgaged and mortgaged, and I bet someone on such and such a bet on his mind. The majority considered taking possession as stated in the Qur'an, and Malik believed that it is permissible to mortgage by offer and acceptance without taking possession. His saying: **If one of you trusts another, then let him who is trusted discharge his trust** meaning if the one who owes the right is trustworthy with the owner of the right because of his good opinion of him and his trustworthiness with him and he is satisfied with his trustworthiness without being held hostage, **then let him who is trusted discharge his trust** meaning the

And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do.

debt that he owes, and trustworthiness is a source by which the one who is in the conscience is named and he added it to those who owe the debt because it has a relation to him, and it was read *aytaman* by changing the hamza to a ya', and it was read by assimilating the ya' to the ta', which is a mistake, because the one that is changed from the hamza is not assimilated because it is in its ruling, **and let him fear God, his Lord** in not concealing anything of the truth. His saying: **And do not conceal testimony** is a prohibition for witnesses to conceal what they have been given of testimony, and it is in the ruling of an interpretation of His saying: **And let no scribe be harmed** meaning let him not be harmed by breaking the first ra' according to one of the two previous interpretations. His saying:

And whoever conceals it, his heart is sinful. The heart was specifically mentioned because concealment is one of its actions, and because it is the chief of the organs, and it is the morsel of flesh which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. The heart is raised as an agent or a subject and sinner is its predicate, according to what is established in the science of grammar. It is possible that his heart is a substitute for a sinner, a substitute for some of the whole, and it is also possible that it is a substitute for the pronoun in a sinner referring back to whom, and his heart was read in the accusative as in his saying: **Except for he who fools himself.**

Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement: **O you who have believed, when you contract a debt,** he said: It was revealed regarding a loan with a known measure for a known term. Ash-Shafi'i, Abd al-Razzaq, Abd ibn Humayd, Al-Bukhari and others narrated on his authority that he said: I bear witness that a guaranteed loan for a specified term is that God has set its term, and he recited this verse. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse. He said: Witnessing is commanded when contracting a debt so that there is no denial or forgetfulness involved in that. Whoever does not bear witness to that has disobeyed. **And let not the witnesses refuse,** meaning whoever is needed from the Muslims to bear witness to a testimony or has testimony, so it is not permissible for him to refuse if he is called upon. Then he said after this: **And let not a scribe or a witness be harmed.** Harm is when a man says to another man when he has no need of him: God has commanded you not to refuse when called upon, thus harming him while he is sufficient with someone else, so God forbade him from that. He said: **And if you do, then it is a transgression on your part** meaning a sin. He said: Among the major sins is concealing testimony, because God the Almighty says: **And whoever conceals it, then indeed his heart is sinful.** Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated regarding His statement: **And let not the scribe refuse** that it is obligatory for the scribe to write. Ibn Jarir narrated from al-Dahhak that he said: Writing was a duty, then it was

abrogated by: **And let not the scribe nor the witness be harmed.** Ibn Jarir and Ibn Abi Hatim narrated from Mujahid that he said: **But if the one upon whom the right is is a fool** that is the ignorant or weak that is the foolish. Ibn Jarir narrated from al-Dahhak and al-Suddi that he said: **A fool** that is the young boy. Ibn Jarir narrated from the path of Atiyah al-Awfi from Ibn Abbas that **then let his guardian dictate** that is the creditor. Abd ibn Humayd and Ibn Abi Hatim narrated from al-Hasan that he said: The guardian of the orphan. Ibn Jarir narrated from al-Dahhak that he said: The guardian of the foolish or the weak. Saeed bin Mansour, Abd bin Hameed, Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir and Al-Bayhaqi narrated on the authority of Mujahid regarding his statement: **Of your men,** he said: Of the free men. Ibn Jarir narrated on the authority of Ar-Rabi' regarding his statement: **Of those whom you accept as witnesses,** he said: Just. Ash-Shafi'i and Al-Bayhaqi narrated on the authority of Mujahid who said: Two just, free Muslims. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **That one of them should err,** he said: That one of the two women should forget the testimony, **and one of them should remind the other,** meaning that the one whose testimony was invalidated should remind her. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And let not the witnesses refuse,** he said: If they have testimony. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ar-Rabi' who said: A man would go around among a large group of people calling them to testify, but none of them would follow him, so God revealed: **And let not the witnesses refuse.** Abd bin Hameed and Ibn Jarir narrated something similar on the authority of Qatada. Ibn al-Mundhir narrated on the authority of Aisha regarding his statement: **More just with God,** she said: **More just.** Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement: **And neither scribe nor witness shall be harmed,** he said: A man comes to two men and invites them to write and testify, and they say: We are in need, so he says: You have been ordered to respond, so he has no right to harm them. Ibn Jarir narrated on the authority of Tawus: **And scribe shall not be harmed,** so he writes what he was not dictated to, **nor witness,** so he testifies to what he was not asked to testify to. Ibn Jarir narrated on the authority of al-Dahhak regarding his statement: **And if you are on a journey,** the verse, he said: Whoever is on a journey and makes a sale on credit but does not find a scribe, then he is permitted to use a pledge that has been received, but if he finds a scribe, he does not have the right to use it as a pledge. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Mujahid who said: A pledge can only be made while traveling. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr who said: A pledge can only be made when received. Al-Bukhari narrated in his history, Abu Dawud, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Majah, Abu Nu'aym and Al-Bayhaqi on the authority of Abu Sa'id al-Khudri

that he recited this verse: **O you who have believed, when you contract a debt... until he reached if some of you trust others...** He said: This abrogated what came before it. I say: May God be pleased with this noble companion, this is not a case of abrogation, as this is restricted to trust and what came before it is established and decisive and was not abrogated, and it is in the absence of trust. Ibn Jarir narrated on the authority of Al-Suddi regarding his statement: **sinful of heart** he said: wicked of heart. Ibn Jarir narrated with a sound chain of transmission on the authority of Sa'id bin Al-Musayyab that he heard that the most recent verse of the Qur'an to mention the Throne is the verse of debt. Abu Ubaid narrated in his Fadhal on the authority of Ibn Shihab who said: The last verses of the Qur'an to mention the Throne are the verses of usury and the verse of debt.

Tafsir al-Baghawi

283. **And if you are on a journey and cannot find a scribe, then a pledge taken in possession.** Ibn Kathir and Abu Amr read *farhan* with a damma on the ha' and the ra'. The rest read *farhan*, which is the plural of *rahn*, like *baghal* and *baghal*, and *mountain* and *mountains*. The plural of *rahn* is *rahan*, the plural of *plural*, as stated by Al-Farra' and Al-Kisa'i. Abu Ubaid and others said: It is also the plural of *rahn*, like *saqf* and *saqf*. Abu Amr said: We only read *farhan* to differentiate between them and **rahan al-kheel**. Ikrimah read *farhan* with a damma on the ra' and a sukoon on the ha'. The light and heavy pronunciation of *rahn* are two dialects, like *katab* and *kutub* and *rusul* and *rusul*. The meaning of the verse is: **And if you are on a journey and cannot find writing instruments, then take a pledge from those to whom you owe, as a guarantee for your money.** They agreed that the pledge is not complete except by taking possession. His saying **a pledge taken in possession** means take a pledge and take possession, even if he pledges and does not hand it over, the pledger is not forced to hand it over, but if he hands it over, it is binding on the pledger so that he is not permitted to take it back as long as some of the right remains. It is permissible in the city. Mortgage in the presence of a writer. Mujahid said: Mortgage is not permissible except during travel when there is no writer, according to the apparent meaning of the verse. According to others, the speech in the verse was based on the most common meaning, not on the condition.

The evidence for this is what was narrated that the Prophet, may God bless him and grant him peace, mortgaged his armor to Abu al-Shahm the Jew, and that was not while he was traveling nor when he did not have a scribe. **If some of you trust others.** In Abu's wording, **If he is entrusted**, meaning if the one who owes the right is trustworthy with the one who owes the right, then he did not mortgage anything from him because of his good opinion of him.

Let him who is entrusted discharge his trust meaning let him fulfill the trust **and let him fear God, his Lord** in fulfilling the right. Then He returned to addressing the witnesses and said: **And do not conceal testimony** if you are called upon to give it. He forbade concealing

testimony and threatened against it, saying: **And whoever conceals it, then his heart is sinful** meaning his heart is wicked. It was said: God has not threatened against anything as He has threatened against concealing testimony. He said: **Then his heart is sinful** meaning that the heart is distorted. We seek refuge in God from that. **And God is Knowing of what you do** of giving testimony and concealing it.

Tafsir al-Baidawi

283- **And if you are on a journey** meaning travelers. **And you cannot find a scribe, then a pledge is taken** then the one who is trusted is a pledge, or upon you is a pledge, or let a pledge be taken. This condition is not to require travel in the pledge as Mujahid and Ad-Dahhak, may God have mercy on them, thought, because he, peace be upon him, pawned his armor in Medina to a Jew for twenty sa' of barley that he took for his family, but rather to establish the trust for the pledge in place of the trust of writing in the journey which is likely to be insufficient. The majority are of the view that the possession in it is not owned. Ibn Kathir and Abu Amr read *farahan* like *saqf* and both of them are the plural of *rahan* meaning *mortgaged*. It was read with the *ha* silent for the sake of alleviation. **If some of you trust others** meaning some of the creditors some of the debtors and he is satisfied with his trustworthiness without the pledge. **Let him who is trusted discharge his trust** meaning his debt, he called it a trust because he trusted him by not mortgaging it. The word **whoever is trusted** was read by changing the hamza to a ya', and the word **whoever is trusted** was read by assimilating the ya' to the ta', which is a mistake because the word that is changed from the hamza is governed by its rule and is not assimilated. **And let him fear God, his Lord** in betrayal and denial of the truth, and there are exaggerations in it. **And do not conceal testimony** O witnesses, or debtors, and testimony is their testimony against themselves. **And whoever conceals it, then his heart is sinful** meaning his heart is sinful or his heart is sinful. The sentence is the predicate of *in* and the sin is attributed to the heart because concealment and its counterparts are: the eye is a fornicator and the ear is a fornicator. Or for exaggeration, because it is the chief of the organs and its actions are the greatest actions, and it is as if it was said: the sin took hold of his soul and took over the most honorable of its parts, and surpassed all his sins. The word **his heart** was read in the accusative case like the beauty of his face. **And God is Knowing of what you do** is a threat.

Surat Al-Baqarah 2:284

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

Surat al-Baqarah 2:284

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

Tafsir al-Jalalayn

(To God belongs whatever is in the heavens and whatever is on the earth. Whether you disclose) show **what is in your souls** of evil and the intention to do it **or conceal it** keep it secret **He will bring you to account** inform you **of it** on the Day of Resurrection **and forgive whom He wills** forgiveness for him **and punish whom He wills** his punishment and the two verbs in the jussive mood are in apposition to the answer to the condition and the nominative, meaning He is **and God is over all things competent** and from it is your accountability and your reward

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The readers in all the countries read it as **a writer**, meaning: And you did not find anyone to write for you the book of the debt that you borrowed for a specified period, **a pledge in possession**.

A group of the ancients read: **And you did not find a book**, meaning: And you did not have a way to write down the book of religion, either because the inkwell and the paper were not available, or because the writer was not available even if you found the inkwell and the paper.

The reading that is not permissible other than it according to us is the reading of the regions, **And you did not find a writer**, meaning: someone who writes. Because that is how it is in the Muslims' copies of the Qur'an.

[Abu Ja'far said: By that, may His praise be glorified, He means:] And if you, O debtors, are on a journey where you cannot find a writer to write for you, and you have no way to write down the book of the debt that you have borrowed for a specified term between you, which I have ordered you to write down and have witnesses to, then take as a pledge the debts that you have borrowed for the specified term, pledges that you collect from whomever you are borrowing from in this way, so that it will be a trust for you with your money.

Mention of those who said what we said about that:

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And if you are on a journey and cannot find a scribe, then a pledge taken in possession**. So whoever is on a journey and makes a sale on credit and does not find a scribe, then he is permitted to take a pledge taken in possession, but if he finds a scribe, he does not have the right to take a pledge.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And if you are on a journey and cannot find a scribe**, meaning: a scribe to write for you, **then a pledge is taken**.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, he said: Whatever was a sale on credit, God Almighty commanded that it be written down and witnessed, and that is in the present situation. If people were on a journey and they made a sale on credit and did not find [a writer], then it is a pledge that is taken possession of.

Mention of those who interpreted this based on the reading we mentioned:

Abu Kuraib told us, Hisham told us, Yazid bin Abi Ziyad told us, on the authority of Muqsim, on the authority of Ibn Abbas: If you do not find a book, he means by the book the writer, the paper, the inkwell, and the pen.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Jurayj told us, he said, my father told me, on the authority of Ibn Abbas, that he read: **If you do not find a writer**, he said: Perhaps a man finds a page but does not find a writer.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid: He used to recite it: If you do not find a book, and he would say: Perhaps the writer is found but the page or ink is not found, and something similar to this statement.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: And if you are on a journey and you cannot find a book, he says: ink - he reads it like this - he says: If you cannot find ink, then at that time the pledges are taken, then a pledge taken, he said: The pledge is only taken while travelling.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad bin Zaid told us, on the authority of Shu'ayb bin Al-Habhab, he said: Abu Al-Aaliyah used to recite it: If you do not find a book, Abu Al-Aaliyah said: The inkwell is found but the paper is not found.

Abu Jaafar said: There is a difference of opinion regarding the reading of his statement: **A pledge taken**.

The majority of the reciters of Hijaz and Iraq read it as: **Farhan Maqbudha**, meaning the collection of a pledge, just as rams are the collection of a ram, mules are the collection of a mule, and sandals are the collection of sandals.

Another group read it as: **farahn maqbudah** meaning the plural of *rahan*, and *rahan* is the plural of *rahan*. Some of them interpreted it as the plural of *rahan*, like *saqf* and *saqf*.

Others read it as *farhan* with a lightened *ha* meaning **plural of rahn**, just as *saqf* is pluralized as *saqf*. They said: We do not know of a noun with the pattern *fa'* that is pluralized as *fa'* and *fa'* except *al-rahn* and *al-rahn*, and *al-saqf* and *al-saqf*.

Abu Ja'far said: What is more correct in this regard is the reading of the one who read it: **Farhan Maqbudah**. Because this is the well-known plural of a noun on the pattern of *fa'*, as is said: *habl* and *habal* and *ka'ab* and *ka'ab*, and similar to these names. As for the plural of *fa'* on the pattern of *fa'* or *fa'*, it is rare and rare, and only occurs in a few letters. It was said: *saqf* and *saqf* and *saqf* and *qalb* and *qalb* and *qalb* from: *qalb an-nakhl*. And *jad* and *jad*, for *jad* which means luck. As for what came from the plural of *fa'* on the pattern of *fa'*, it is *tht* and *tht*, and *ward* and *ward* and *khud* and *khud*.

The one who read it as: **a pledge in possession** was prompted to read it as such, I think, despite its anomaly in the plural of *fa'*, because he found the wager used in the case of a horse bet, so he wanted to divert that from the ambiguous wording of **a wager of horses**, which is not in the meaning of a wager, which is the plural of *rahn*, and he found the wager used in the plural of *rahn*, as Qanab said:

Suad has left, and Aden has become distant from her, and the pledge in your heart has been closed to her.

Abu Ja'far said: By that, may His praise be glorified, He means: If the debtor is trustworthy with the owner of the money and the debt, and does not take a pledge from him during his travel as a pledge for his debt, due to his trustworthiness with him regarding his money and his confidence, **and let the debtor fear God, his Lord**, meaning: let him fear God, his Lord, in what he owes of his creditor's debt, lest he deny it, or be lenient with him, or try to take it away, and expose himself to God's punishment for something he cannot bear, and let him pay his debt that he entrusted to him, to him.

We have mentioned the statement of those who said: This ruling is from God Almighty, abrogating the rulings in the verse before it: from God Almighty's command to have witnesses and to write. We have demonstrated the most correct of what is said about it, so there is no need to repeat it in this place. And:

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **If some of you trust others, then let the one who is trusted discharge his trust**, he only meant by that: while traveling, but not while at home, and he has a scribe, so he does not have the right to take a pledge or trust others.

Abu Ja'far said: What Al-Dahhak said, that the creditor

does not have the right to trust the debtor while he has access to the scribe, the book, and witnesses, even if he is traveling, is as he said, because we have proven its validity in what has passed before.

As for what he said, that the matter in the mortgage is also like the trust: in that the owner of the right does not have the right to mortgage his money if he finds a way to the writer and the witness, whether at home or traveling, then it is a statement that has no meaning, due to the authenticity of the report "on the authority of the Messenger of God, may God bless him and grant him peace:

He bought food for women and mortgaged his armor with it.

It is permissible for a man to pledge what he owes and pledge what he has a right to, whether traveling or at home, due to the authenticity of the report we have mentioned from the Messenger of God (peace and blessings of God be upon him), and it is known that the Prophet (peace and blessings of God be upon him) did not - when he pledged what we have mentioned - not have a scribe or a witness, because it was not difficult for him in his city at any time to have a scribe and a witness. However, if they make a sale and present a pledge, then it is obligatory upon them - if they find a way to a scribe and a witness, or the sale or the two are for a specified period - to write that down and bear witness to the money and the pledge. It is only permissible to leave the writing and the witness in that case, when they do not have a way to do that.

Abu Ja'far said: This is a speech from God Almighty to the witnesses whom the debtor and the owner of the money ordered to bear witness, so He said to them: "And let not the witnesses refuse when they are called" - and do not conceal, O witnesses, after you have testified your testimony before the judges, just as you testified to what you testified to, but respond to the one for whom you testified if he calls you to establish your testimony against his opponent regarding his right before the judge who will take his right for him.

Then the witness, may His praise be glorified, informed us of what he must do in concealing his testimony, and his refusal to give it and perform it when the person testifying needs him to do it before a ruler or someone in authority, so He said: **And whoever conceals it**. Meaning: And whoever conceals his testimony, **then his heart is sinful**. He says: His heart is wicked, and by concealing it he has acquired disobedience to God, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: "And do not conceal testimony. And whoever conceals it, his heart is sinful." It is not permissible for anyone to conceal testimony that he has, even if it is against himself and his parents. And whoever conceals it has committed a great sin.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And whoever conceals it, then his heart is sinful**, meaning: his heart is wicked.

Al-Muthanna told me, he said, Abu Salih told us, he

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To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The greatest of the major sins is associating partners with God, because God says: **Indeed, whoever associates partners with God - God has forbidden him Paradise, and his refuge is the Fire** (al-Ma'idah 5:72), and bearing false witness, and concealing testimony, because God Almighty says: **And whoever conceals it - then indeed his heart is sinful.**

It was narrated on the authority of Ibn Abbas that he used to say: The witness must testify wherever he is called to testify and inform about it wherever he is asked to inform about it.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muhammad ibn Muslim, he said, Amr ibn Dinar told us, on the authority of Ibn Abbas, he said: If you have a testimony and he asks you about it, then tell him about it, and do not say: Tell it to the emir, tell him about it, perhaps he will reconsider or be cautious.

As for His statement: **And God is Knowing of what you do**, he means: **of what you do** in your testimony, whether it is giving and carrying it out, or concealing it when someone needs it from you, and other than that of your secret and public actions, **He is Knowing**, He counts it against you, so that He may reward you for all of that with your reward, either good or evil according to the extent of your deservingness.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **To God belongs whatever is in the heavens and whatever is on the earth**, is that God owns everything in the heavens and whatever is on the earth, small and large, and to Him belongs the management of all of it, and in His hand is its disposition and its turning, and nothing of it is hidden from Him, because He is its disposer, owner and manager.

Rather, what He, the Most High, meant by this is the concealment of the testimony of witnesses. He says: Do not conceal the testimony, O witnesses. Whoever conceals it, his heart will explode, and his concealment of it will not be hidden from Me, because I am All-Knowing, and in My hand is the control of everything in the heavens and the earth and its dominion. I know the hidden and the obvious of that, so fear My punishment for your concealment of the testimony, and a threat from God for that to whoever conceals it, and a warning from Him for him with it.

Then He informed them of what He would do to them in the Hereafter and to those of their peers who concealed a sin and then hid it, or showed a sin and then showed it from themselves - from the accountability for it, so He said: **And whether you disclose what is in your souls or conceal it**, meaning: And whether you disclose what you have of testimony on the right of the owner of wealth, denial and rejection, or conceal it and conceal it in your souls, and other than that of your evil deeds, **God will bring you to**

account for it, meaning by that: He will hold you accountable for it from your deeds, so He will punish whomever He wills among you of the wrongdoers for his evil deeds, and forgive whomever He wills among you of the wrongdoers.

Then the people of interpretation differed regarding what was meant by his saying: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it.**

Some of them said what we said: that he meant by it the witnesses who concealed their testimony, and that he included with them everyone who was like them and who concealed or showed disobedience.

Who said that?

Abu Zaydah Zakariya bin Yahya bin Abi Zaydah told me, he said, Ibn Fadil told us, on the authority of Yazid bin Abi Ziyad, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: He means in testimony.

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Yazid bin Abi Ziyad, on the authority of Muqsim, on the authority of Ibn Abbas, regarding his statement: **And whether you disclose what is in your souls or conceal it**, he said: In testimony.

Muhammad bin Al-Muthanna told us, Abd Al-A'la told us: Dawud was asked about his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, so he told us on the authority of Ikrimah, who said: It is testimony if you conceal it.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Amr and Abu Sa'id: that he heard 'Ikrimah say about this verse: **And whether you disclose what is in your souls or conceal it**, he said: about testimony.

Ibn Bashar told us, Abu Ahmad told us, Sufyan told us, on the authority of Al-Suddi, on the authority of Al-Sha'bi, regarding his statement, **And whether you disclose what is in your souls or conceal it**, he said: Regarding testimony.

Yaqub told us, Hisham told us, Yazid bin Abi Ziyad told us, on the authority of Muqsim, on the authority of Ibn Abbas, that he said about this verse, **And if you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: It was revealed regarding concealing testimony and establishing it.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ikrimah, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, meaning: concealing testimony in order to establish it properly.

Others said: Rather, this verse was revealed as an announcement from God Almighty to His servants that He will hold them accountable for what their hands have earned and what their souls have told them, which they did not do.

Then the interpreters of that differed as well.

Some of them said: Then God abrogated that by saying: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed" (al-Baqarah 2:286).

Who said that?

Abu Kurayb narrated that Ishaq ibn Sulayman narrated on the authority of Mus'ab ibn Thabit on the authority of Al-'Ala' ibn 'Abdur-Rahman on the authority of his father on the authority of Abu Hurayrah who said: When the verse was revealed: "To God belongs whatever is in the heavens and whatever is on the earth. And if you disclose what is in yourselves or conceal it, God will bring you to account for it," the people were distressed by that and said: O Messenger of God, will we be held accountable for what we tell ourselves? We are doomed! Then God, the Almighty, revealed: **God does not charge a soul except [with that within] its capacity 2:286** until His saying: **Our Lord, do not impose blame upon us if we forget or make a mistake 2:286**. My father said: Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: God said: Yes. **Our Lord, and lay not upon us a burden like that which You laid upon those before us 2:286** until the end of the verse. My father said: Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: God, the Almighty, said: Yes.

Abu Kuraib told us, he said, Wakee' told us, and Sufyan ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Adam ibn Sulayman, the client of Khalid ibn Khalid, he said, I heard Saeed ibn Jubayr narrating, on the authority of Ibn Abbas, he said: When this verse was revealed: "And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills," something of it entered their hearts that had never entered them before, "so the Messenger of God, may God bless him and grant him peace, said: We hear, we obey, and we submit." He said: So God, the Almighty, cast faith into their hearts. He said: So God, the Almighty, revealed: **The Messenger has believed in what was revealed to him from his Lord** (al-Baqarah 2:285). Abu Kurayb said: So he recited: **Our Lord, do not impose blame upon us if we forget or make a mistake** (al-Baqarah 2:286). He said: So he said: I have done it. **Our Lord, and lay not upon us a burden like that which You laid upon those before us** (al-Baqarah 2:286). He said: I have done it. **Our Lord, and burden us not with that which we have no ability to bear** (al-Baqarah 2:286). He said: I have done it. "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people" (al-Baqarah 2:286). He said: I have done it.

Abu al-Raddad al-Masri Abdullah bin Abdul Salam told

me, he said, Abu Zur'ah Wahb God bin Rashid told us, on the authority of Haywah bin Shuraih, he said, I heard Yazid bin Abi Habib say: Ibn Shihab said, Saeed bin Marjana told me, he said: I came to Abdullah bin Omar and he recited this verse: "And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills." Then Ibn Omar said: If we take this verse to task, we will be destroyed! Then Ibn Omar cried until his tears flowed. He said: Then I came to Abdullah bin Abbas and said: O Abu Abbas, I came to Ibn Omar and he recited this verse: **And whether you disclose what is in yourselves or conceal it**, the verse, then he said: If we take this verse to task, we will be destroyed! Then he cried until his tears flowed! Ibn Abbas said: May God forgive Abdullah bin Omar! The companions of the Messenger of God, may God bless you and grant you peace, distinguished between them, as Ibn Omar distinguished between them. Then God revealed, "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] what it has earned, and it will bear [the consequence of] what it has earned." (al-Baqarah 2:286), so God abrogated the whispering and established the saying and the action.

Yunus told me, he said, Ibn Wahb told us, he said, Yunus bin Yazid told me, on the authority of Ibn Shihab, on the authority of Saeed bin Marjana narrating: While he was sitting, he heard Abdullah bin Omar reciting this verse, "To God belongs whatever is in the heavens and whatever is on the earth. Whether you disclose what is in yourselves or conceal it," the verse, and he said: By God, if God were to punish us for this, we would surely perish! Then Ibn Omar cried until he heard his sobs, and Ibn Marjana said: So I got up and went to Ibn Abbas and mentioned to him what Ibn Omar had recited, and what he did when he recited it, and Abdullah bin Abbas said: May God forgive Abu Abd al-Rahman! By my life, the Muslims felt from it what Abdullah bin Omar felt when it was revealed, and after it God revealed, **God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286) to the end of the surah. Ibn Abbas said: So this whispering was something that the Muslims could not bear, and the matter came to the point that God, the Almighty, decreed that the soul shall have what it has earned and shall bear what it has earned in word and deed.

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, I heard al-Zuhri say about the verse: **Whether you disclose what is in your souls or conceal it**, he said: Ibn Umar read it and wept and said: We will be held accountable for what we tell ourselves! So he wept until his sobs were heard, and a man got up from him and went to Ibn Abbas and mentioned that to him, and he said: May God have mercy on Ibn Umar, the Muslims found something similar to what he found, until the verse was revealed: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed" (al-Baqarah 2:286).

Al-Muthanna told me, he said, Ishaq told us, he said, Abdul-Razzaq told us, on the authority of Ja'far ibn Sulayman, on the authority of Hamid al-A'raj, on the

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authority of Mujahid, he said: I was with Ibn `Umar, and he said: **Whether you disclose what is in your souls or conceal it**, the verse, and he wept. So I went to Ibn `Abbas and mentioned that to him, and Ibn `Abbas laughed and said: May God have mercy on Ibn `Umar! Does he not know why it was revealed? When this verse was revealed, it greatly distressed the companions of the Messenger of God, may God bless him and grant him peace, and they said: O Messenger of God, we are lost! "The Messenger of God, may God bless him and grant him peace, said to them: Say: We hear and obey," so it was abrogated by: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers," to His saying: **And upon it is whatever it has earned** (al-Baqarah 2:285), so they were excused from the talk of the soul, and they were held accountable for their deeds.

Al-Muthanna told me, he said, Ishaq told us, he said, Yazid bin Harun told us, on the authority of Sufyan bin Husayn, on the authority of Al-Zuhri, on the authority of Salim: that his father recited: **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it**, and his eyes filled with tears. report of his action reached Ibn Abbas, who said: May God have mercy on Abu Abd al-Rahman! He did as the companions of the Messenger of God, may God bless him and grant him peace, did when it was revealed, and the verse that came after it abrogated it: **God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286).

Muhammad bin Bashir told us, Abu Ahmad told us, Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, who said: This verse was abrogated: **And whether you disclose what is in your souls or conceal it - God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286).

Ibn Bashir told us, Abu Ahmad told us, Sufyan told us, on the authority of Adam bin Sulayman, on the authority of Saeed bin Jubair, who said: When this verse was revealed: **Whether you disclose what is in your souls or conceal it**, they said: Will we be held accountable for what our souls tell us but our limbs do not act upon it? He said: Then this verse was revealed: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred" (Al-Baqarah 2:286). He said: And he says: I have done so. He said: So this nation was given the final verses of Surat Al-Baqarah, which the nations before it were not given.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Ismail told us, on the authority of Amer: "And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills." He

said: Then the verse after it abrogated it, His statement: "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] what it has earned, and it will bear [the consequence of] what it has earned." (al-Baqarah 2:286)

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Al-Sha'bi: **And if you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: The verse that came after it abrogated it: **God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286). And His statement: **And if you disclose**, he said: He will be held to account for what he disclosed of a secret or concealed of a secret, so the verse that came after it abrogated it.

Yaqub told me, he said, Hisham told us, he said, Sayyar told us, on the authority of Al-Sha'bi, he said: When this verse was revealed: "And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills," he said: There was severity in it, until this verse was revealed that follows it: **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286). He said: So it abrogated what came before it.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, he said: They mentioned to Al-Sha'bi: **And whether you disclose what is in your souls or conceal it**, until he reached **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286). He said: Al-Sha'bi said: This is what it came to, I went back to the end of the verse.

Yahya bin Abi Talib told me, he said, I told Yazid, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And whether you disclose what is in your souls or conceal it**, he said, Ibn Masoud said: The accounting was before the revelation of: **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286), so when it was revealed, the verse that came before it was abrogated.

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 mention, on the authority of Ibn Masoud, something similar.

Ibn Hamid told us, he said, Jarir told us, on the authority of Bayan, on the authority of Al-Sha'bi, he said: **And whether you disclose what is in your souls or conceal it** was abrogated by **She shall have what she has earned, and she shall bear what she has earned** (al-Baqarah 2:286).

Ibn Wakee' told us, he said, my father told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, and Sufyan, on the authority of Jabir, on the authority of Mujahid, and on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, they said: This verse was abrogated: **God does not charge a soul except [with that within] its capacity**

(al-Baqarah 2:286), **And whether you disclose what is in your souls or conceal it**, the verse.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah and Amer, similarly.

Al-Muthanna told us, Al-Hajjaj told us, Hammad told us, on the authority of Hamid, on the authority of Al-Hasan, regarding his statement: **And whether you disclose what is in your souls or conceal it** to the end of the verse, he said: He erased it: "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] whatever it has earned, and it will bear [the consequence of] whatever it has earned" (al-Baqarah 2:286).

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: He said: This verse - meaning His statement: **God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286) - abrogated the verse that came before it: **And if you disclose what is in your souls or conceal it, God will bring you to account for it**.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: It was abrogated by his statement: **God does not charge a soul except [with that within] its capacity** (al-Baqarah 2:286).

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told me, he said: When this verse was revealed: **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it** to the end of the verse, it was very difficult for the Muslims and they said: O Messenger of God, if something occurred to us, we would not act upon it and God would hold us accountable for it? He said: Perhaps you will say as the Children of Israel said: We hear and disobey! They said: Rather, we hear and obey, O Messenger of God! He said: Then the Qur'an was revealed to relieve them: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers" (Al-Baqarah 2:285) to His saying: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned" (Al-Baqarah 2:286). He said: So He directed it to deeds, and left what occurred in the hearts.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hisham told us, on the authority of Sayyar Abu Al-Hakam, on the authority of Al-Sha'bi, on the authority of Abu Ubaidah bin Abdullah bin Mas'ud, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: This verse abrogated the one after it: **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286).

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**,

he said: On the day this verse was revealed, they were held accountable for what their souls whispered to them and what they did, so they complained about that to the Prophet, may God bless him and grant him peace, and they said: If one of us does something and does not act, will we be held accountable for it? By God, we do not control whisperings!! So God abrogated it with this verse that follows with His statement: **God does not charge a soul except [with that within] its capacity** (Al-Baqarah 2:286), so the talk of the soul was something that you could not bear.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada: That Aisha, the Mother of the Believers, may God be pleased with her, said: It was abrogated by His statement: **For her is what she has earned, and against her is what she has earned** (al-Baqarah 2:286).

Others said - among those who said that the meaning of this is: God Almighty informs His servants that He will hold them accountable for what their hands have earned and what their limbs have done, and for what their souls have told them of things they did not do -: This verse is decisive and has not been abrogated, and God Almighty will hold His creation accountable for what they have done and for what they did not do of things they insisted on doing in their souls and intended and wanted, so He will forgive the believers for it and hold the people of disbelief and hypocrisy accountable for it.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it**, it was not abrogated, but when God, the Almighty, gathers all creation on the Day of Resurrection, God, the Almighty, will say: I will inform you of what you concealed in yourselves of which My angels have not seen. As for the believers, He will inform them and forgive them for what they told themselves, which is His statement: **God will bring you to account for it**, meaning: He will inform you. As for the people of doubt and suspicion, He will inform them of what they concealed of denial, which is His statement: **But He will take you to task for what your hearts have earned** (al-Baqarah 2:225), of doubt and hypocrisy.

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 whether you disclose what is in your souls or conceal it, God will bring you to account for it**. That is the secret of your deeds and their public aspects, by God's account of you. There is no believing servant who conceals good in himself in order to make it pervasive to you, but if he does it, ten good deeds will be recorded for him because of it. But if he is not destined to do it, one good deed will be recorded for him because of it, because he is a believer, and God is pleased with the secrets of the believers and their public aspects. And if it is evil that he thinks of himself, God will see it and inform him of it on the Day when secrets are exposed. But if he does

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not do it, God will not hold him accountable for it until he does it. But if he does it, God will overlook it, as He said: **Those are the ones from whom We accept the best of what they did and overlook their misdeeds.** (al-Ahqaf 46:16)

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, the verse, he said: Ibn Abbas said: God will say on the Day of al-Qiyamah 75: My scribes have not written down of your deeds except what is apparent of them. As for what you concealed within your souls, I will bring you to account for it today, so forgive whomever You will and punish whomever You will.

Yahya bin Abi Talib told me, he said, Ali bin Asim told us, he said, Bayan told us, on the authority of Bishr, on the authority of Qais bin Abi Hazim, he said: When the Day of Resurrection comes, God Almighty will say, while the creatures hear: My writing was only for them to write down about you what was apparent from you. As for what you concealed, they did not write it down nor did they do it. I, God, know all of that better than you, so forgive whomever You will, and punish whomever You will.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak say about His statement: **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it.** Ibn Abbas used to say: When people are called to account, God will inform them of what they used to conceal in their souls that they did not do, and He will say: Nothing was hidden from Me, and I will inform you of what you used to conceal of evil, and your guardians were not aware of it. So this is the accounting.

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Tamila told us, on the authority of Ubaid bin Sulayman, on the authority of Al-Dahhak, on the authority of Ibn Abbas, something similar.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: It is decisive, nothing has abrogated it. He says: **God will bring you to account for it**, meaning: God will know it on the Day of al-Qiyamah 75: You concealed such and such in your heart! He will not hold you accountable for it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Amr ibn 'Ubayd, on the authority of Al-Hasan, he said: It is decisive and has not been abrogated.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid,

regarding his statement: **And if you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: of doubt and certainty.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, he said: in doubt and certainty.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: The interpretation of this verse according to the statement of Ibn 'Abbas, which was narrated by 'Ali ibn Abi Talhah: "And if you disclose what is in your souls of any deeds and show it with your bodies and limbs, or conceal it and keep it secret within your souls and none of My creation knows about it, I will call you to account for it, and I will forgive all of that for the people of faith, and I will punish the people of polytheism and hypocrisy in My religion." As for the narration narrated from him by Ad-Dahhak on the authority of 'Ubaid ibn Sulayman from him, and according to what Ar-Rabi' ibn Anas said, its interpretation is: If you disclose what is in your souls and do it of sins, or conceal its will within your souls and hide it, God will know it of you on the Day of Resurrection, and He will forgive whomever He wills and punish whomever He wills.

As for the statement of Mujahid, its meaning is similar to the meaning of the statement of Ibn Abbas, which was narrated by Ali bin Abi Talha. Others said - among those who said: This verse is decisive and has not been abrogated, and they agreed with those who said: The meaning of that is: God, the Almighty, knows best what He will do to His servants regarding their actions that they have revealed and concealed - its meaning is: God will hold all of His creation to account for all of their evil actions that they have revealed and all of what they have concealed, and He will punish them for it. However, His punishment of them for what they have concealed of what they did not do is whatever calamities and matters that befall them in this world that cause them grief and pain.

Who said that?

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**, the verse, he said: Aisha, may God be pleased with her, used to say: Whoever intends to do a bad deed but does not do it, God sends upon him anxiety and grief equal to the one he intended to do of the bad deed but did not do it, and that is his expiation.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak say about His statement: **And whether you disclose what is in your souls or conceal it**,

God will bring you to account for it. He said: Aisha used to say: Every servant who intends to commit a sin or thinks about it, God will bring him to account for it in this world. He will fear, grieve, and worry.

Al-Qasim told us, Al-Hussein told us, Abu Tamila told me, on the authority of Ubaid, on the authority of Al-Dahhak, who said: Aisha said about that: Every servant who has an evil thought and a sin and thinks about it, God will hold him accountable in this world. He will fear and grieve and his worry will be intense, but nothing of that will reach him, just as he has an evil thought and did not do anything of it.

Al-Rabi' narrated to us, saying: Asad bin Musa narrated to us, saying: Hammad bin Salamah narrated to us, on the authority of Ali bin Zaid, on the authority of Umayyah, that she asked Aisha about this verse:

And whether you disclose what is in your souls or conceal it, God will bring you to account for it and Whoever does evil will be recompensed for it (An-Nisa': 23). She said: No one has asked me about it since I asked the Messenger of God, may God bless you and grant you peace, and he said: O Aisha, this is God's pursuit of the servant with what befalls him of fever, calamity, and thorn, even the merchandise that he puts in his sleeve and loses it, and is alarmed by it and finds it in his thorn, until the believer emerges from his sins as red gold emerges from the bellows.

Abu Ja'far said: The first of the opinions we have mentioned regarding the interpretation of the verse is the opinion of those who said: It is decisive and not abrogated. This is because abrogation does not occur in a ruling except by negating it with another, which negates it in all its aspects. And in His statement, the Most High, the Majestic: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed" (al-Baqarah 2:286), there is no negation of the ruling that He informed His servants with His statement: **Or you conceal it, God will bring you to account for it.** Because accountability does not entail punishment or retribution for the sins for which the servant is held accountable. God, the Most High, has informed us about the criminals that when their books of deeds are presented to them on the Day of Resurrection, they will say: **Woe to us! What is this book that leaves out nothing small or great but that it has enumerated it?** (al-Kahf 18:94). So He informed that their books record their minor and major deeds. So the books, even though they record minor and major sins, were not, by virtue of their recording of the people of faith in God and His Messenger, and the people of obedience to Him, that they would be punished for everything the books record of sins. Because God, the Almighty, promised them forgiveness for minor sins, by their avoiding major sins. He said in His revelation: **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.** (An-Nisa': 31) So that is God's reckoning of His believing servants with what He will reckon them with of the matters that their souls concealed, without requiring them to be punished from Him, but rather His reckoning of them - God willing - for them, so that He may make them know His favor upon them by His pardoning them for them, as we have been informed

from the Messenger of God, may God bless you and grant you peace, in the report that:

Ahmad ibn al-Muqaddam narrated to me, saying, al-Mu'tamir ibn Sulayman narrated to us, saying, I heard my father, on the authority of Qatada, on the authority of Safwan ibn Mahriz, on the authority of Ibn Umar, on the authority of the Prophet of God, may God bless him and grant him peace, who said: "God will bring His believing servant close on the Day of Resurrection until He covers him with His cloak, and He will make him acknowledge his sins and say: Do you know? He will say: Yes! He will say: I concealed them in this world and forgive them today! Then He will show him his good deeds and say: 'Here, read your record' (al-Haqqaq 69:19) or something like that. As for the disbeliever, he will be called out before all witnesses."

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Saeed and Hisham, and Yaqub told me, he said, Ibn Ulayyah told us, he said, Hisham told us, they both said in their hadith on the authority of Qatada, on the authority of Safwan bin Mahriz, he said: While we were circumambulating the House with Abdullah bin Umar and he was circumambulating, a man came to him and said: O Ibn Umar, did you not hear the Messenger of God (peace and blessings of God be upon you) say about the secret conversation? He said: I heard the Messenger of God (peace and blessings of God be upon you) say: The believer draws near to his Lord until He places His protection over him, and He confesses his sins to him and says: Do you recognize such and such? He says: O Lord, forgive - twice - until he has reached what God willed for him to reach, He says: I concealed them from you in the world, and I forgive them for you today. He said: Then he will be given his record of good deeds - or: his book - in his right hand. As for the disbelievers and hypocrites, it will be called out to them before all witnesses: "These are the ones who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." (Hud 11:118) That God does with His believing servant: by making him aware of his bad deeds, until He makes him aware of His favor upon him by forgiving him for them. Likewise, the Most High does in holding him accountable for what he has revealed of himself and what he has concealed of that, then He forgives him all of that after making him aware of His favor and generosity upon him, and He conceals it from him. And that is the forgiveness that God has promised His believing servants, as He said: **Then He forgives whom He wills.**

Abu Ja'far said: If someone were to say: His statement, **For her is what she has earned, and against her is what she has committed** (al-Baqarah 2:286), indicates that all of creation will not be held accountable except for the sin they have committed, and will not be rewarded except for the good they have earned?

It was said: That is so, and the servant will not be held accountable for anything of that except for doing what he was forbidden to do, or leaving what he was ordered to do.

If he said: If that is the case, then what is the meaning of God Almighty's threat to us for what our souls conceal in His saying: **And He punishes whom He wills,**

Surat Al-Baqarah 2:284

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

if it is for her what she earned and against her what she acquired, and what our hearts conceal and our souls conceal - of the intention to sin, or the desire to disobey - our limbs did not acquire?

It was said to him: God, the Most High, has promised the believers that He will pardon them for what is greater than what one of them intends to commit of sins but did not do so, and this is what we mentioned of His promise to pardon them for their minor sins if they avoid their major ones. Rather, the threat from God, the Most High, in His saying: **And He punishes whom He wills**, is based on what the souls of those who concealed doubt in God, and doubt in His Oneness, or in the prophethood of His Prophet, may God bless him and grant him peace, and what he brought from God, or in the afterlife and resurrection - from among the hypocrites - concealed, in the manner that Ibn Abbas, Mujahid, and those who said something similar to them said, that the interpretation of His saying: **Or you conceal it, God will call you to account for it**, is based on doubt and certainty.

However, we say that the one who is threatened with His saying: **And He punishes whom He wills**, is the one who conceals from himself what he conceals through doubt and uncertainty in God, and in what doubt in God is disbelief, and the one who is promised forgiveness with His saying: **Then He forgives whom He wills**, is the one who conceals what he conceals, the intention to advance on some of what God has forbidden from things that were permissible at the beginning of its permissibility, so He forbade it to His creation, may He be glorified, or to abandon what God has commanded to be done, from what was permissible at the beginning of its permissibility, so He made it obligatory for His creation to do it. For the one who intends to do that from the believers - if he does not correct his intention with what he intends to do, and realize what his soul has concealed from that by advancing on it - will not be held accountable for it, as was narrated from the Messenger of God, may God bless him and grant him peace, that he said:

Whoever intends to do a good deed but does not do it, it will be recorded as a good deed for him, and whoever intends to do a bad deed but does not do it, it will not be recorded as a bad deed for him.

This is what we have described, and that is what God will hold His believing servants accountable for, and then He will not punish them for it. As for the one whose soul conceals doubt in God and suspicion in the prophethood of His prophets, he is the one who will perish forever in the Fire, and whom God, the Most High, has threatened with painful torment, saying: **And He punishes whom He wills**.

Abu Ja'far said: The interpretation of the verse is: **And if you disclose what is in your souls**, O people, so you show it, **or conceal it**, so your souls conceal it, **God will bring you to account for it**, so your believer will know His favor in pardoning and forgiving him, so He will forgive him, and He will punish your hypocrite for the

doubt that his soul conceals in the oneness of his Creator and the prophethood of His prophets.

Abu Ja'far said: By that, may His praise be glorified, He means: God Almighty is able to pardon what this believer's soul has hidden of the desire to sin, and to punish the unbeliever for what his soul has hidden of doubt in the oneness of God Almighty and the prophethood of His prophets, and to punish each one of them for what he has done, and other matters.

Tafsir al-Qurtubi

The Almighty said: **To God belongs whatever is in the heavens and whatever is on the earth**. The meaning of this has been presented.

The Almighty's saying: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**. There are two issues in this:

First: People differed regarding the meaning of the Almighty's saying: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it**. There are five opinions:

The first: that it was abrogated, as stated by Ibn Abbas, Ibn Masoud, Aisha, Abu Hurairah, Al-Shaabi, Ata', Muhammad ibn Sirin, Muhammad ibn Ka'b, Musa ibn Ubaydah and a group of the Companions and Followers, and that this obligation remained for a year until God revealed relief by saying: **God does not charge a soul except [with that within] its capacity**. This is the statement of Ibn Masoud, Aisha, Ata', Muhammad ibn Sirin, Muhammad ibn Ka'b and others. In Sahih Muslim, on the authority of Ibn Abbas, he said:

When the verse, **And if you disclose what is in your souls or conceal it, God will bring you to account for it**, was revealed, he said: Something of it entered their hearts that had not entered their hearts before, so the Prophet, may God bless him and grant him peace, said: **Say, 'We hear, we obey, and we submit.'** He said: So God cast faith into their hearts, and God revealed: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we forget or make a mistake." He said: "We have already done so, our Lord. And lay not upon us a burden like that which You laid upon those before us." He said: "We have already done so, our Lord. And do not burden us with that which we have no ability to bear. And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." He said: **I have already done so**. In one narration, when they did that, God abrogated it, then revealed: **God does not charge a soul except [with that within] its capacity**. And it will come.

Second: Ibn Abbas, Ikrimah, Al-Sha'bi, and Mujahid said: It is a special court, and it is in the meaning of the testimony that he forbade concealing. Then he

informed in this verse that the one who conceals it and hides what is in his soul will be held accountable.

Third: The verse is about what comes to mind of doubt and certainty, and Mujahid also said this.

Fourth: It is a general court that has not been abrogated, and God will hold His creation accountable for what they have done and for what they have not done of what is established in their souls and what they concealed, intended and willed. He will forgive the believers and punish the disbelievers and hypocrites for it. At-Tabari mentioned this on the authority of some people, and he included something similar to this on the authority of Ibn Abbas. It was narrated on the authority of 'Ayy ibn Abi Talhah on the authority of Ibn Abbas that he said: It was not abrogated, but when God gathers the creation, He will say: I will inform you of what you concealed within yourselves. As for the believers, He will inform them and then forgive them, and as for the people of doubt and uncertainty, He will inform them of what they concealed of denial. This is His statement: **God will bring you to account for it, then He will forgive whom He wills and punish whom He wills.** This is His statement, the Exalted, the Majestic: **But He will punish you for what your hearts have earned** of doubt and hypocrisy. Ad-Dahhak said: God will inform him on the Day of Resurrection of what he had concealed so that he may know that it was not hidden from Him. And in the report:

God Almighty says on the Day of Resurrection, "This is a day when secrets will be exposed and consciences will be revealed. My scribes have only written what is apparent of your deeds, and I am the One who knows what they have not known about, nor have they been informed of, nor have they written. So I will inform you of that and hold you accountable for it. So I will forgive whomever I will and punish whomever I will. So I will forgive the believers and punish the disbelievers." This is the most correct statement on this subject, and the hadith of the secret conversation indicates it, as will be explained. It should not be said, as it has been proven from the Prophet, may God bless him and grant him peace:

God has forgiven my nation for what their souls have thought of, as long as they do not speak of it or act upon it. We say: This applies to worldly rulings, such as divorce, manumission, and sale, the rulings of which are not binding unless they speak of them. What is mentioned in the verse is what the servant will be held accountable for between him and God Almighty in the Hereafter. Al-Hasan said: The verse is decisive and has not been abrogated. Al-Tabari said: Others said something similar to the meaning mentioned by Ibn Abbas, except that they said: The punishment that is a recompense for what crosses the minds and accompanies the thought is only for the calamities, pains, and other hardships of this world. Then he attributed to Aisha something like this meaning, which is **the fifth statement**: Al-Tabari preferred that the verse is decisive and not abrogated. Ibn Atiyyah said: This is correct, and that is because the Almighty's saying: **And if you disclose what is in your souls or conceal it** means what is within your capacity and under your earnings, and that is the continuation of belief and thought, and since the wording was something that

could include thoughts, the Companions and the Prophet, may God bless him and grant him peace, were afraid, so God explained to them what He intended by the other verse, and made it specific and stated His ruling that He does not charge a soul except with what it can bear, and thoughts are not within its capacity, rather they are a predominant matter and are not something that is acquired, so in this explanation there was their relief and the removal of their distress, and the rest of the verse is decisive and there is no abrogation in it: and what refutes the matter of abrogation is that the verse is report and report does not include abrogation, so if someone goes to estimate abrogation, then it is only based on the ruling that befell the Companions when they were frightened by the verse, and that is because the Prophet, may God bless him and grant him peace, said to them:

Say, 'We hear and we obey.' This command comes from it to remain steadfast on this and adhere to it and await God's kindness in forgiveness. If this ruling is established, then it is correct that it has been abrogated, and the verse then resembles the Almighty's saying: **If there are twenty among you, patient, they will overcome two hundred.** This is the wording of the report, but its meaning is adhere to this and remain steadfast on it and be patient according to it. Then it was abrogated after that. And the people agreed, as far as I know, that this verse in jihad was abrogated by the patience of one hundred for two hundred. Ibn 'Atiyyah said: This verse in Al-Baqarah is most similar to it. It was said that there is an implication and restriction in the speech, meaning that God will hold you accountable for it if He wills. Based on this, there is no abrogation. Al-Nahhas said: Among the best things that have been said about the verse and what is most similar to the apparent meaning is the saying of Ibn 'Abbas: It is general. Then he included the hadith of Ibn 'Umar in the secret conversation, narrated by Al-Bukhari and Muslim and others, and the wording is from Muslim, who said:

I heard the Messenger of God, may God bless him and grant him peace, say: "On the Day of Resurrection, the believer will be brought near to his Lord, the Mighty and Sublime, until He places His cloak over him and He will make him confess his sins. He will say: 'Do you know?' He will say: 'O Lord, I know.' He will say: 'I concealed them from you in the world, and I forgive them for you today.' Then he will be given his record of good deeds. As for the disbelievers and hypocrites, they will be called out before all creation: 'These are the ones who lied about God.'" It has been said that it was revealed regarding the religion of those who take the disbelievers as allies among the believers. That is, whether you declare what is in your hearts, O believers, regarding the allegiance to the disbelievers or keep it secret, God will hold you accountable for it. This was stated by Al-Waqidi and Muqatil. They used as evidence the words of God, the Most High, in Al Imran 3: "Say: 'Whether you conceal what is in your hearts or reveal it'" - regarding the allegiance to the disbelievers - **God knows it** - which indicates what precedes it, in His words: **Believers should not take disbelievers as allies rather than believers.**

I said: This is far-fetched, because the context of the verse does not require it, but rather it is clear in Al

Surat Al-Baqarah 2:284

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

Imran, and God knows best. Sufyan ibn Uyaynah said: It has reached me that the prophets, peace be upon them, used to come to their people with this verse: "To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in yourselves or conceal it, God will bring you to account for it."

God the Almighty said: **Then He forgives whom He wills and punishes whom He wills.** Ibn Kathir, Nafi', Abu Amr, Hamza, and Al-Kisa'i read *yaghfir* and *yu'thabdhu* in the jussive mood, in apposition to the answer. Ibn 'Amir and 'Asim read both in the nominative case, meaning, **He forgives and punishes.** It was narrated from Ibn 'Abbas, Al-A'raj, Abu Al-'Aliyah, and 'Asim Al-Jahdary in the accusative case, in apposition to the meaning, as in God the Almighty's statement: **Then He multiplies it for him.** This has been mentioned before. Apposition to the word is better for consistency, as the poet said:

Whenever you say something, he speaks to you wisely.

An-Nahhas said: It was narrated on the authority of Talha bin Masraf that God will hold you accountable for it, without the letter fa', as a substitute. Ibn Atiyyah: And this is how Al-Ja'fi and Khallad read it. It was narrated that it is like this in the Mushaf of Ibn Mas'ud. Ibn Jinni said: It is as a substitute for Man yuhasabukum.

It is an interpretation of accountability, and this is like the poet's saying:

Slow down, Bani Shaiban, some of your Eid will meet tomorrow, my horse is on Safwan

They met horses that would not deviate from the battlefield if they were in a difficult situation.

This is an alternative. The poet repeated the verb because the benefit is in what follows. An-Nahhas said: It is better than the Jazm if it is without the Fa of the nominative case, and it is in the position of the state, as the poet said:

When you come to him, you will have dinner by the light of his fire. You will find the best fire with him, the best stove.

Tafsir Ibn Kathir

God Almighty tells us that He owns the heavens and the earth and what is in them and what is between them, and that He is the All-Knower of what is in them. Nothing is hidden from Him, nor are the secrets or consciences, no matter how subtle or hidden they are. He informed us that He will hold His servants accountable for what they have done and what they have hidden in their hearts, as God Almighty said:

"Say: Whether you conceal what is in your hearts or reveal it, God knows it. He knows what is in the heavens and what is on the earth, and God is over all things competent." And He said: **He knows the secret and what is more hidden.** The verses on this are very many, and He informed us in this with more than knowledge, which is accountability for that. For this reason, when this verse was revealed, it was difficult for the Companions, may God be pleased with them, and they feared it and God's accountability for their great and small deeds, and this was due to the strength of their faith and conviction. Imam Ahmad said: Affan told us, Abd al-Rahman ibn Ibrahim told us, Abu Abd al-Rahman, meaning al-Ala', told me on the authority of his father, on the authority of Abu Hurayrah, who said: When the verse was revealed to the Messenger of God, may God bless him and grant him peace, "To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent," this was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so they came to the Messenger of God, may God bless him and grant him peace, then they knelt down and said: O Messenger of God, we have been charged with actions that we are capable of, prayer, fasting, jihad, and charity, and this verse has been revealed to you, and we are not capable of it. The Messenger of God, may God bless him and grant him peace, said, "Do you want to say as the People of the Book before you said: 'We hear and we disobey'? Rather, say: 'We hear and we obey. Your forgiveness, our Lord, and to You is the final destination.'" When the people acknowledged it and their tongues were humbled by it, God revealed after it: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers. And they say, 'We hear and we obey. Your forgiveness, our Lord, and to You is the final destination.'" When they did that, God abrogated it and revealed: "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] what it has earned, and it will bear [the consequence of] what it has earned. Our Lord, do not impose blame upon us if we forget or make a mistake." And so on. Muslim narrated it alone from the hadith of Yazid ibn Zurai', on the authority of Ruh ibn al-Qasim, on the authority of al-Ala', on the authority of his father, on the authority of Abu Hurayrah, and he mentioned something similar and the same wording. When they did that, God abrogated it and revealed: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed. Our Lord, do not impose blame upon us if we forget or make a mistake." He said: Yes. **Our Lord, and lay not upon us a burden like that which You laid upon those before us.** He said: Yes. **Our Lord, and burden us not with that which we have**

no ability to bear. He said: Yes. "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." He said: Yes.

Hadith of Ibn Abbas on that Imam Ahmad said: We were told by Wakee', we were told by Sufyan on the authority of Adam bin Sulayman, I heard Saeed bin Jubair, on the authority of Ibn Abbas, he said: When this verse was revealed, **And if you disclose what is in yourselves or conceal it, God will bring you to account for it,** he said, something of it entered their hearts that had not entered their hearts before, he said: So the Messenger of God, may God bless him and grant him peace, said, **Say, 'We hear, we obey, and we submit,'** so God cast faith into their hearts, and God revealed, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, 'We hear and we obey. We seek Your forgiveness, our Lord, and to You is the final destination,'" until His saying, **So give us victory over the disbelieving people.** And Muslim narrated it thus on the authority of Abu Bakr bin Abi Shaybah, Abu Kurayb, and Ishaq bin Ibrahim, all three of them on the authority of Wakee', and he added, **Our Lord, do not impose blame upon us if we forget or make a mistake,** he said: I have done so, **Our Lord, and do not place upon us a burden like that which You placed upon those before us,** he said: I have done so. **Our Lord, and burden us not with that which we have no ability to bear.** He said: I have done so. "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." He said: I have done so.

Another way On the authority of Ibn Abbas. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Humayd al-A'raj, on the authority of Mujahid, who said: I entered upon Ibn Abbas and said: O Abu Abbas, I was with Ibn Omar when he recited this verse and wept. He said: Which verse? I said: **And whether you disclose what is in your souls or conceal it.** Ibn Abbas said: When this verse was revealed, it greatly saddened the companions of the Messenger of God (peace be upon him) and angered them greatly. They said: O Messenger of God, we are doomed if we are to be held accountable for what we say and what we do. As for our hearts, they are not in our hands. So the Messenger of God (peace be upon him) said to them: **Say, 'We hear and obey.'** They said: We hear and obey. He said: This verse abrogated it: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God." to: "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] what it has earned, and it will bear [the consequence of] what it has earned." So they were permitted to speak of their own souls and were held accountable for their actions.

Another way from him. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Yunus bin Yazid told me, on the authority of Ibn Shihab, on the authority of Saeed bin Marjana, he heard him narrating: While he was sitting with Abdullah bin Omar, he recited this verse: "To God belongs whatever is in the heavens and whatever is on

the earth. And if you disclose what is in yourselves or conceal it, God will bring you to account for it and then forgive whom He wills." The verse, so he said: By God, if God were to punish us for this, we would perish.

Then Ibn Omar cried until he heard his sobs. Ibn Marjana said: So I got up and went to Ibn Abbas, and I mentioned to him what Ibn Omar had said and what he had done when he recited it, so Ibn Abbas said: May God forgive Abu Abd al-Rahman, by my life, the Muslims felt from it what Abdullah bin Omar felt when it was revealed, so God revealed after it: **God does not charge a soul except [with that within] its capacity** to the end of the surah. Ibn Abbas said: So this whispering was something that the Muslims could not bear, and the matter came to the point that God, the Almighty, decreed that the soul shall have what it has earned and shall bear what it has earned in word and deed.

Another way Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Yazid bin Harun told us, on the authority of Sufyan bin Husayn, on the authority of Al-Zuhri, on the authority of Salim, that his father recited, **And if you disclose what is in yourselves or conceal it, God will bring you to account for it,** and his eyes filled with tears. When Ibn Abbas heard of his action, he said: May God have mercy on Abu Abd Al-Rahman, he did as the Messenger of God, may God bless him and grant him peace, did when it was revealed, and the verse after it abrogated it, **God does not charge a soul except [with that within] its capacity,** so these are authentic ways on the authority of Ibn Abbas, and it has been proven on the authority of Ibn Umar as it has been proven on the authority of Ibn Abbas. Al-Bukhari said: Ishaq told us, Ruh told us, Shu'bah told us on the authority of Khalid Al-Hadha', on the authority of Marwan Al-Asghar, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, I think he was Ibn Umar, **And if you disclose what is in yourselves or conceal it,** he said: The verse after it abrogated it. And thus it was narrated on the authority of Ali, Ibn Mas'ud, Ka'b Al-Ahbar, Al-Sha'bi, Al-Nakha'i, Muhammad bin Ka'b Al-Qurazi, Ikrimah, Sa'id bin Jubayr, and Qatadah, that it was abrogated. With the one after it, and it has been proven by what the group narrated in their six books on the authority of Qatada, on the authority of Zararah bin Abi Awfa, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **God has forgiven my nation for what their souls have thought of, as long as they do not speak of it or act upon it.**

In the two Sahihs, on the authority of Sufyan ibn Uyaynah, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "God said: If My servant intends to do a bad deed, do not write it down against him. If he does it, write it down as a bad deed. If he intends to do a good deed but does not do it, write it down as a good deed. If he does it, write it down as ten good deeds." The wording of Muslim is in his Ifrad, on the authority of Ismail ibn Ja'far, on the authority of al-Ala', on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "God said: If My servant intends to do a good deed but does not do it, I write it

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

down as a good deed for him. If he does it, I write it down as ten good deeds for him, up to seven hundred times. If he intends to do a bad deed but does not do it, I do not write it down against him. If he does it, I write it down as one bad deed." Abdul Razzaq said: Muammar told us on the authority of Hammam bin Munabbih, who said: This is what Abu Hurairah told us on the authority of Muhammad, the Messenger of God, may God bless him and grant him peace, who said: "God said: If My servant intends to do a good deed, I write it down for him as a good deed so long as he does not do it. If he does it, I write it down as ten times its like. If he intends to do a bad deed, I forgive him for it so long as he does not do it. If he does it, I write it down as one like it." The Messenger of God, may God bless him and grant him peace, said: "The angels said: 'O Lord, Your servant intends to do a bad deed, and You are All-Knowing about him. So He said: 'Watch him. If he does it, write it down for him as one like it. If he abandons it, write it down as one good deed. He only abandons it because of My sake.'" The Messenger of God, may God bless him and grant him peace, said: "If someone improves his Islam, then for every good deed he does, it is written down for him as ten times its like up to seven hundred times, and every bad deed is written down as one like it until he meets God, the Almighty." Muslim alone transmitted it on the authority of Muhammad bin Rafi' on the authority of Abdul Razzaq with this context and wording, and some of it is in Sahih al-Bukhari. Muslim also said: Abu Kuraib told us, Khalid al-Ahmar told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever intends to do a good deed but does not do it, a good deed will be recorded for him. Whoever intends to do a good deed and does it, ten to seven hundred will be recorded for him. Whoever intends to do a bad deed but does not do it, it will not be recorded for him, but if he does it, it will be recorded." Muslim is the only one to narrate this, not any other author of the books. Muslim also said: Shaiban bin Farukh told us, Abdul Warith told us, on the authority of Al-Ja'd Abu Uthman, Abu Raja' Al-'Attardi told us, on the authority of Ibn 'Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Most High, who said: "God has written down the good deeds and the bad deeds, then explained that. So whoever intends to do a good deed but does not do it, God writes it down with Himself as a complete good deed. And if he intends to do a good deed but does not do it, God writes it down with Himself as a complete good deed. And if he intends to do it and does it, God writes it down with Himself as ten good deeds to seven hundred times or many times more. And if he intends to do a bad deed but does not do it, God writes it down with Himself as a good deed. And if he intends to do it and does it, God writes it down with Himself as one bad deed." Then Muslim narrated it on the authority of Yahya bin Yahya, on the authority of Ja'far bin Sulayman, on the

authority of Al-Ja'd Abu Uthman, in this chain of transmission with the same meaning as the hadith of Abd Al-Razzaq. And he added, **And God erased it, and none perishes on the authority of God except one who perishes.** And in the hadith of Suhayl, on the authority of his father, on the authority of Abu Hurairah, he said: Some of the companions of the Messenger of God, may God bless him and grant him peace, came and asked him, saying: We find within ourselves that which one of us would be too ashamed to speak of. He said: And have you found it? They said: Yes. He said: **That is the clear expression of faith.** This is the wording of Muslim. It is also in Muslim, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, with it. Muslim also narrated from the hadith of Mughirah, on the authority of Ibrahim, on the authority of Alqamah, Abdullah, who said: The Messenger of God, may God bless him and grant him peace, was asked about whispers, and he said: **That is the clear expression of faith.**

Ali bin Abi Talha said on the authority of Ibn Abbas, **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it,** it was not abrogated, but when God gathers the creation on the Day of Resurrection, He will say: I will inform you of what you concealed in yourselves of which My angels have not seen. As for the believers, He will inform them and forgive them for what they told themselves, and this is His statement, **God will bring you to account for it,** meaning: He will inform you. As for the people of doubt and suspicion, He will inform them of what they concealed of denial, and this is His statement, **Then He forgives whom He wills and punishes whom He wills,** and this is His statement, **But He will take you to task for what your hearts have earned,** meaning of doubt and hypocrisy. Al-Awfi and Al-Dahhak narrated something similar to this on his authority.

Ibn Jarir narrated from Mujahid and Ad-Dahhak something similar, and from Al-Hasan Al-Basri that he said: It is a decisive verse that has not been abrogated. Ibn Jarir chose that and provided evidence that accountability does not necessarily entail punishment, and that the Almighty may hold accountable and forgive, or hold accountable and punish, with the hadith that he narrated regarding this verse, saying: Ibn Bashir told us, Ibn Abi Uday told us, from Saeed bin Hisham and Yaqub bin Ibrahim told me, Ibn Ulayyah told us, Ibn Hisham told us, they both said in their hadith on the authority of Qatada on the authority of Safwan bin Mahrar, he said: While we were circumambulating the House with Abdullah bin Umar and he was circumambulating, a man came to him and said: O Ibn Umar, what did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation? He said: I heard the Messenger of God, may God bless him and grant him peace, say: "The believer draws near to his Lord, the Mighty and Sublime, until He places His cloak over

him and makes him confess his sins and says to him: Do you know such and such? He says: O Lord, I know, twice, until he has reached what God willed for him to reach, He says: Then I have concealed it from you in The world and I forgive you for it today, he said: Then he will be given his record of good deeds or his book in his right hand, and as for the disbelievers and hypocrites, it will be called out to them before all witnesses: "These are the ones who lied against their Lord. Unquestionably, the curse of God is upon the wrongdoers." This hadith is narrated in the two Sahihs and others through various chains of transmission on the authority of Qatada with it. Ibn Abi Hatim said: My father told us, Sulayman ibn Harb told us, Hammad ibn Salamah told us on the authority of Ali ibn Zayd, on the authority of his father, he said: I asked Aisha about this verse: **And whether you disclose what is in your souls or conceal it, God will bring you to account for it.** She said: No one has asked me about it since I asked the Messenger of God, may God bless him and grant him peace, about it, so she said: This is the slave's pledge to God and what befalls him of fever and calamity, and the merchandise that he places in the hand of his sleeve and loses it, and is alarmed by it, then finds it in his buckle, until the believer emerges from his sins as red gold emerges. And likewise, at-Tirmidhi and Ibn Jarir narrated it through the chain of Hammad ibn Salamah with it. At-Tirmidhi said: It is strange, we do not know it except from His hadith. **I said** His sheikh Ali bin Jadaan is weak and strange in his narrations, and he narrates this hadith on the authority of his father's wife Umm Muhammad Umayyah bint Abdullah, on the authority of Aisha, and she has no other narration on her authority in the books.

Fath al-Qadir

His statement: 284- **To God belongs whatever is in the heavens and whatever is on the earth** has already been explained. His statement: **And if you disclose what is in your souls** to the end of the verse, its apparent meaning is that God will hold His servants accountable for what they concealed or revealed of the matters for which He will be held accountable, so He forgives whomever He wills of them whatever He forgives of them, and punishes whomever He wills of them for what he concealed or revealed of them. This is the meaning of the verse according to the Arabic language. The scholars have differed regarding this verse in various opinions: The first is that although it is general, it is specific to concealing testimony, and that the one who conceals testimony will be held accountable for concealing it whether he reveals to people that he concealed testimony or not. This has been narrated from Ibn Abbas, Ikrimah, Al-Sha'bi and Mujahid, and it is rejected by the generality of the wording in the verse, and what came before this verse about the prohibition of concealing testimony cannot be specific to it. The second opinion: That what is in the verse is specific to what occurs to the souls of matters that are between doubt and certainty, said Mujahid, and this is also a specification without a specification. The third opinion: That it is a general ruling, but the punishment for what is in the soul is specific to the disbelievers and hypocrites. At-Tabari narrated it from some people, and this is also a specification without a specification, because His

statement: **He forgives whom He wills and punishes whom He wills** is not specific to a specific person except with evidence. The fourth opinion: That this verse is abrogated, said Ibn Masoud, Aisha, Abu Hurairah, Ash-Sha'bi, Ata', Muhammad ibn Sirin, Muhammad ibn Ka'b, and Musa ibn Ubaydah, and it is narrated from Ibn Abbas and a group of the Companions and Followers, and this is the truth because of what will come of the explicit statement of its abrogation, and because it was proven from the Prophet, may God bless him and grant him peace: **God has forgiven this nation for what their souls have thought about.** His saying: **God will call you to account for it** He placed the prepositional phrase before the subject to show its importance, and he placed the disclosure before the concealment, because the origin of the matters for which one will be held to account is the apparent deeds. As for placing the concealment before the statement of the Almighty: "Say: Whether you conceal what is in your hearts or reveal it, God knows it", it is because knowledge is related to the hidden and apparent deeds in equal measure. He placed forgiveness before punishment because His mercy precedes His wrath. The sentence of His saying: **Then He forgives whom He wills and punishes whom He wills** is a new sentence: meaning, He forgives and it includes the details of what was summarized in His saying: **God will call you to account for it**, and this is according to the reading of Ibn Amir and Asim. As for the reading of Ibn Kathir, Nafi', Abu Amr, Hamza and Al-Kisa'i with the jazm of the ra' and the ba', the fa' is a conjunction of what comes after it with the jazm before it, and it is the answer to the condition: I mean His saying: **God will call you to account for it.** Ibn Abbas, Al-A'raj, Abu Al-A'aliyah, and Asim Al-Jahdary read the ra' and ba' in the words **He forgives** and **He punishes** with the accusative case, implying that *an* is in apposition to the meaning. Talha bin Masraf read **He forgives** without *fa* as a substitute, and Al-Ja'fi and Khallad read it this way.

Ahmad, Muslim, Abu Dawud in his Naskh, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Hurayrah who said: "When the verse: 'To God belongs whatever is in the heavens and whatever is on the earth, and if you disclose what is in yourselves' was revealed to the Messenger of God, may God bless him and grant him peace, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so they came to the Messenger of God, may God bless him and grant him peace, then knelt down and said: O Messenger of God, we have been charged with deeds that we are able to bear: prayer, fasting, jihad, and charity, but God has revealed this verse to you and we are not able to bear it. The Messenger of God, may God bless him and grant him peace, said: Do you want to say as the People of the Book before you said: We hear and disobey? Rather, say: 'We hear and obey. Your forgiveness, our Lord, and to You is the final destination.' When the people recited it and their tongues were on it, God revealed immediately after it: 'The Messenger has believed in what was revealed to him from his Lord'. When they did that, God abrogated it and revealed: 'No soul is charged except [with that within] its capacity' to the end of it." Ahmad, Muslim, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn

Surat Al-Baqarah 2:284

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

Al-Mundhir, Al-Hakim and Al-Bayhaqi narrated on the authority of Ibn Abbas, with a similar hadith, and he added: Then God revealed: **Our Lord, do not impose blame upon us if we forget or make a mistake.** He said: I have already done so. **Our Lord, and burden us not with that which we have no ability to bear.** He said: I have already done so. **And pardon us and forgive us and have mercy upon us.** He said: I have already done so. This story has been narrated on the authority of Ibn Abbas through various chains of narration. Al-Bukhari and Al-Bayhaqi narrated on the authority of Marwan Al-Asfar, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, whom I think was Ibn Umar: **Whether you disclose what is in yourselves or conceal it,** he said: The verse that follows it abrogated it. Abd Ibn Humayd and Al-Tirmidhi narrated on the authority of Ali something similar. Saeed Ibn Mansour, Ibn Jarir and Al-Tabarani narrated something similar on the authority of Ibn Mas'ud. Ibn Jarir narrated something similar on the authority of Aisha.

From the above, it becomes clear to you the weakness of what Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding this verse, that he said: It was revealed regarding concealing testimony, for if it had been like that, the matter would not have been so difficult for the Companions. In any case, after these hadiths that clearly state abrogation and the abrogating verse, there is no room left to contradict it. What supports this is what is proven in the two Sahihis and the four Sunans from the hadith of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **God has forgiven my nation for what their souls have thought about, as long as they do not speak about it or act upon it.** Ibn Jarir narrated on the authority of Aisha, who said: Every servant who has an evil thought or sin and thinks about it, God will hold him accountable in this world, fearing and grieving, and his anxiety will be intense, but he will not attain any of that, just as he had an evil thought but did not act upon it. Saeed bin Mansour and Ibn Jarir narrated something similar on her authority, and the hadiths that have previously stated abrogation refute this. Ibn Jarir narrated on the authority of Ibn Abbas, who said: God will say on the Day of al-Qiyamah 75: My scribes did not write down your deeds except what was apparent of them. As for what you kept secret in your souls, I will hold you accountable for it today, so I will forgive whomever I wish and punish whomever I wish. This is refuted by what was mentioned above.

Tafsir al-Baghawi

284. **To God belongs whatever is in the heavens and whatever is on the earth** as a kingdom [and its inhabitants are His slaves and He is their Owner] And if you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive

whom He wills and punish whom He wills, and God is over all things competent." The scholars differed regarding this verse. Some people said: It is specific. Then they differed regarding the reason for [its specificity]. Some of them said: It is connected to the first verse. It was revealed regarding concealing testimony or concealing concealment. God will bring you to account for it, and this is the saying of Al-Sha'bi and Ikrimah. Some of them said: It was revealed regarding those who take the infidels as allies rather than the believers, meaning if you declare what is in yourselves regarding the allegiance of the infidels or keep it secret, God will bring you to account for it, and this is the saying of Muqatil as mentioned in Surat Al-Imran **Let not the believers take the infidels as allies rather than the believers** until He said: "Say: Whether you conceal what is in your hearts or reveal it, God knows it" *29-Al-Imran*.

Most of them believed that the verse is general, then they differed about it. Some people said: It was abrogated by the verse that follows it.

The evidence for this is what Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Al-Munhal Al-Dareer and Umayya bin Bastam Al-Aishi told us, and the wording is his, they said: Yazid bin Zari' told us, Ruh, who is Ibn Al-Qasim, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, who said: "When God revealed to His Messenger, may God bless him and grant him peace, 'To God belongs whatever is in the heavens and whatever is on the earth. And if you disclose what is in yourselves or conceal it, God will bring you to account for it'" the verse, he said: This was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so they came to the Messenger of God, may God bless him and grant him peace, then they knelt down and said: O Messenger of God, may God bless him and grant him peace, we have been charged with actions that we are able to bear: prayer, fasting, jihad, and charity, and this verse has been revealed to you and we are not able to bear it. The Messenger of God, may God bless him and grant him peace, said: Do you want to say as the People of the Book before you said: We hear and we disobey? Rather, say: We hear. And we obeyed Your forgiveness, our Lord, and to You is the final destination. When the people read it and their tongues were humbled by it, God revealed after it: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers. And they said, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." When they did that, God abrogated it: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned. Our Lord, do not

impose blame upon us if we forget or make a mistake." He said, *Yes*. "Our Lord, and do not place upon us a burden like that which You placed upon those before us." He said, *Yes*. "Our Lord, and do not burden us with that which we have no ability to bear." He said, "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." He said, *Yes*.

Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, with the same meaning, and he said in all of that: I have done it, instead of saying yes, and this is the saying of Ibn Masoud, Ibn Abbas, and Ibn Omar, may God be pleased with them, and Muhammad bin Sirin, Muhammad bin Kaab, Qatada, and Al-Kalbi agreed with it.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Muhammad Abdullah ibn Yusuf al-Isfahani told us, Abu Bakr Ahmad ibn Ishaq al-Faqih told us, Yaqub ibn Yusuf al-Qazwini told us, al-Qasim ibn al-Hakam al-Arni told us, Misa'ar ibn Kadam told us, on the authority of Qatada, on the authority of Zurarah ibn Awfa, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of al-Nabasi, may God bless him and grant him peace, who said: **God Almighty has forgiven my nation for what their souls whisper to them as long as they do not speak about it or act upon it.**

Some of them said that the verse is not abrogated because abrogation does not apply to report, but rather to commands and prohibitions, and His statement, **God will hold you accountable for it** is report that abrogation does not apply to. Then they differed in its interpretation. Some people said: God Almighty has established that the heart has earned, so He said, **Because of what your hearts have earned 225-Al-Baqarah**. So there is no servant of God who conceals an action or declares it from a movement of his limbs or a whisper in his heart except that God informs him of it and holds him accountable for it, then forgives whomever He wills and punishes as He wills. This is the meaning of Al-Hasan's statement, which is indicated by His statement, **Indeed, the hearing, the sight and the heart - about all those you will be questioned 36-Al-Isra'**. Others said: The meaning of the verse is that God Almighty holds His creation accountable for all of their actions that they have shown or concealed and will punish them for it, except that He will punish them for what they have concealed and will punish them for it, except that He will punish them for what they have concealed of what they did not know about, such as what happens to them in this world of misfortunes, calamities and matters that they grieve over. This is the statement of Aisha, may God be pleased with her, who said: I asked the Messenger of God, may God bless him and grant him peace, about this. The verse, then he said: "O Aisha, this is God's rebuke of the servant for what befalls him of fever and calamity, even a thorn or a piece of merchandise that he puts in his sleeve and loses it, and is terrified by it until he emerges from his sins as red gold emerges from the bellows."

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us,

Hamid bin Zanjawayh told us, Abdullah bin Saleh told us, Al-Layth told me, Yazid bin Abi Habib told me, on the authority of Saeed bin Sinan, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **If God wants good for His servant, He hastens his punishment in this world, and if God wants evil for His servant, He withholds his sin from him until He meets him with it on the Day of Resurrection.**

Some of them said, **And if you disclose what is in your souls** meaning what is in your hearts of what you have resolved to do, **or conceal it, God will bring you to account for it.** And do not disclose it while you are determined to do it, God will bring you to account for it. As for what your souls have thought of, which you have not resolved to do, then that is something that God does not charge a soul except [with that within] its capacity, and He will not hold you accountable for it. Its evidence is the statement of the Most High, **God will not hold you accountable for what is unintentional in your oaths, but He will hold you accountable for what your hearts have earned 225-Al-Baqarah**.

Abdullah bin Mubarak said: I said to Sufyan: Is the servant held accountable for his intention? He said: If it is a determination, then he will be held accountable for it. It was said that the meaning of accountability is informing and identifying, and the meaning of the verse: And if you disclose what is in your souls and act upon it or conceal it from what you concealed and intended, God will hold you accountable for it and reward you for it and make it known to you. Then He will forgive the believers, demonstrating His grace, and punish the disbelievers, demonstrating His justice. This is the meaning of what Ad-Dahhak said. It is narrated on the authority of Ibn Abbas, may God be pleased with them both, and it is indicated by his saying: God will hold you accountable for it, and he did not say He will hold you accountable for it.

Accountability is not accountability, and the evidence for it is what Abu Tahir Muhammad bin Ali Az-Zarrad informed us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i informed us, Abu Saeed Al-Haytham bin Kulayb informed us, Isa bin Ahmad Al-Asqalani informed us, Yazid bin Harun informed us, Hammam bin Yahya informed us, on the authority of Qatada, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Abdullah bin Omar bin Al-Khattab, may God be pleased with them both, and a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace? He (peace and blessings of God be upon him) said about the secret conversation? He said: I heard the Messenger of God (peace and blessings of God be upon him) say: "God, the Most High, will bring the believer close on the Day of Resurrection until He places His veil over him, concealing him from the people. He will say: 'O My servant, do you recognize such and such a sin?' He will say: 'Yes, O Lord.' Then He will say: 'O My servant, do you recognize such and such a sin?' He will say: 'Yes, O Lord.' Until when he has acknowledged his sins and sees in himself that he has perished, He will say: 'I concealed them for you in this world, and I have forgiven you today.' Then he will be given his book of good deeds. As for the disbeliever and the hypocrites, the witnesses will say: 'These are

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To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in your souls or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent.

the ones who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers.” **Hud 18.**

The Almighty said: **He forgives whom He wills and punishes whom He wills.** Abu Ja'far, Ibn 'Amir, 'Asim, and Ya'qub raised the ra' and the ya', and the others made them jazm. The raising is for the beginning and the jazm is for the arrangement. Tawus narrated on the authority of Ibn 'Abbas, may God be pleased with them both, **He forgives whom He wills for the great sin and punishes whom He wills for the small sin.** "He is not questioned about what He does, while they will be questioned." **And God is over all things competent.**
230-Al-Anbiya'.

Tafsir al-Baidawi

284- To God belongs whatever is in the heavens and whatever is on the earth in creation and dominion. **And if you disclose what is in yourselves or conceal it** meaning what is in it of evil and the intention to do it, forgiveness and punishment will be arranged for it. **God will call you to account for it** on the Day of Resurrection. And it is an argument against those who deny accountability, such as the Mu'tazila and the Rafidah. **Then He forgives whom He wills** His forgiveness. **And He punishes whom He wills** His punishment, and it is explicit in denying the necessity of punishment. Ibn Amir, Asim, and Ya'qub raised them as a resumption, and the rest of them made them jussive in apposition to the answer to the condition, and whoever made them jussive without a *fa* made them a substitute for it, indicating part of the whole or inclusion, like his saying:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

Assimilation of the letter Raa into the letter Laam is a mistake, as the letter Raa is only assimilated into its like. **And God is over all things competent** means He is able to bring to life and to hold people to account.

Surat al-Baqarah 2:285

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination."

Tafsir al-Jalalayn

He believed he believed **the Messenger** Muhammad, may God bless him and grant him peace **in what was revealed to him from his Lord** of the Qur'an **and the believers** the tanween is attached to it *each* its tanween is a substitute for the complement to it **believes in God and His angels and His books** in the plural and singular **and His messengers** they say **we make no distinction between any of His messengers** so we believe in some and disbelieve in others as the Jews and Christians did **and they say, we hear** that is, what we were commanded to hear and accept **and we obey** we ask You for **Your forgiveness, our Lord, and to You is the destination** the reference is to resurrection, and when the verse before it was revealed, the believers complained about the whispers and it was difficult for them to be held accountable for them, so this was revealed:

Tafsir al-Suyuti

The Almighty said: The Messenger has believed, the verse. Ahmad, Muslim and others narrated on the authority of Abu Hurairah that when the verse was revealed: And whether you disclose what is in yourselves or conceal it, God will bring you to account for it, it was difficult for the Companions, so they came to the Messenger of God, may God bless him and grant him peace, then they knelt down and said: This verse has been revealed to you and we cannot bear it. He said: Do you want to say as the People of the Book before you said: We hear and disobey? Rather, say: We hear and obey. Your forgiveness, our Lord, and to You is the final destination. So when the people recited it and their tongues were made to listen to it, God revealed immediately after it: The Messenger has believed, the verse. So when they did that, God abrogated it and revealed: God does not charge a soul except [with that within] its capacity, to the end of it. Muslim and others narrated something similar on the authority of Ibn Abbas.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He meant that the Messenger - meaning the Messenger of God, may God bless him and grant him peace - believed, so he acknowledged - **what was revealed to him**, meaning: what was revealed to him from his Lord of the Book, and what is in it of what is permissible and what is forbidden, and promise and threat, and command and prohibition, and other than that from the rest of the meanings that it contains. And he mentioned that when this verse was revealed to the

Messenger of God, may God bless him and grant him peace, he said: It is right for him.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **The Messenger has believed in what was revealed to him from his Lord**. He mentioned to us that when this verse was revealed, the Prophet of God, may God bless him and grant him peace, said: And he has the right to believe.

It has been said that it was revealed after His statement: "And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent." Because the believers in the Messenger of God from among his companions were distressed by what God threatened them with of holding them accountable for what they concealed in their souls, so they complained about that to the Prophet, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said to them: Perhaps you will say: We hear and disobey, as the Children of Israel said! They said: Rather, we will say: We hear and obey! So God revealed for that reason from the statement of the Prophet, may God bless him and grant him peace, and the statement of his companions: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers." He says: And the believers also believed with their Prophet in God and His angels and His books and His messengers, the two verses. We have mentioned those who said that before.

Abu Jaafar said: There is a difference of opinion regarding the reading of his statement: **And He wrote it**.

The majority of the readers of Medina and some of the readers of Iraq read it as **and His books** in the plural form of the book, meaning: and the believers, all of them believe in God and His angels and all of His books that He sent down to His prophets and messengers.

A group of the people of Kufa read it: **And His Book**, meaning: And the believers, all of them believe in God and His angels and in the Qur'an that He revealed to His Prophet Muhammad, may God bless him and grant him peace.

It was narrated from Ibn Abbas that he used to read it: **And His Book**, and he said: **The Book is more than the books**. It is as if Ibn Abbas was directing the interpretation of that to something like His saying: "By the declining day. Indeed, mankind is in loss." (Al-'Asr: 1-2), meaning the type of people and the type of the Book, as one says: **How many are the dirhams and dinars of so-and-so**, meaning the type of dirhams and dinars. And although this is a well-known doctrine, what is more pleasing to me than reading it in the plural form is to read it in the plural form. Because what precedes it is a plural, and what follows it is likewise - I mean by that: **And His angels, His books, and His messengers** - so adding the books in the plural form to it is more pleasing to me than making it

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination."

unified and excluding it in the pronunciation in the singular form, so that it would be later in the pronunciation in meaning with the pronunciation of what precedes it and what follows it, and with its meaning. Abu Ja'far said: As for His saying: **We make no distinction between any of His messengers**, then He, the Most High, informed of that about the believers that they would say that. In the discussion of the reading of those who read **We make no distinction between any of His messengers** with the letter *nun*, there is something left out, and the indication of what was mentioned is sufficient. That which was left out is: they say. The interpretation of the statement is: And the believers, all of them believe in God and His angels and His books and His messengers, they say: We make no distinction between any of His messengers. And the mention of they say was left out because the statement indicates it, just as it was left out in His statement: "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured." (13:23-24), meaning: they say: Peace.

A group of the early scholars read: **He does not differentiate between any of His messengers** with the letter *ya*, meaning: "And the believers all believe in God, His angels, His books, and His messengers. None of them differentiates between any of His messengers, believing in some and disbelieving in others. Rather, they believe in all of them, and they acknowledge that what they brought was from God, and that they called to God and to His obedience. They differ in their actions from the Jews who acknowledged Moses and denied Jesus, and the Christians who acknowledged Moses and Jesus and denied Muhammad, may God bless him and grant him peace, and rejected his prophethood, and from the nations like them who denied some of God's messengers and acknowledged others, such as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: "We do not differentiate between any of His messengers," as the people did - meaning the Children of Israel - they said: So-and-so is a prophet, and so-and-so is not a prophet, and so-and-so we believe in, and so-and-so we do not believe in.

Abu Ja'far said: The reading that we do not accept other than that in our view with the letter *nun* is: **We do not differentiate between any of His messengers**, because it is the reading whose proof is established by widespread transmission, which prevents sympathy, collusion, forgetfulness, and error, in the sense of what we described of: They say we do not differentiate between any of His messengers, and no objection is made to an anomalous reading, on what the proof has brought by transmission and inheritance.

Abu Ja'far said: By that, He, the Most High, means: And all of the believers said, **We heard**, the saying of our Lord and His command to us with what He commanded us to do, and His prohibition of what He

prohibited us from doing, **and we obeyed**, meaning: We obeyed our Lord in what He imposed upon us of His obligations and enslaved us with His obedience, and we submitted to Him. And His statement, **Your forgiveness, our Lord**, means: And they said, **Your forgiveness, our Lord**, meaning: Forgive us, our Lord, with Your forgiveness, just as one says, **Glorify be to You**, meaning: We glorify You, glory be to You.

We have previously explained that forgiveness and pardon are the concealment by God of the sins of the one whom He has forgiven, and His pardon of him for violating His cover with it in this world and the hereafter, and His pardon of the punishment - upon him.

As for His saying: **And to You is the return**, He, may His praise be glorified, means that they said: To You, our Lord, is our return and our place of return, so forgive us our sins.

Abu Jaafar said: If someone were to say to us: What is the subject of his statement: **Your forgiveness?**

It was said to him: Its occurrence is the source of the location of the command. And the Arabs do the same with the sources and nouns if they replace the command, and convey the meaning of the command, they make it the accusative, so they say: Thank God, so-and-so, and praise be to Him, meaning: thank God and praise Him. And prayer, prayer, meaning: pray. And they say in the nouns: God, God, O people, and if it is raised with the meaning: He is God, and: This is God - and directed to the report and in it is the interpretation of the command, it is permissible, as the poet said:

Some of them are Umair and Ashba 5 Umair and among them is Al-Saffah

Worthy of loyalty if the brother of help says: Weapon, weapon

If his saying, **Your forgiveness, our Lord**, had come in the nominative case in the reading, it would not have been a mistake, but rather it would have been correct, as we have described.

It was mentioned that when this verse was revealed to the Messenger of God, may God bless him and grant him peace, as praise from God to him and his nation, Gabriel, may God bless him and grant him peace, said to him: God Almighty has praised you and your nation well, so ask your Lord.

Ibn Hamid told us, he said, Jarir told us, on the authority of Bayan, on the authority of Hakim bin Jabir, he said: When the verse was revealed to the Messenger of God, may God bless him and grant him peace: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers. And

they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination," Gabriel said: God Almighty has praised you and your nation well, so ask - out of respect - and he asked: **God does not charge a soul except [with that within] its capacity to the end of the surah.**

Tafsir al-Qurtubi

God Almighty said: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final destination.'"

Tafsir Ibn Kathir

Mentioning the hadiths reported on the merits of these two noble verses. May God benefit us with them.

The first hadith - Al-Bukhari said: Muhammad bin Katheer told us, Shu'bah told us, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Abd al-Rahman, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever recites the two verses from the end of Surat al-Baqarah at night, they will suffice him. The rest of the group narrated it on the authority of Sulayman bin Mihran al-A'mash with a similar chain of transmission, and it is in the two Sahihs on the authority of al-Thawri, on the authority of Mansour, on the authority of Ibrahim, on the authority of Abd al-Rahman, on his authority, and it is also in the two Sahihs on the authority of Abd al-Rahman, on the authority of Alqamah, on the authority of Ibn Mas'ud. Abd al-Rahman said: Then I met Abu Mas'ud and he narrated it to me. And this is how Ahmad bin Hanbal narrated it. Yahya bin Adam told us, Sharik told us, on the authority of Asim, on the authority of al-Musayyab bin Rafi', on the authority of Alqamah, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever recites the two verses from the end of Surat al-Baqarah at night, they will suffice him. The cow is enough for him at night.

The second hadith - Imam Ahmad said: Hussain told us, Shaiban told us, on the authority of Mansur, on the authority of Rab'i, on the authority of Kharsha bin Al-Har, on the authority of Al-Ma'rur bin Suwaid, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the final verses of Surat Al-Baqarah from a treasure under the Throne, which no prophet before me was given.** Ibn Mardawayh narrated it from the hadith of Al-Ashja'i, on the authority of Al-Thawri, on the authority of Mansur, on the authority of Rab'i, on the authority of Zaid bin Dhiabyan, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the final verses of Surat Al-Baqarah from a treasure under the Throne.**

The third hadith - Muslim said: Abu Bakr bin Abi Shaybah told us, Abu Usamah told us, Malik bin Mughul told us, and Ibn Numayr and Zuhair bin Harb told us, all on the authority of Abdullah bin Numayr, and their wording is similar. Ibn Numayr said: My father told us, Malik bin Mughul told us on the authority of Al-Zubayr bin Adi, on the authority of Talhah, on the authority of Marra, on the authority of Abdullah, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. What ascends from the earth ends at it and is taken from it, and what descends from above it ends at it and is taken from it. He said, **When that which covers the Lote Tree covers it**, he said: A bed of gold. He said: The Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who did not associate anything with God for their sins.

The fourth hadith Ahmad said: Ishaq bin Ibrahim al-Razi told us, Salamah bin al-Fadl told us, Muhammad bin Ishaq told me, on the authority of Yazid Abu Habib, on the authority of Murthad bin Abdullah al-Yazni, on the authority of Uqbah bin Amir al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said: **Recite the two verses from the end of Surat al-Baqarah, for I have been given them from a treasure beneath the Throne.** This is a good chain of transmission, and they did not include it in their books.

The fifth hadith - Ibn Mardawayh said: Ahmad ibn Kamil told us, Ibrahim ibn Ishaq al-Harbi told us, Marwan told us, Ibn Awanah told us, on the authority of Abu Malik, on the authority of Rubai, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given three things over the al-Nas 114: I have been given these verses from the end of Surat al-Baqarah from a treasure house beneath the Throne. No one was given them before me, and no one will be given them after me." Then he narrated it from the hadith of Na'im ibn Abi Hind, on the authority of Rubai, on the authority of Hudhayfah, in a similar manner.

The sixth hadith - Ibn Mardawayh said: Abdul-Baqi bin Nafi' told us, Ismail bin Al-Fadl told us, Muhammad bin Buzay' told us, Ja'far bin Awn told us, on the authority of Malik bin Mughul, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, who said: I do not see anyone who has understood Islam sleeping until he recites the last verses of Surat Al-Baqarah, for they are from a treasure that your Prophet, may God bless him and grant him peace, was given from beneath the Throne. And Wakee' narrated it in his interpretation on the authority of Israel, on the authority of Abu Ishaq, on the authority of Umair bin Amr Al-Mukharqi, on the authority of Ali, who said: I do not see anyone who has understood Islam sleeping until he recites Ayat Al-Kursi and the last verses of Surat Al-Baqarah, for they are from a treasure beneath the Throne.

The Seventh Hadith - Abu Isa Al-Tirmidhi said: Bandar

Surat Al-Baqarah 2:285

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination."

told us, Abd Al-Rahman bin Mahdi told us, Hammad bin Salamah told us, on the authority of Ash'ath bin Abd Al-Rahman Al-Jarmi, on the authority of Abu Qilabah, on the authority of Abu Al-Ash'ath Al-San'ani, on the authority of Al-Nu'man bin Bashir, on the authority of the Prophet, may God bless him and grant him peace, who said: "God wrote a book two thousand years before He created the heavens and the earth, and He sent down two verses from it with which He concluded Surat Al-Baqarah, and if they are recited in a house for three nights, Satan will not be able to recite them." Then he said: This is a strange hadith, and this is how Al-Hakim narrated it in his Mustadrak from the hadith of Hammad bin Salamah with it and he said: It is authentic according to the conditions of Muslim, and they did not include it.

The eighth hadith Ibn Mardawayh said: Abd al-Rahman ibn Muhammad ibn Madyan told us, al-Hasan ibn al-Jahm told us, Ismail ibn Amr told us, Ibn Maryam told us, Yusuf ibn Abi al-Hajjaj told me, on the authority of Saeed, on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, recited Surat al-Baqarah and Ayat al-Kursi, he would laugh and say: **Indeed, they are from the treasure of the Most Gracious beneath the Throne.** And when he recited: **Whoever does evil will be recompensed for it,** "And that man will have nothing but what he strives for. And that his striving will soon be seen. Then he will be recompensed with the fullest recompense," he would seek refuge in God and submit.

The ninth hadith Ibn Mardawayh said: Abdullah bin Muhammad bin Kufi told us, Ahmad bin Yahya bin Hamza told us, Muhammad bin Bakr told us, Makki bin Ibrahim told us, Abdullah bin Abi Hamid told us, on the authority of Abu Malih, on the authority of Muqal bin Yasar, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the opening of the Book and the last verses of Surat Al-Baqarah from beneath the Throne, and Al-Mufasssal is a voluntary act.**

The tenth hadith - It was mentioned earlier in the virtues of Al-Fatihah from the narration of Abdullah bin Isa bin Abdul Rahman bin Abi Laila from Saeed bin Jubair, "from Ibn Abbas, he said: While the Messenger of God, may God bless him and grant him peace, was with Gabriel, he heard a creaking sound above him. Gabriel raised his eyes to the sky and said to him: Rejoice in two lights that have been given to you that no prophet before you was given: the Opening of the Book and the last verses of Surat Al-Baqarah. You will not recite a letter from them without being given it." Narrated by Muslim and Al-Nasa'i, and this is its wording.

God the Almighty said: **The Messenger has believed in what was revealed to him from his Lord,** informing us about that from the Prophet, may God bless him and grant him peace. Ibn Jarir said: Bishr told us, Yazid

told us, Saeed told us on the authority of Qatadah, who said: It was mentioned to us that when this verse was revealed to the Messenger of God, may God bless him and grant him peace, he said: **And it is right for him to believe.** Al-Hakim narrated in his Mustadrak: Abu al-Nadr the jurist told us, Muadh ibn Najdah al-Qurashi told us, Khallad ibn Yahya told us, Abu Uqayl told us on the authority of Yahya ibn Abi Katheer, on the authority of Anas ibn Malik, who said: When this verse was revealed to the Prophet, may God bless him and grant him peace: **The Messenger has believed in what was revealed to him from his Lord,** the Prophet, may God bless him and grant him peace, said: **It is right for him to believe.** Then al-Hakim said: Its chain of transmission is authentic, but they did not include it.

His saying, **and the believers,** is in apposition to the Messenger, then He spoke about all of them, saying, "All of them believe in God and His angels and His books and His messengers. We make no distinction between any of His messengers." So the believers believe that God is One, Unique, Individual, Eternal, there is no god but Him, and no Lord but Him. They believe in all the prophets, messengers and books sent down from heaven to the servants of God, the messengers and prophets. They do not differentiate between any of them, believing in some and disbelieving in others. Rather, they consider all of them truthful, righteous, rightly guided and guiding to the path of goodness, even though some of them abrogate the law of others by God's permission, until all of them are abrogates the law of Muhammad, may God's prayers and peace be upon him, the Seal of the Prophets and Messengers, upon whose law the Hour will come, and a group of his nation will continue to be apparent on the truth. His statement, **And they said, 'We hear and obey,'** means we heard Your statement, O our Lord, and we understood it, and we carried it out and complied with the work required by it. **Your forgiveness, our Lord,** is a request for forgiveness, mercy and kindness. Ibn Abi Hatim said: Ali ibn Harb al-Mawsili told us, Ibn Fadl 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, regarding God's statement, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers, and they said, 'We hear.' " And we seek Your forgiveness, our Lord. He said: I have forgiven you. And to Him is the destination. That is, the return and destination on the Day of Judgment. Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Bayan, on the authority of Hakim, on the authority of Jabir, who said: When the verse was revealed to the Messenger of God, may God bless him and grant him peace, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of

His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination," Gabriel said: God has praised you and your nation well, so ask and you will be given. So he asked, **God does not charge a soul except [with that within] its capacity**, to the end of this verse. And His statement, **God does not charge a soul except [with that within] its capacity**, means that He does not charge anyone beyond his capacity. This is from His kindness, mercy, and goodness to His creation. This is the abrogating verse that lifted what the Companions feared in His statement, **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it**, meaning that even if He brings to account and asks, He will not punish except for what a person has the power to prevent. As for what a person has no power to prevent from the whisperings of the soul and its talk, then he will not be held accountable for that. Man, and hatred of evil whispers from faith, and His saying, **For it is what it has earned** meaning of good, **and against it is what it has earned** meaning of evil, and that is in the deeds that fall under obligation. Then the Almighty said, guiding His servants to ask Him, and He has guaranteed them the answer as He guided them and taught them to say, **Our Lord, do not impose blame upon us if we forget or make a mistake** meaning if we leave an obligation due to forgetfulness, or do something forbidden as well, or make a mistake, meaning the correct action out of ignorance of its legal aspect. It was mentioned previously in Sahih Muslim from the hadith of Abu Hurairah, he said, God said: Yes, and the hadith of Ibn Abbas, God said, I have done it. Ibn Majah narrated in his Sunan and Ibn Hibban in his Sahih from the hadith of Abu Amr Al-Awza'i, on the authority of Ata'. Ibn Majah said in his narration on the authority of Ibn Abbas, and Al-Tabarani and Ibn Hibban said on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **God has forgiven my nation for mistakes, forgetfulness, and what they are forced to do**. It was narrated through another chain of transmission, and Ahmad and Abu Hatim declared it weak, and God knows best. Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Abu Bakr Al-Hudhali told us, on the authority of Shahr, on the authority of Umm Al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: "God has forgiven my nation for three things: mistakes, forgetfulness, and being forced to do." Abu Bakr said: So I mentioned that to Al-Hasan, and he said: Yes, don't you recite in the Qur'an that: **Our Lord, do not impose blame upon us if we forget or make a mistake**.

And His saying, **Our Lord, and do not place upon us a burden like that which You placed upon those before us**, meaning, do not impose upon us difficult tasks, even if we are able to do them, as You prescribed for the nations before us, the shackles and burdens that were upon them, to which You sent Your Prophet Muhammad, may God bless him and grant him peace, the Prophet of Mercy, by establishing in His law with which You sent him the easy, tolerant, pure religion. It has been proven in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who

said, "God said: Yes," and on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **God said, 'I have done so.'** And it has been reported in the hadith through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **I was sent with the tolerant, pure religion**.

And His saying, **Our Lord, and burden us not with that which we have no ability to bear**, meaning, of the burden, calamities, and trials, do not afflict us with that which we cannot bear. Makhul said regarding His saying, **Our Lord, and burden us not with that which we have no ability to bear**, he said: celibacy and youth. Narrated by Ibn Abi Hatim, God said: Yes. And in the other hadith: God said: I have done so.

And His saying, **And pardon us**, meaning in what is between us and You of what You know of our shortcomings and mistakes, **and forgive us**, meaning in what is between us and Your servants, so do not expose them to our faults and ugly deeds, **and have mercy on us**, meaning in what is to come, so do not cause us to fall into another sin by Your guidance. For this reason they said: The sinner is in need of three things: that God pardons him in what is between him and Him, that He conceals him from His servants, so He does not disgrace him among them, and that He protects him, so He does not cause him to fall into something similar. It was mentioned earlier in the hadith that God said: Yes, and in another hadith: God said: I have done it.

And His saying, **You are our Master**, meaning, You are our Guardian and Supporter, and upon You we rely, and upon You we seek help, and upon You we rely, and we have no power or strength except with You, **So give us victory over the disbelieving people**, meaning, those who denied Your religion, and rejected Your Oneness and the message of Your Prophet, and worshipped other than You and associated with You from Your servants, so give us victory over them, and make for us the best outcome over them in this world and the Hereafter. God said, Yes. And in the hadith narrated by Muslim on the authority of Ibn Abbas, God said, **I have done so**. And Ibn Jarir said: Muthanna bin Ibrahim told me, Abu Nu'aym told us, Sufyan told us, on the authority of Abu Ishaq, that when Muadh **may God be pleased with him** finished this surah, **So give us victory over the disbelieving people**, he would say, *Ameen*. And Waki' narrated it on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of a man, on the authority of Muadh bin Jabal, that when he finished Surat Al-Baqarah, he would say, *Ameen*.

Fath al-Qadir

His statement: 285- **In what was revealed to him from his Lord** meaning in all that God revealed **and the believers** is in apposition to the Messenger, and his statement: *Everyone* meaning of the Messenger and the believers **believed in God** and it is possible that his statement: **and the believers** is a subject. And his statement: *Everyone* is a second subject. And his statement: **Believed in God** is the predicate of the second subject, and it and its predicate are the

Surat Al-Baqarah 2:285

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination."

predicate of the first subject, and the individuals of the pronoun in his statement: **Believed in God** with its reference to all the believers, because the intended meaning is to clarify the belief of each individual of them without considering the group as that was considered in the statement of God Almighty: **And all came to Him humbled**. Al-Zajaj said: When God, the Most High, mentioned in this Surah the obligation of prayer and zakat, and explained the rulings of Hajj, the rulings of menstruation, divorce and ila', and the stories of the prophets, and explained the ruling on usury, He mentioned His glorification by saying: **To God belongs whatever is in the heavens and whatever is on the earth**. Then He mentioned the belief of His Prophet, may God bless him and grant him peace, then He mentioned the belief of the believers in all of that, so He said: **The Messenger has believed in what was revealed to him from his Lord**. That is, the Messenger believed in all of these things that were mentioned, and likewise all the believers believed in God, His angels, His books, and His messengers. It was said that the reason for its revelation was the verse before it. This has been explained previously. His saying: **and His angels** means: in terms of their being His honored servants who are intermediaries between Him and His prophets in revealing His books. His saying: **and His books** because they include the laws by which His servants worship. His saying: **and His messengers** because they are the ones who convey to His servants what was revealed to them. Nafi', Ibn Kathir, and Asim, in the narration of Abu Bakr and Ibn Amir, read **and his books** in the plural. They read in At-Tahrim **and his books** and Hamza and Al-Kisa'i also read it. It was narrated from him that he said: The book is more than the books. The author of Al-Kashshaf explained it and said: Because if what is meant by the singular is the genus and the nationality is present in all the singulars of the genus, then nothing is excluded from it. As for the plural, only what has the nationality of the plurals is included under it. End. Whoever wants to understand the matter, let him refer to the long explanation of At-Talkhees when the author of At-Talkhees said: The comprehensiveness of the singular is more comprehensive. The majority read **and his messengers** with a damma on the seen. Abu Amr read with a light seen. The majority read **we do not separate** with a noon. The meaning is: they say: we do not separate. The meaning is: they say: we do not separate. Saeed bin Jubair, Yahya bin Ya'mar, Abu Zur'ah, Ibn Omar, Ibn Jarir, and Ya'qub read **we do not separate** with a lower yaa. He said: **Between one** and did not say **between individuals** because *one* includes both the individual and the plural as in the saying of God the Almighty: **There is none of you who can prevent Him from it** so He described it by saying: *preventing* because it is in the meaning of the plural, and this sentence may be in the accusative case as a state or as another predicate for His saying: *all*. And His saying: **Of His messengers** is more apparent in the place of concealment to guard against the assumption

that the angels are included in the ruling, or to indicate the reason for not differentiating between them. And His saying: **And they said, We hear and obey** is conjoined with His saying: *Believe*. And even though it is for the singular and this is for the plural, it is permissible in view of the meaning: that is, we perceived it with our hearing and understood it and obeyed what is in it. And it was said that the meaning of *heard* is: we answered your call. His saying: **Your forgiveness** is a source accusative with an implied verb: that is, forgive your forgiveness. This was said by Al-Zajaj and others, and hearing and obedience were presented before the request for forgiveness because the means precede the one to whom it is sought.

Tafsir al-Baghawi

285. The Almighty said: **The Messenger believed meaning he believed in what was revealed to him from his Lord, and the believers - all of them believed in God** meaning each one of them, and therefore he made the verb singular and **His angels and His books and His messengers** Hamza and Al-Kisa'i read: His book, in the singular meaning the Qur'an, and it was said that its meaning is plural even if it was mentioned in the singular form like the Almighty's saying: **So God sent the prophets as bearers of good tidings and warners and sent down with them the Book 213-Al-Baqarah** and others read and His books in the plural like the Almighty's saying: **And His angels and His books and His messengers 136-An-Nisa, We make no distinction between any of His messengers** so we believe in some and disbelieve in others as the Jews and Christians did, and in it is an implied meaning they say we do not make a distinction, and Ya'qub read *la yafareq* with a ya' so it is report about the Messenger, or its meaning is he does not make a distinction between all, and he only said **(between one)** and did not say between individuals because one is for the individual and the plural, God Almighty said: **So what "From among you, from one of them, two barriers 47-Al-Haqqah And they said, 'We hear' your words and obey' your command.**

It was narrated on the authority of Hakim on the authority of Jabir, may God be pleased with them both, that Gabriel, peace be upon him, said to the Prophet, may God bless him and grant him peace, when this verse was revealed: God has praised you and your nation, so ask and you will be given. So he asked by God's prompting, and He said: **Your forgiveness**, which is an accusative of the source, meaning forgive, Your forgiveness, or we ask You for Your forgiveness. "Our Lord, to You is the final destination. God does not charge a soul except [with that within] its capacity." The apparent meaning of the verse is to fulfill a need, and in it is an implied question, as if He said: And they said, **Do not charge us except [with that within] our capacity**, and He answered, meaning, God does not

charge a soul except [with that within] its capacity, meaning its ability. Wisdom is a name for what is within a person's capacity and does not make it difficult for him. They differed in its interpretation, so Ibn Abbas, may God be pleased with him, and Ata' and most of the commentators went to the view that he meant by it the self-talk mentioned in God Almighty's statement:

And whether you disclose what is in your souls or conceal it, as we mentioned. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: They are the believers in particular. He made their religious affairs easy for them and did not charge them with anything in it except what they are able to do, as God Almighty said: **God intends for you ease and does not intend for you hardship.**

"Hardship" 185-*Al-Baqarah* and God Almighty said:

And He has not placed upon you in religion any difficulty 78-*Al-Hajj*

Tafsir al-Baidawi

285- **The Messenger has believed in what was revealed to him from his Lord** is a testimony and explicit statement from God Almighty on the validity of his faith and reliance on it, and that he is firm in his matter and has no doubt about it. **And the believers - all of them believe in God and His angels and His books and His messengers** There is no ambiguity in that **the believers** is connected to **the Messenger**, so the pronoun that the tanween replaces refers to **the Messenger** and **the believers**, or it is made a subject, so the pronoun refers to the believers. And by consideration, it is correct for each to occur with its predicate as the predicate of the subject, and the Messenger is singled out in the ruling either to glorify him or because his faith is based on observation and vision, and their faith is based on contemplation and inference. Hamzah and Al-Kisa'i read **and his book** meaning the Qur'an, or the genus. The difference between it and the plural is that it is common in the singular of the genus and the plural in its plurals, and for this reason it is said: the book is more than the books. **We make no distinction between any of His messengers** meaning they say do not make a distinction. And Yaqub read *la yfarq* with a *ya'*, on the basis that the verb is for *all*. And it was read *la yfarqoon* based on its meaning, like the Almighty's saying: **And all will come to Him in submission.** One in the meaning of the plural because it occurs in a context of negation, like the Almighty's saying: **So none of you can prevent Him from it.** That is why *bayn* entered into it, and what is meant is the negation of the difference by affirmation and denial. **And they said, 'We hear,' we responded. And we obeyed**, your command. **Your forgiveness, our Lord**, forgive us with Your forgiveness, or we seek Your forgiveness. **And to You is the destination**, the return after death, which is an acknowledgment from them of the resurrection.

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

Surat al-Baqarah 2:286

God does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

Tafsir al-Jalalayn

(God does not charge a soul except [with that within] its capacity. It shall have [the reward of] what it has earned, and it shall bear [the burden of] what it has acquired, of evil, and no one shall be punished for the sin of another or for what he has not earned, which his soul has whispered to him. Say, **Our Lord, do not punish us** with punishment **if we have forgotten or erred** if we have left what is right, not intentionally, as those before us were punished for it. God has lifted that from this nation, as mentioned in the hadith. So his asking is an acknowledgment of God's blessing. **Our Lord, and lay not upon us a burden** something that is too heavy for us to bear **as You laid upon those before us** meaning the Children of Israel, such as killing a soul in repentance, giving a quarter of one's wealth in zakat, and lending a place of impurity. **Our Lord, and lay not upon us that which we have no ability to bear** of duties and trials **and pardon us** erase our sins **and forgive us and have mercy upon us** in mercy in addition to forgiveness **You are our Master** our Master and the One who takes charge of our affairs. (So grant us victory over the disbelieving people) by establishing proof and victory in fighting them, because it is the nature of a master to grant victory to his masters over the enemies. In the hadith, "When this verse was revealed and the Prophet, may God bless him and grant him peace, recited it, it was said to him after every word, 'You have done it.'"

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: God does not burden a soul with worship except to the extent that it can bear, so He does not make it difficult or exhaust it.

We have previously explained that *wasaa* is a noun derived from the saying of the speaker: **This matter was sufficiency for me**, like *jahd* and *wajd* from: **This**

matter exerted itself upon me and I found it sufficiency, as in:

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **God does not charge a soul except [with that within] its capacity**, he said: They are the believers, and God heard their religious matter, so God, the Most High, said: **And He has not placed upon you in the religion any difficulty** (al-Hajj 22:78), and He said: **God intends for you ease and does not intend for you hardship** (al-Baqarah 2:85), and He said: **So fear God as much as you are able** (al-Taghabun 64:116).

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Al-Zuhri, on the authority of Abdullah ibn Abbas, who said: When this was revealed, the believers were in great distress because of it and said: O Messenger of God, we repent from the deeds of the hand, foot and tongue! How do we repent from the whisperings? How do we refrain from them? Then Gabriel, peace be upon him, came with this verse: **God does not charge a soul except [with that within] its capacity**. You cannot refrain from the whisperings.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **God does not charge a soul except [with that within] its capacity**. Its capacity, its ability. And the talk of the soul was something they could not bear.

Abu Ja'far said: What He, may He be glorified, means by His saying: **for it** is for the soul which He informed that He does not charge it except within its capacity. He says: for every soul what it has committed and done of good, **and upon it**, meaning: and upon every soul, **what it has earned**, what it has done of evil, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned," meaning: of good, **and it will bear whatever it has earned**, meaning: of evil - or he said: of bad.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **For her is what she has earned**, he says: what good she has done, **and against her is what she has acquired**, he says: and against her is what evil she has done.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, similarly.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Al-Zuhri, on the authority of Abdullah ibn Abbas: **She shall have what she has earned, and she shall bear what she has earned**, the work of the hand, foot, and tongue.

Abu Ja'far said: The interpretation of the verse is: God does not charge a soul except according to its capacity. He does not overburden it or make things difficult for it in the matter of its religion, nor does He hold it accountable for its desire if it desires, nor for a whisper if it occurs to it, nor for a thought if it crosses its heart.

Abu Ja'far said: This is a teaching from God Almighty to His believing servants, how they should supplicate Him, and what they should say in their supplication to Him. Its meaning is: Say: **Our Lord, do not take us to task if we forget** something that You have imposed upon us to do and we do not do it, **or make a mistake** in doing something that You have forbidden us to do and we do it, without intending to disobey You, but out of ignorance and error, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Our Lord, do not impose blame upon us if we forget or make a mistake**, if we forget something that You have made obligatory upon us, or make a mistake, [and] do something that You have forbidden us.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Our Lord, do not impose blame upon us if we forget or make a mistake**, he said: It has reached me that the Prophet, may God bless him and grant him peace, said: **God Almighty has forgiven this nation for its forgetfulness and what their souls have thought about.**

Musa told me, he said, Amr told us, he said, Asbat told us, he said, Al-Suddi claimed that when this verse was revealed: **Our Lord, do not take us to task if we forget or make a mistake**, he said, Gabriel, peace be upon him, said to him: So say that, O Muhammad.

Abu Jaafar said: If someone were to say to us: Is it permissible for God Almighty to hold His servants accountable for what they forgot or made a mistake, and they ask Him not to hold them accountable for that?

It was said: Forgetfulness has two aspects: one is due to the servant's negligence and carelessness, and the other is due to the forgetful person's inability to memorize what he was entrusted with and his mind's weakness in bearing it.

As for that which is done by the servant in a manner of neglect and negligence, it is his abandonment of what he was commanded to do. That is what the servant desires from God the Almighty in abandoning it and holding him accountable for it, which is forgetfulness. God the Almighty punished Adam (peace be upon him) with it and expelled him from Paradise, and He said about that: **And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will** (Ta-Ha: 115). It is the forgetfulness about which God the Almighty said: **So today We will forget them as they forgot the meeting of this Day of theirs** (al-A'raf 7:51). So the servant's desire to God the Almighty in his saying: **Our Lord, do not impose blame upon us if we forget or make a mistake**, in what he forgot about what he was commanded to do in this manner that we have described, as long as his abandonment of what he abandoned was not

negligence on his part, or neglect, or disbelief in God the Almighty. If that is disbelief in God, then asking God to leave him and hold him accountable is not permissible, because God the Almighty has informed His servants that He will not forgive them for associating partners with Him. So asking him to do what He has informed them that he will not do is wrong. Rather, asking for forgiveness would be in cases such as forgetting the Qur'an after memorizing it due to being distracted from it and from reading it, or forgetting a prayer or fasting due to being distracted from them by something else until he neglected them.

As for that for which the servant is not held accountable, due to the inability of his constitution to memorize it, and the inability of his mind to bear what he was entrusted to observe, then that from the servant is not a sin, and he is not a sinner by it. So there is no reason for the servant to ask his Lord to forgive him, because it is a question from Him to forgive him for what he has not committed a sin. This is like the matter that overcomes him while he is keen to remember and memorize it, like a man who is keen to memorize the Qur'an with diligence from him, so he recites it, then he forgets it without being distracted by anything else, but due to the inability of his constitution to memorize it, and the inability of his mind to bear remembering what he has deposited in his heart of it, and similar forgetfulness, then that is something for which it is not permissible to ask the Lord to forgive, because the servant has no sin in it, so He forgives him for it based on his own earning.

And also the error has two faces:

One of them: From the aspect of what the servant was forbidden from, so he does it with intent and will, and that is a mistake on his part, and he is taken by it. It is said from it: So-and-so made a mistake and erred in what he did of the action, and he sinned, if he did what he sinned in and did it, and from it is the saying of the poet:

People blame the prince if they make a mistake, but the guide is not to be blamed.

That is, they made a mistake, and this is the way in which the servant asks his Lord to forgive him for any sin he committed, except for what was disbelief.

The other of them: what he did out of ignorance of it, and thinking that he had done it, like someone who eats at night in the month of Ramadan thinking that dawn has not yet come, or delays a prayer on a cloudy day while waiting for its time to come in by delaying it, then its time comes out while he thinks that its time has not come. This is from the error placed on the servant, for which God the Almighty has placed the sin on His servants, so there is no reason for the servant to ask his Lord not to hold him accountable for it.

Some people have claimed that the servant's asking his Lord not to hold him accountable for what he forgot or made a mistake is only an action on his part that his Lord, Blessed and Exalted be He, has commanded him to do, or that which He has urged him to do in terms of humility and submission to Him in asking. As for the way he asks for forgiveness, this has no basis in their view.

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

To explain these people, we will provide a book in which, God willing, we will provide sufficient information for those who are able to understand it.

Abu Ja'far said: By that, the Most High means: Say: **Our Lord, and do not place upon us a burden**, meaning by burden the covenant, as the Most High said: **He said, 'Have you acknowledged and taken upon yourselves My burden?'** (Al Imran 3:81). What He meant by His statement, **And do not place upon us a burden**, is do not place upon us a covenant that we are unable to carry out and are not able to do, as **You placed upon those before us**, meaning: upon the Jews and Christians who were charged with tasks, and whose covenants and pledges were taken from them to carry them out, but they did not carry them out, so they were hastened to receive punishment. So God, the Most High, concealed the desire of the nation of Muhammad, may God bless him and grant him peace, by asking Him not to place upon them from His covenants and pledges actions - if they neglected them, or made mistakes in them, or forgot them - like what He placed upon those before them, so that He would befall them, due to their mistakes in it and their neglect of it, like what He befell those before them.

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

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Do not impose upon us a burden**, he said: Do not impose upon us a covenant or a pact, as You imposed upon those before us, he said: as You imposed upon those before us.

Ibn Wakee' told us, he said, my father told us, on the authority of Musa bin Qais Al-Hadrami, on the authority of Mujahid, regarding his statement: **And do not place a burden upon us**, he said: a covenant.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **a covenant**, he said: a covenant.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **a covenant**, he said: a covenant.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Our Lord, and do not place upon us a burden like that which You placed upon those before us**. And the burden is the covenant that was upon the Jews before us.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And do not place upon us a burden**, he said: A covenant that we cannot bear or fulfill, as **You placed**

upon those before us, the Jews and Christians, but they did not fulfill it, so You destroyed them.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak: *Isra*, he said: covenants.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': The covenant is the pledge. **And you took upon you My covenant** (Al Imran 3:81), he said: My covenant.

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 you took upon you My covenant** (Al Imran 3:81), he said: My covenant.

Others said: The meaning of this is: Do not burden us with sins and guilt, as You burdened the nations before us, and turn us into apes and pigs as You turned them.

Who said that?

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, on the authority of Ali bin Harun, on the authority of Ibn Jurayj, on the authority of Ata bin Abi Rabah, regarding his statement: **And do not place upon us a burden like that which You placed upon those before us**, he said: Do not transform us into apes and pigs.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Our Lord, and do not place upon us a burden like that which You placed upon those before us**, do not place upon us a sin for which there is no repentance or expiation.

Others said: The meaning of *Isr* with a kasra on the alif is: heaviness.

Who said that?

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **Our Lord, and do not place upon us a burden like that which You placed upon those before us**, meaning: the severity that You placed upon those of the People of the Book whom we mentioned.

Yunus told me, he said, Ibn Wahb told us, he said, I asked him - meaning Malik - about his saying: **And do not place a burden upon us**, he said: The burden is the severe matter.

Abu Ja'far said: As for the word *asr*, with the alif open, it is what a man has in common with another due to kinship or blood relation. A kinship between me and so-and-so has made me sympathetic to him, meaning: it made me sympathetic to him. And what makes me sympathetic to him, meaning: what makes me sympathetic to him. And between me and him is a

kinship bond that makes me sympathetic to him, meaning: a kinship bond that makes me sympathetic to him.

Abu Ja'far said: By that, may His praise be glorified, He means: And also say: Our Lord, do not burden us with work that we cannot bear to do, because its burden is too heavy for us.

And this is how the group of people of interpretation interpreted it.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Our Lord, and burden us not with that which we have no ability to bear**, is an emphasis that is emphasized, just as it was emphasized for those who came before you.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And do not burden us with that which we have no ability to bear**, he said: Do not burden us with deeds that we cannot bear.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Our Lord, and burden us not with that which we have no ability to bear**, do not impose upon us of religion that which we have no ability to bear, so that we are unable to do it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And do not burden us with that which we have no ability to bear**, the transformation of monkeys and pigs.

Salam bin Salem Al-Khuza'i told me, he said, Abu Hafs Omar bin Saeed Al-Tanukhi told us, he said, Muhammad bin Shuaib bin Shabur told us, on the authority of Salem bin Shabur, regarding his statement: **Our Lord, and burden us not with that which we have no ability to bear**, he said: The young men.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Our Lord, and burden us not with that which we have no ability to bear**, from the severity and shackles that were upon them from the prohibition.

Abu Ja'far said: We said that the interpretation of that is: And do not charge us with deeds that we cannot bear to do, in the manner that we said about that, because it follows the believers' question to their Lord that He not punish them if they forget or make a mistake, and that He not place a burden on them as He placed on those before them. So attaching that to the meaning of what preceded it of their question of making the religion easy was more appropriate than what contradicted that meaning.

Abu Ja'far said: In this also, from the words of God Almighty, reporting on the believers from their asking Him for that, is the clear indication that they asked Him for His obligations upon them by saying: **And do not burden us with that which we have no ability to bear**, because they followed that with their saying: **And pardon us**, asking their Lord to pardon them for any shortcomings if they were on their part in some of what He commanded them to do of His obligations, so He would pardon them for it and not punish them for it, if

what He charged them with of His obligations was light on their bodies.

Some of the interpreters said something similar to what we said about this.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And pardon us**, he said: Pardon us if we fall short of something of what you have commanded us to do.

Likewise, his saying: **And forgive us**, meaning: And cover up for us a mistake if we commit it between us and you, so do not reveal it or disgrace us by revealing it.

We have already explained the meaning of forgiveness.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And forgive us** if we violate something that you have forbidden us from.

Abu Ja'far said: By that, may His praise be glorified, He means: Envelop us with Your mercy by which You will save us from Your punishment, for no one will be saved from Your punishment except through Your mercy to him, not through his deeds. And our deeds will not save us if You do not have mercy on us, so guide us to that which pleases You from us, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, regarding his statement, **And have mercy on us**, he said, he means: We cannot do what you have commanded us to do, nor leave what you have forbidden us from, except through your mercy. He said: And no one is saved except through your mercy.

Abu Ja'far said: What He, may His praise be exalted, means by His saying, **You are our Master**, is that You are our Master through Your support, not those who oppose You and disbelieve in You, because we believe in You and obey You in what You have commanded us and forbidden us. You are the Master of those who obey You and the enemy of those who disbelieve in You and disobey You. **So support us**, because we are Your party, **against the disbelieving people**, who denied Your Oneness and worshipped gods and rivals instead of You, and obeyed Satan in their disobedience to You.

In this position, the word *mawla* is a passive participle, from: **Wali so-and-so is the guardian of so-and-so's affair**, so he is his guardian, and he is his guardian and master. The *ya* of *wali* became an *alif* because of the open *lam* before it, which is the root of the noun.

They mentioned that when God Almighty revealed this verse to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, recited it, God responded to him in all of that.

Mention the report that came with that:

Al-Muthanna bin Ibrahim and Muhammad bin Khalaf told me, they said, Adam told us, he said, Warqa' told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

said: When this verse was revealed: **The Messenger has believed in what was revealed to him from his Lord**, he said: The Messenger of God, may God bless him and grant him peace, recited it, and when he reached the words: **Your forgiveness, our Lord**, God Almighty said: I have forgiven you. When he recited: **Our Lord, do not impose blame upon us if we forget or make a mistake**, God Almighty said: I will not burden you. When he recited: **And forgive us**, God Almighty said: I have forgiven you. When he recited: **And have mercy upon us**, God Almighty said: I have had mercy upon you. When he recited: **And give us victory over the disbelieving people**, God Almighty said: I have given you victory over them.

Yahya ibn Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, he said: Gabriel came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, say: **Our Lord, do not impose blame upon us if we forget or make a mistake**. So he said it, and Gabriel said: He has done it. Gabriel said to him: Say: **Our Lord, and lay not upon us a burden like that which You laid upon those before us**. So he said it, and Gabriel said: He has done it. He said: Say: **Our Lord, and burden us not with that which we have no ability to bear**. So he said it, and Gabriel said: He has done it. He said: Say: "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." So he said it, and Gabriel said: He has done it.

Musa told me, he said, Amr told us, he said, Asbat told us, he said: Al-Suddi claimed that this verse was revealed: **Our Lord, do not impose blame upon us if we forget or make a mistake**, so Gabriel said to him: He did that, O Muhammad, "Our Lord, and do not place upon us a burden like that which You placed upon those before us. Our Lord, and do not burden us with that which we have no ability to bear. And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people," so Gabriel said to him in all of that: He did that, O Muhammad.

Abu Kurayb narrated to us, he said: Waki' narrated to us, and Sufyan narrated to us, he said: My father narrated to us, on the authority of Sufyan, on the authority of Adam bin Sulayman, the freed slave of Khalid, he said: I heard Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: God Almighty revealed: **The Messenger has believed in what was revealed to him from his Lord** until His saying: **Our Lord, do not impose blame upon us if we forget or make a mistake**. So he recited: **Our Lord, do not impose blame upon us if we forget or make a mistake**. He said: I have done so. **Our Lord, and lay not upon us a burden like that which You laid upon those before us**. He said: I have done so. **Our Lord, and burden us not with that which we have no ability to bear**. He said: I have done so. "And pardon us and forgive us and have mercy upon us.

You are our Protector, so give us victory over the disbelieving people." He said: I have done so.

Abu Kurayb told us, he said, Ishaq bin Sulayman told us, on the authority of Mus'ab bin Thabit, on the authority of Al-'Ala' bin 'Abd Al-Rahman bin Ya'qub, on the authority of his father, on the authority of Abu Hurayrah, who said: God Almighty revealed: **Our Lord, do not impose blame upon us if we forget or make a mistake**. My father said: Abu Hurayrah said: The Messenger of God, may God bless him and grant him peace, said: God Almighty said: Yes.

Ibn Bashar told us, he said, Abu Ahmad told us, on the authority of Adam bin Sulayman, on the authority of Saeed bin Jubair: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed. Our Lord, do not impose blame upon us if we have forgotten or erred." He said, and he said, **I have done so**. "Our Lord, and lay not upon us a burden like that which You laid upon those before us." He said, and he said, **I have done so**. So this nation was given the final verses of Surat al-Baqarah, and the nations before it were not given them.

Ali bin Harb Al-Mawsili narrated to us, he said, Ibn Fadil narrated to us, he said, Ata bin Al-Sa'ib narrated to us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the statement of God Almighty: **The Messenger has believed in what was revealed to him from his Lord** to His statement: **Your forgiveness, our Lord**, he said: I have forgiven you, **God does not charge a soul except [with that within] its capacity**, to His statement: **Do not impose blame upon us if we forget or make a mistake**, he said: I will not impose blame upon you, **Our Lord, and lay not upon us a burden like that which You laid upon those before us**, he said: I will not impose a burden upon you, to His statement: **And pardon us and forgive us and have mercy upon us, You are our Protector**, to the end of the surah, he said: I have pardoned you and forgiven you, and have mercy upon you, and given you victory over the disbelieving people.

It was narrated on the authority of Al-Dahhak bin Muzahim that God's response to the Prophet, may God bless him and grant him peace, was specific.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak say about His statement: **Our Lord, do not impose blame upon us if we forget or make a mistake**. Gabriel, peace be upon him, used to say to him: Ask it! So the Prophet of God, may His praise be exalted, asked it of his Lord, and He gave it to him, and it was specifically for the Prophet, may God bless him and grant him peace.

Al-Muthanna bin Ibrahim told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Abu Ishaq: That when Muadh finished this surah: **And give**

us victory over the disbelieving people, he would say: Amen.

Tafsir al-Qurtubi

God Almighty says: "God does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has committed. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people."

It contains eleven issues:

The first: The Almighty's saying: **The Messenger has believed in what was revealed to him from his Lord.** It was narrated on the authority of Al-Hasan, Mujahid and Ad-Dahhak: that this verse was in the story of the Ascension, and this is how it was narrated in some narrations on the authority of Ibn Abbas. Some of them said: The entire Qur'an was revealed by Gabriel, peace be upon him, to Muhammad, may God bless him and grant him peace, except for this, for it was the Prophet, may God bless him and grant him peace, who heard it on the night of the Ascension. Some of them said: that was not in the story of the Ascension, because the night of the Ascension was in Mecca and this entire Surah was Madani. As for the one who said that it was on the night of the Ascension, he said:

"When the Prophet, may God bless him and grant him peace, ascended and reached a high place in the heavens with Gabriel until he passed Sidrat al-Muntaha, Gabriel said to him: I have not passed this place and no one has been commanded to pass this place except you. So the Prophet, may God bless him and grant him peace, passed until he reached the place that God willed. Gabriel indicated to him to greet your Lord, so the Prophet, may God bless him and grant him peace, said: All compliments, prayers and good things are due to God. God Almighty said: Peace be upon you, O Prophet, and the mercy of God and His blessings. The Prophet, may God bless him and grant him peace, wanted his nation to have a share in peace, so he said: Peace be upon us and upon the righteous servants of God. Gabriel and all the inhabitants of the heavens said: I bear witness that there is no god but God and I bear witness that Muhammad is His servant and Messenger. God Almighty said: "The Messenger has believed" in the sense of gratitude, meaning that the Messenger believed **in what was revealed to him from his Lord.** So the Prophet, may God bless him and grant him peace, wanted his nation to share in the honor and virtue, so he said: "And the believers - all of them believe in God and His angels and His books and His messengers. We make no distinction between anyone of them." His Messengers" meaning they say we believe in all the Messengers and we do not disbelieve in any of them and we do not differentiate between them as the Jews and Christians differentiated. So his Lord said to him: How do they accept the verses that You revealed? Which are His saying: **And if you disclose what is in your souls** so the Messenger of God, may God bless

him and grant him peace, said: "They say, We hear and we obey. Your forgiveness, our Lord, and to You is the destination" meaning the return. Then God the Most High said at that time: **God does not charge a soul except [with that within] its capacity** meaning its ability and it is said: except less than its capacity. **It shall have whatever it has earned** of good and **it shall bear whatever it has acquired** of evil. Then Gabriel said at that time: Ask and you will be given it. The Prophet, may God bless him and grant him peace, said: **Our Lord, do not take us to task if we forget** meaning if we are ignorant or **make a mistake** meaning if we deliberately, and it is said: if we know about forgetfulness and error. So Gabriel said to him: You have been given that, and your nation has been relieved of error and forgetfulness. So he asked something else, and he said: **Our Lord, and do not place upon us a burden meaning a burden like that which You placed upon those before us**, which is that He forbade them from good things because of their injustice, and if they sinned at night they would find that written on their door, and the prayers for them were fifty, so God made it easier for this nation and removed from them after He had imposed fifty prayers. Then he said: **Our Lord, and burden us not with that which we have no ability to bear.** He said: Do not burden us with work that we cannot bear, lest You punish us. It is also said: Do not make it difficult for us, because if they were ordered to perform fifty prayers, they would be able to do that, but it is difficult for them and they cannot continue doing it. **And pardon us** from all of that. **And forgive us** and overlook us. It is also said: **And pardon us** from being transformed, **And forgive us** from being swallowed up, **And have mercy on us** from being slandered, because some of the past nations were stricken with transformation, some of them were stricken with swallowing up, and some of them were slandered. Then he said: **You are our Master** meaning our Guardian and Preserver. **So give us victory over the disbelieving people.** So his supplication was answered. It was narrated from the Prophet, may God bless him and grant him peace, that he said:

I was supported by terror for a month's journey. It is said that when the invaders left their homes with pure intentions and beat drums, terror and awe would fall into the hearts of the infidels for a month's journey, whether they knew of their departure or not. Then when the Prophet (peace and blessings of God be upon him) returned, God revealed these verses to inform his nation of that. This verse has another interpretation. Al-Zajaj said: When God the Most High mentioned in this Surah the obligation of prayer and zakaah, and explained the rulings of Hajj, the rulings on menstruation, divorce, and *ila'*, and the stories of the prophets, and explained the ruling on usury, He mentioned His glorification by saying: **To God belongs whatever is in the heavens and whatever is on the earth.** Then He mentioned the belief of His Prophet (peace and blessings of God be upon him), then He mentioned the belief of the believers in all of that, so He said: **The Messenger has believed in what was revealed to him from his Lord.** That is, the Messenger believed in all of these things that were mentioned, and likewise all the believers believed in God, His angels, His books, and His messengers.

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

It was said that the reason for its revelation was the verse before it, which is: "To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent." For it is:

When this was revealed to the Prophet, may God bless him and grant him peace, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so they came to the Messenger of God, may God bless him and grant him peace, then knelt down and said: O Messenger of God, we have been charged with the deeds that we are able to bear: prayer, fasting, jihad, and charity, and God has revealed this verse to you and we are not able to bear it. The Messenger of God, may God bless him and grant him peace, said: Do you want to say as the People of the Book before you said: We hear and we disobey? Rather, say: We hear and we obey. Your forgiveness, our Lord, and to You is the final destination. They said: We hear and we obey. Your forgiveness, our Lord, and to You is the final destination. When the people recited it, their tongues became easy to understand, so God revealed after it: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers. And they said: We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." When they did that, God abrogated it, and God the Almighty revealed: "God does not charge a soul except [with that within] its capacity. It will have [the consequence of] whatever it has earned, and it will bear [the consequence of] whatever it has committed." **Our Lord, do not impose blame upon us if we forget or make a mistake.** He said: Yes. **Our Lord, and lay not upon us a burden like that which You laid upon those before us.** He said: Yes. **Our Lord, and burden us not with that which we have no ability to bear.** He said: Yes. "And pardon us and forgive us and have mercy upon us. You are our Protector, so give us victory over the disbelieving people." He said: Yes. Narrated by Muslim on the authority of Abu Hurairah.

Our scholars said: His saying in the first narration, **I have done so**, and here he said, *Yes*, is evidence of transmitting the hadith with the meaning, and it has been mentioned previously. And when the matter was established that they said, **We hear and obey**, God praised them and commended them in this verse, and removed the hardship in the matter of thoughts from them, and this is the fruit of obedience and devotion to God Almighty, as happened to the Children of Israel in contrast to that, when they were blamed and burdened with hardships of humiliation, poverty, and exile when they said, **We hear and disobey**, and this is the fruit of

disobedience and rebellion against God Almighty. May God protect us from His vengeance by His grace and generosity. And in the hadith, it was said to the Prophet, may God bless him and grant him peace:

"The house of Thabit bin Qais bin Shammās is illuminated every night with lamps. He said: Perhaps he reads Surat Al-Baqarah. Thabit was asked and said: I read from Surat al-Baqarah 2: 'The Messenger has believed.' It was revealed when the companions of the Prophet, may God bless him and grant him peace, were distressed by what God Almighty had promised them of being held accountable for what their souls had concealed. They complained about that to the Prophet, may God bless him and grant him peace, and he said: Perhaps you will say, 'We hear and disobey,' as the Children of Israel said. They said: 'Rather, we hear and obey.' Then God Almighty revealed, praising them: 'The Messenger has believed in what was revealed to him from his Lord.' So he, may God bless him and grant him peace, said: 'And it is right for them to believe.'"

The second: The Almighty's saying: *believed* means believed, and it has been mentioned before. And that which was revealed is the Qur'an. Ibn Mas'ud read **and the believers believed** as every believer in God, according to the wording. It is permissible in other than the Qur'an to say *believed* as meaning. Nafi', Ibn Kathir and Asim in the narration of Abu Bakr and Ibn Amir read **and his books** as plural. And they read in At-Tahrim **his book** as singular. Abu Amr read here and in At-Tahrim **and his books** as plural. Hamza and Al-Kisa'i read **and his book** as singular in both of them. So whoever pluralized meant the plural of book, and whoever singular meant the source that includes every written word that was revealed from God. It is permissible in the reading of whoever singularized it to mean the plural, the book would be a name for the species, so the two readings are equal. God the Almighty said: **So God sent the prophets as bringers of good tidings and warners, and sent down with them the Book.** The group read **and His messengers** with a damma on the seen, and likewise **our messengers** and **your messengers** and **your messengers**, except for Abu Amr, it was narrated from him that he lightened **our messengers** and **your messengers**, and it was narrated from him in **your messengers** with emphasis and emphasis. Abu Ali said: Whoever reads **your messengers** with emphasis, then that is the root of the word, and whoever lightens it, then it is as it is lightened in the singular, like *anq* and *tanb*. And if it is lightened in the singular, then that is more appropriate in the plural which is heavier, and he said that its meaning is Meccan. The majority of people read **we do not separate** with a *nun*, and the meaning is they say **we do not separate**, so the statement was deleted a lot, God Almighty said: "And the angels will enter upon them from every gate * Peace be upon you": meaning they say "peace be upon you". And He said: **And they**

ponder the creation of the heavens and the earth, "Our Lord, You did not create this in vain: meaning they say **Our Lord**, and there is nothing like it. Saeed bin Jubair, Yahya bin Ya'mar, Abu Zur'ah bin Amr bin Jarir, and Ya'qub read **we do not separate** with a *ya*, and this is according to the wording of *all*. Harun said: It is in the letter of Ibn Masoud that they do not differentiate. He said between one in the singular and did not say individuals, because one includes one and all, as God Almighty said: **There is not one of you who can prevent it**. So barriers is an attribute of one, because its meaning is the plural. And the Prophet, may God bless him and grant him peace, said:

Spoils of war are not permissible for any black-headed person except you. And Ru'bah said:

If people's affairs are Dinka, they will not fear anyone other than Dinka.

The meaning of this verse is that believers are not like Jews and Christians in that they believe in some and disbelieve in others.

Third: The Almighty's saying: **And they said, 'We hear and obey.'** There is an ellipsis in it, meaning we hear with a hearing that accepts. It was said: Hear means accept, as it is said: God hears whoever praises Him, so there is no ellipsis in it. In short, this saying necessitates praise for the one who says it. Obedience is accepting the command. His saying, **Your forgiveness** is a verbal noun like disbelief and loss, and the agent in it is an implied verb, the meaning of which is: forgive your forgiveness, as Al-Zajjaj said. And others: We ask or I ask for your forgiveness. **And to You is the destination** is an acknowledgment of the resurrection and standing before God Almighty. It was narrated:

"When this verse was revealed to the Prophet, may God bless him and grant him peace, Gabriel said to him: God has made it permissible to praise you and your nation, so ask and you will be given. So he asked until the end of the surah."

Fourth: The Almighty's saying: **God does not charge a soul except [with that within] its capacity.** Assignment is the command to do what is difficult for it. To undertake a matter means to undertake it, as Al-Jawhari narrated. As-was' means energy and capacity. This is a definitive report. God the Almighty stated that He has not charged the servants since the revelation of the verse with any act of worship of the heart or limbs except what is within the capacity of the person charged and in accordance with his perception and intention. Thus, the distress was removed from the Muslims in their interpretation of the matter of thoughts. In the meaning of this verse, what Abu Hurairah **may God be pleased with him** narrated: I would not have liked anyone to have given birth to me except Ja'far ibn Abi Talib, for I followed him one day while I was hungry, and when he reached his home, he did not find in it anything but a sack of ghee in which traces of it remained, so he split it in our hands, and we began to lick what was in it of ghee and honey, and he said:

God does not charge a soul beyond its capacity, and no hand gives except what it finds.

Fifth: People differed about the permissibility of imposing an unbearable burden in worldly rulings, after agreeing that it is not present in the Shariah, and that this verse indicates its absence. Abu al-Hasan al-Ash'ari and a group of theologians said: Imposing an unbearable burden is permissible rationally, and does not violate any of the beliefs of the Shariah, and it is an indication of the torture of the one who is charged and a definite proof of it. This is seen in imposing a picture-maker to perform a ritual. Those who say it is permissible differed about whether it occurred in the message of Muhammad (peace and blessings of God be upon him) or not. A group said: It occurred in the case of Abu Lahab, because he charged him with believing in the entire Shariah, including that he would not believe, because he ruled that his hands would be cut off and he would burn in the Fire, and that is an indication that he would not believe, so he charged him with believing that he would not believe. A group said: It never occurred. Consensus has been reported on this. The Almighty's statement: **He will burn in the Fire** means if he fulfills it, as reported by Ibn 'Atiyyah. The verb *wakalaf* is transitive and takes two objects, one of which is omitted, meaning *worship or something*. So God, the Most High, in His kindness and favor upon us, even though He has charged us with what is difficult and burdensome, such as the continuation of one person among ten, and the migration of a person and his departure from his homeland and separation from his family, homeland and customs, yet He has not charged us with burdensome hardships or painful matters, as He charged those before us with killing themselves and cutting off the place of urination from their clothes and skins. Rather, He made it easy and gentle and removed from us the burden and shackles that He placed on those who came before us. So to God belong praise and thanks, grace and blessings.

Sixth: The Almighty's statement: **For it is what it has earned, and against it is what it has earned.** He means of good deeds and bad deeds. This was stated by Al-Suddi. There is no disagreement among the group of commentators on this, as stated by Ibn Atiyyah. It is similar to His statement: **And no bearer of burdens shall bear the burden of another.** "And no soul earns except against itself." Thoughts and the like are not from the earnings of a person. The phrase in good deeds is **for it** because they are among the things that a person rejoices in earning and is pleased with, so they are added to his possession. It is stated in bad deeds **against it** because they are burdens, burdens, and difficult tasks. This is like saying: I have money, but I owe a debt. The verb *earn* is repeated, so the difference between the conjugation is good for the style of speech, as He said: **So give the disbelievers respite, give them respite a little.** Ibn Atiyyah said: It appears to me in this that good deeds are among those that are acquired without effort, since the one who acquires them is on the right path of God Almighty's command and the outline of His law, and bad deeds are acquired by means of the construction of exaggeration, since the one who acquires them is forced to pierce the veil of God Almighty's prohibition in their matter and to go beyond it to them, so it is good in the verse to come with the two forms of derivation to protect against this meaning.

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

Seventh: In this verse is evidence of the validity of the application of **Our trust** to the actions of the servants, whether they are acquisition or earning. Therefore, they did not apply to that either creation or creator, contrary to those who applied that from the bold innovators. And those who applied that from **Our trust** to the servant, and that he is the doer, did so purely metaphorically.

Al-Mahdawi and others said: It was said that the meaning of the verse is: No one will be held accountable for the sin of another. Ibn Atiyah said: This is correct in itself, but not in this verse.

Eighth: Al-Kaya al-Tabari said: The Almighty's statement: **For her is what she has earned, and against her is what she has committed** is used as evidence that whoever kills another with a heavy object, strangulation, or drowning must pay for it in retaliation or by hand, contrary to those who make his blood money the responsibility of the agnates. This contradicts the apparent meaning, and indicates that the waiver of retaliation from the father does not necessitate its waiver from his partner. It indicates that the punishment is obligatory on the agnates if they allow a madman to have intercourse with her. Judge Abu Bakr ibn al-Arabi said: Our scholars mentioned this verse that retaliation is obligatory on the father's partner, contrary to Abu Hanifa, and on the partner of the sinner, contrary to al-Shafi'i and Abu Hanifa, because each of them has committed the murder. They said: The participation of one who is not obligated to retaliation with one who is obligated to retaliation is not a doubt in warding off a warding off by doubt.

Ninth: The Almighty's saying: **Our Lord, do not take us to task if we forget or make a mistake**. The meaning is: Pardon the sin that occurs from us in these two ways or one of them, like his saying, peace be upon him:

My nation has been absolved of mistakes, forgetfulness, and what they are forced to do. That is, the sin of that. There is no disagreement about this, that the sin is absolved. Rather, there is disagreement about the rulings related to that. Is that absolved and nothing is required from it, or are the rulings of all of that required? There is disagreement about that. The correct view is that it differs according to the incidents. A category is not absolved by consensus, such as fines, blood money, and obligatory prayers. A category is absolved by consensus, such as retaliation and uttering a word of disbelief. There is a third category, such as someone who ate forgetfully in Ramadan or broke his oath absentmindedly, and what is similar to that which occurs by mistake or forgetfulness. This is known in the branches.

Tenth: The Almighty's saying: **Our Lord, and do not place upon us a burden**, meaning a heavy load. Malik and Al-Rabi' said: **A burden is a difficult and harsh**

matter. Sa'id bin Jubayr said: **A burden is the severity of work, and what was difficult for the Children of Israel, such as urination and the like**. Ad-Dahhak said: **They were burdened with difficult matters**. This is similar to the saying of Malik and Al-Rabi', and from it is the saying of An-Nabigha:

O He who prevents injustice from befalling their leaders and who bears their burdens after they have known Him.

Ata': Al-Isr is the transformation into monkeys and pigs. Ibn Zayd also said this. It was also narrated from him that it is the sin for which there is no repentance or expiation. In the language, Isr means a covenant, and from this is the saying of God Almighty: **And you took upon you My covenant**. Isr means distress, sin, and burden. Isr is the rope with which loads and the like are tied. It is said: Asr, ya'sir, Isr, he imprisoned him. Isr **with a kasra on the hamzah** is from this. Al-Jawhari said: The place is Ma'sir and Ma'sir, and the plural is Ma'asir, and the common people say Ma'asir. Ibn Khuwayz Mandad said: It is possible to use this apparent meaning as evidence for every act of worship that the opponent claims is burdensome, and it is similar to the saying of God Almighty: **And He has not placed upon you in religion any difficulty**, and the saying of the Prophet, may God bless him and grant him peace:

Religion is easy, so make it easy and do not make it difficult. O God, make it difficult for those who make it difficult for the nation of Muhammad, may God bless him and grant him peace.

I said: Al-Kaya al-Tabari said something similar. He said: It is used as evidence to deny hardship and distress, which apparently contradicts the tolerant Hanafi school of thought, and this is clear.

Eleventh: The Almighty's saying: **And burden us not with that which we have no ability to bear**. Qatada said: Its meaning is do not be harsh on us as You burdened those who came before us. Ad-Dahhak: Do not burden us with actions that we cannot bear. Ibn Zayd said something similar. Ibn Jurayj: Do not transform us into monkeys or pigs. Salam ibn Sabur said: That which we cannot bear: the youth. Al-Naqqash narrated it on the authority of Mujahid and Ata. It was narrated that Abu Darda' used to say in his supplication: And I seek refuge in You from a youth who has no ability. As-Suddi said: It is the severity and shackles that were on the Children of Israel.

God the Almighty said: **And pardon us** meaning our sins. You pardoned his sin if you left him and did not punish him. **And forgive us** meaning cover our sins. Forgiveness means covering. **And have mercy on us** meaning favor us with mercy, beginning with you. **You are our Master** meaning our Guardian and Supporter. This was mentioned as a way of teaching people how to supplicate. It was narrated on the authority of

Muadh ibn Jabal that when he finished reciting this surah, he would say Amen. Ibn Atiyyah said: This is thought to be narrated on the authority of the Prophet, peace and blessings be upon him. If that is the case, then it is perfect. If it is by analogy to Surat Al-Hamd, where there is a supplication and here is a supplication, then it is good. Ali ibn Abi Talib said: I do not think that anyone who has a mind and has attained Islam sleeps until he recites them.

I said: Muslim narrated in this meaning on the authority of Abu Masoud Al-Ansari, who said that the Messenger of God, may God bless him and grant him peace, said:

Whoever recites these two verses from the end of Surat Al-Baqarah at night, they will suffice him. It was said: from the night prayer, as narrated on the authority of Ibn Umar, who said: I heard the Prophet, may God bless him and grant him peace, say:

God revealed to me two verses from the treasures of Paradise with which he concluded Surat Al-Baqarah. The Most Gracious wrote them with His hand a thousand years before He created the creation. Whoever recites them twice after the evening prayer, they will suffice him for the night prayer. **The Messenger has believed** to the end of Surat Al-Baqarah. It was said: They will suffice him from the evil of Satan, so he will have no power over him. Abu Amr Al-Dani narrated on the authority of Hudhayfah ibn Al-Yaman, who said: The Messenger of God, may God bless him and grant him peace, said:

"God, the Almighty, the Majestic, wrote a book two thousand years before He created the heavens and the earth, and He revealed from it these three verses with which He concluded Surat Al-Baqarah. Whoever recites them in his house, Satan will not come near his house for three nights." It was narrated that the Prophet, may God bless him and grant him peace, said:

"I was given these verses from the end of Surat Al-Baqarah from a treasure beneath the Throne. No prophet before me was given them." This is correct. The angel descended with them along with Al-Fatihah was mentioned in Al-Fatihah. Praise be to God.

Tafsir Ibn Kathir

Mentioning the hadiths reported on the merits of these two noble verses. May God benefit us with them.

The first hadith - Al-Bukhari said: Muhammad bin Katheer told us, Shu'bah told us, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Abd al-Rahman, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever recites the two verses from the end of Surat al-Baqarah at night, they will suffice him. The rest of the group narrated it on the authority of Sulayman bin Mihran al-A'mash with a similar chain of transmission, and it is in the two Sahihs on the authority of al-Thawri, on the authority of

Mansour, on the authority of Ibrahim, on the authority of Abd al-Rahman, on his authority, and it is also in the two Sahihs on the authority of Abd al-Rahman, on the authority of Alqamah, on the authority of Ibn Mas'ud. Abd al-Rahman said: Then I met Abu Mas'ud and he narrated it to me. And this is how Ahmad bin Hanbal narrated it. Yahya bin Adam told us, Sharik told us, on the authority of Asim, on the authority of al-Musayyab bin Rafi', on the authority of Alqamah, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: Whoever recites the two verses from the end of Surat al-Baqarah at night, they will suffice him. The cow is enough for him at night.

The second hadith - Imam Ahmad said: Hussain told us, Shaiban told us, on the authority of Mansur, on the authority of Rab'i, on the authority of Kharsha bin Al-Har, on the authority of Al-Ma'rur bin Suwaid, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the final verses of Surat Al-Baqarah from a treasure under the Throne, which no prophet before me was given.** Ibn Mardawayh narrated it from the hadith of Al-Ashja'i, on the authority of Al-Thawri, on the authority of Mansur, on the authority of Rab'i, on the authority of Zaid bin Dhibyan, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the final verses of Surat Al-Baqarah from a treasure under the Throne.**

The third hadith - Muslim said: Abu Bakr bin Abi Shaybah told us, Abu Usamah told us, Malik bin Mughul told us *H* and Ibn Numayr and Zuhair bin Harb told us, all on the authority of Abdullah bin Numayr, and their wording is similar. Ibn Numayr said: My father told us, Malik bin Mughul told us on the authority of Al-Zubayr bin Adi, on the authority of Talhah, on the authority of Marra, on the authority of Abdullah, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. What ascends from the earth ends at it and is taken from it, and what descends from above it ends at it and is taken from it. He said, **When that which covers the Lote Tree covers it**, he said: A bed of gold. He said: The Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who did not associate anything with God for their sins.

The fourth hadith Ahmad said: Ishaq bin Ibrahim al-Razi told us, Salamah bin al-Fadi told us, Muhammad bin Ishaq told me, on the authority of Yazid Abu Habib, on the authority of Murthad bin Abdullah al-Yazni, on the authority of Uqbah bin Amir al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said: **Recite the two verses from the end of Surat al-Baqarah, for I have been given them from a treasure beneath the Throne.** This is a good chain of transmission, and they did not include it in their books.

The fifth hadith - Ibn Mardawayh said: Ahmad ibn Kamil told us, Ibrahim ibn Ishaq al-Harbi told us,

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

Marwan told us, Ibn Awanah told us, on the authority of Abu Malik, on the authority of Rubai, on the authority of Hudhayfah, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given three things over the al-Nas 114: I have been given these verses from the end of Surat al-Baqarah from a treasure house beneath the Throne. No one was given them before me, and no one will be given them after me." Then he narrated it from the hadith of Na'im ibn Abi Hind, on the authority of Rubai, on the authority of Hudhayfah, in a similar manner.

The sixth hadith - Ibn Mardawayh said: Abdul-Baqi bin Nafi' told us, Ismail bin Al-Fadl told us, Muhammad bin Buzay' told us, Ja'far bin Awn told us, on the authority of Malik bin Mughul, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, who said: I do not see anyone who has understood Islam sleeping until he recites the last verses of Surat Al-Baqarah, for they are from a treasure that your Prophet, may God bless him and grant him peace, was given from beneath the Throne. And Wakee' narrated it in his interpretation on the authority of Israel, on the authority of Abu Ishaq, on the authority of Umair bin Amr Al-Mukharqi, on the authority of Ali, who said: I do not see anyone who has understood Islam sleeping until he recites Ayat Al-Kursi and the last verses of Surat Al-Baqarah, for they are from a treasure beneath the Throne.

The Seventh Hadith - Abu Isa Al-Tirmidhi said: Bandar told us, Abd Al-Rahman bin Mahdi told us, Hammad bin Salamah told us, on the authority of Ash'ath bin Abd Al-Rahman Al-Jarmi, on the authority of Abu Qilabah, on the authority of Abu Al-Ash'ath Al-San'ani, on the authority of Al-Nu'man bin Bashir, on the authority of the Prophet, may God bless him and grant him peace, who said: "God wrote a book two thousand years before He created the heavens and the earth, and He sent down two verses from it with which He concluded Surat Al-Baqarah, and if they are recited in a house for three nights, Satan will not be able to recite them." Then he said: This is a strange hadith, and this is how Al-Hakim narrated it in his Mustadrak from the hadith of Hammad bin Salamah with it and he said: It is authentic according to the conditions of Muslim, and they did not include it.

The eighth hadith Ibn Mardawayh said: Abd al-Rahman ibn Muhammad ibn Madyan told us, al-Hasan ibn al-Jahm told us, Ismail ibn Amr told us, Ibn Maryam told us, Yusuf ibn Abi al-Hajjaj told me, on the authority of Saeed, on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, recited Surat al-Baqarah and Ayat al-Kursi, he would laugh and say: **Indeed, they are from the treasure of the Most Gracious beneath the Throne.** And when he recited: **Whoever does evil will be recompensed for it,** "And that man will have nothing but what he strives for. And

that his striving will soon be seen. Then he will be recompensed with the fullest recompense," he would seek refuge in God and submit.

The ninth hadith Ibn Mardawayh said: Abdullah bin Muhammad bin Kufi told us, Ahmad bin Yahya bin Hamza told us, Muhammad bin Bakr told us, Makki bin Ibrahim told us, Abdullah bin Abi Hamid told us, on the authority of Abu Malih, on the authority of Muqal bin Yasar, who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the opening of the Book and the last verses of Surat Al-Baqarah from beneath the Throne, and Al-Mufasssal is a voluntary act.**

The tenth hadith - It was mentioned earlier in the virtues of Al-Fatihah from the narration of Abdullah bin Isa bin Abdul Rahman bin Abi Laila from Saeed bin Jubair, "from Ibn Abbas, he said: While the Messenger of God, may God bless him and grant him peace, was with Gabriel, he heard a creaking sound above him. Gabriel raised his eyes to the sky and said to him: Rejoice in two lights that have been given to you that no prophet before you was given: the Opening of the Book and the last verses of Surat Al-Baqarah. You will not recite a letter from them without being given it." Narrated by Muslim and Al-Nasa'i, and this is its wording.

God the Almighty said: **The Messenger has believed in what was revealed to him from his Lord,** informing us about that from the Prophet, may God bless him and grant him peace. Ibn Jarir said: Bishr told us, Yazid told us, Saeed told us on the authority of Qatadah, who said: It was mentioned to us that when this verse was revealed to the Messenger of God, may God bless him and grant him peace, he said: **And it is right for him to believe.** Al-Hakim narrated in his Mustadrak: Abu al-Nadr the jurist told us, Muadh ibn Najdah al-Qurashi told us, Khallad ibn Yahya told us, Abu Uqayl told us on the authority of Yahya ibn Abi Katheer, on the authority of Anas ibn Malik, who said: When this verse was revealed to the Prophet, may God bless him and grant him peace: **The Messenger has believed in what was revealed to him from his Lord,** the Prophet, may God bless him and grant him peace, said: **It is right for him to believe.** Then al-Hakim said: Its chain of transmission is authentic, but they did not include it.

His saying, **and the believers,** is in apposition to the Messenger, then He spoke about all of them, saying, "All of them believe in God and His angels and His books and His messengers. We make no distinction between any of His messengers." So the believers believe that God is One, Unique, Individual, Eternal, there is no god but Him, and no Lord but Him. They believe in all the prophets, messengers and books sent down from heaven to the servants of God, the messengers and prophets. They do not differentiate between any of them, believing in some and disbelieving in others. Rather, they consider all of them

truthful, righteous, rightly guided and guiding to the path of goodness, even though some of them abrogate the law of others by God's permission, until all of them are abrogates the law of Muhammad, may God's prayers and peace be upon him, the Seal of the Prophets and Messengers, upon whose law the Hour will come, and a group of his nation will continue to be apparent on the truth. His statement, **And they said, 'We hear and obey,'** means we heard Your statement, O our Lord, and we understood it, and we carried it out and complied with the work required by it. **Your forgiveness, our Lord,** is a request for forgiveness, mercy and kindness. Ibn Abi Hatim said: Ali ibn Harb al-Mawili told us, Ibn Fadl 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, regarding God's statement, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers, and they said, 'We hear.' " And we seek Your forgiveness, our Lord. He said: I have forgiven you. And to Him is the destination. That is, the return and destination on the Day of Judgment. Ibn Jarir said: Ibn Hamid told us, Jarir told us on the authority of Bayan, on the authority of Hakim, on the authority of Jabir, who said: When the verse was revealed to the Messenger of God, may God bless him and grant him peace, "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in God and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination," Gabriel said: God has praised you and your nation well, so ask and you will be given. So he asked, **God does not charge a soul except [with that within] its capacity,** to the end of this verse. And His statement, **God does not charge a soul except [with that within] its capacity,** means that He does not charge anyone beyond his capacity. This is from His kindness, mercy, and goodness to His creation. This is the abrogating verse that lifted what the Companions feared in His statement, **And whether you disclose what is in yourselves or conceal it, God will bring you to account for it,** meaning that even if He brings to account and asks, He will not punish except for what a person has the power to prevent. As for what a person has no power to prevent from the whisperings of the soul and its talk, then he will not be held accountable for that. Man, and hatred of evil whispers from faith, and His saying, **For it is what it has earned** meaning of good, and **against it is what it has earned** meaning of evil, and that is in the deeds that fall under obligation. Then the Almighty said, guiding His servants to ask Him, and He has guaranteed them the answer as He guided them and taught them to say, **Our Lord, do not impose blame upon us if we forget or make a mistake** meaning if we leave an obligation due to forgetfulness, or do something forbidden as well, or make a mistake, meaning the correct action out of ignorance of its legal aspect. It was mentioned previously in Sahih Muslim from the hadith of Abu Hurairah, he said, God said: Yes, and the hadith of Ibn Abbas, God said, I have done it. Ibn Majah narrated in his Sunan and Ibn Hibban in his Sahih from the hadith of Abu Amr

Al-Awza'i, on the authority of Ata'. Ibn Majah said in his narration on the authority of Ibn Abbas, and Al-Tabarani and Ibn Hibban said on the authority of Ata', on the authority of Ubaid bin Umair, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **God has forgiven my nation for mistakes, forgetfulness, and what they are forced to do.** It was narrated through another chain of transmission, and Ahmad and Abu Hatim declared it weak, and God knows best. Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Abu Bakr Al-Hudhali told us, on the authority of Shahr, on the authority of Umm Al-Darda', on the authority of the Prophet, may God bless him and grant him peace, who said: "God has forgiven my nation for three things: mistakes, forgetfulness, and being forced to do." Abu Bakr said: So I mentioned that to Al-Hasan, and he said: Yes, don't you recite in the Qur'an that: **Our Lord, do not impose blame upon us if we forget or make a mistake.**

And His saying, **Our Lord, and do not place upon us a burden like that which You placed upon those before us,** meaning, do not impose upon us difficult tasks, even if we are able to do them, as You prescribed for the nations before us, the shackles and burdens that were upon them, to which You sent Your Prophet Muhammad, may God bless him and grant him peace, the Prophet of Mercy, by establishing in His law with which You sent him the easy, tolerant, pure religion. It has been proven in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said, "God said: Yes," and on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said, **God said, 'I have done so.'** And it has been reported in the hadith through various chains of transmission on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **I was sent with the tolerant, pure religion.**

And His saying, **Our Lord, and burden us not with that which we have no ability to bear,** meaning, of the burden, calamities, and trials, do not afflict us with that which we cannot bear. Makhul said regarding His saying, **Our Lord, and burden us not with that which we have no ability to bear,** he said: celibacy and youth. Narrated by Ibn Abi Hatim, God said: Yes. And in the other hadith: God said: I have done so.

And His saying, **And pardon us,** meaning in what is between us and You of what You know of our shortcomings and mistakes, and **forgive us,** meaning in what is between us and Your servants, so do not expose them to our faults and ugly deeds, and **have mercy on us,** meaning in what is to come, so do not cause us to fall into another sin by Your guidance. For this reason they said: The sinner is in need of three things: that God pardons him in what is between him and Him, that He conceals him from His servants, so He does not disgrace him among them, and that He protects him, so He does not cause him to fall into something similar. It was mentioned earlier in the hadith that God said: Yes, and in another hadith: God said: I have done it.

And His saying, **You are our Master,** meaning, You are

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

our Guardian and Supporter, and upon You we rely, and upon You we seek help, and upon You we rely, and we have no power or strength except with You, **So give us victory over the disbelieving people**, meaning, those who denied Your religion, and rejected Your Oneness and the message of Your Prophet, and worshipped other than You and associated with You from Your servants, so give us victory over them, and make for us the best outcome over them in this world and the Hereafter. God said, *Yes*. And in the hadith narrated by Muslim on the authority of Ibn Abbas, God said, **I have done so**. And Ibn Jarir said: Muthanna bin Ibrahim told me, Abu Nu'aym told us, Sufyan told us, on the authority of Abu Ishaq, that when Muadh **may God be pleased with him** finished this surah, **So give us victory over the disbelieving people**, he would say, *Ameen*. And Waki' narrated it on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of a man, on the authority of Muadh bin Jabal, that when he finished Surat Al-Baqarah, he would say, *Ameen*.

Fath al-Qadir

His saying: 286- **God does not charge a soul except [with that within] its capacity**. The charge is the command to do what is difficult and costly, and capacity is the energy, and capacity is what is sufficient for a person and does not constrict him, and this is an independent sentence that came after the Almighty's saying: **And if you disclose what is in your souls**, the verse to reveal the distress of the Muslims, and to remove the hardship on them in charging what is in their souls, and it is like His saying, the Almighty: **God intends for you ease and does not intend for you hardship**. His saying: **For her is what she has earned, and against her is what she has acquired** contains encouragement and intimidation: that is, for her is the reward for what she has earned of good, and against her is the burden of what she has acquired of evil. He mentioned **for her** and **against her** before the two verbs to indicate that this is for her and not for anyone else, and against her and not against anyone else. This is based on the fact that **he earned** is for good only, and **he acquired** is for evil only, as the author of Al-Kashshaf and others said. It was said that each of the two verbs applies to both matters, but the verb was repeated and the two conjugations were different to improve the structure, as in the saying of God the Almighty: "So grant respite to the disbelievers. Grant them respite a little." His saying: **Our Lord, do not impose blame upon us if we forget or make a mistake** means: Do not impose blame upon us for the sin of these two matters that we commit. A group of commentators and others have questioned this supplication, saying that mistakes and forgetfulness are forgiven and no one is held accountable for them. So what is the meaning of supplicating with this, since it is a foregone conclusion. The answer to that is that

what is meant is seeking accountability for the reasons that led to forgetfulness and error from negligence and indifference, not for the sake of forgetfulness and error, for there is no accountability for them, as is indicated by the saying of the Prophet (peace and blessings of God be upon him): **Error and forgetfulness have been lifted from my nation**, and its explanation will come. It was said that it is permissible for a person to pray for what he has before the prayer to happen with the intention of its continuity. It was said that even if it is proven in the Shari'ah that there is no accountability for them, there is no impossibility in holding them accountable for them rationally. It was said that because they were on a great level of piety such that they did not commit a sin intentionally, but rather it happened from them by mistake or forgetfulness, so it is as if he described them by praying for that as an indication of the purity of their arena from what they will be held accountable for, as if it was said: If forgetfulness and error are among the things for which one will be held accountable, then there is no reason for them to be held accountable except error and forgetfulness. Al-Qurtubi said: There is no disagreement about this that the sin is lifted, but there is disagreement about the rulings related to that, is that lifted and nothing is required from it, or are the rulings of all of that required? There is disagreement about it, and the correct view is that it varies according to the incidents. A category is not dropped by consensus, such as fines, debts, and obligatory prayers. A category is dropped by consensus, such as retaliation and uttering a word of disbelief. A third category is disputed, such as someone who ate forgetfully in Ramadan or broke his oath absentmindedly, and what is similar to it that occurs by mistake or forgetfulness. This is known in the branches. End quote. His statement: **Our Lord, and do not place upon us a burden like that which You placed upon those before us** is in apposition to the sentence before it, and the repetition of the call is to indicate more supplication and resorting to God, the Most High. And burden is the heavy load that constrains its owner: that is, it confines him in his place and he cannot bear it due to its weight. What is meant by it here is the difficult task and the harsh and difficult matter. It was said that burden is the severity of the work and what was difficult for the Children of Israel in terms of killing people and cutting off the place of impurity. From this is the saying of Al-Nabigha:

O He who prevents injustice from covering their hearts and bears their burdens after they have drowned

It was said that *Isr* means transformation into monkeys and pigs, and it was said that it means the covenant, and from it is the saying of God the Almighty: **And you took upon you My covenant**. This disagreement goes back to explaining what is the *Isr* that was upon those before us, not to the meaning of *Isr* in the language of the Arabs, for what was mentioned above without

dispute, and *Isr* is the rope with which loads and the like are tied, it is said: *Asr ya'sir isran*: to imprison, and *Isr* with a *kasra* on the *hamza* is from that. *Al-Jawhari* said: The place is *Ma'sar*, and the plural is *Ma'asir*, and the common people say *Ma'asir*. The meaning of the verse is that they asked God the Almighty not to burden them with the burden of obligations that He burdened the nations before them. His saying: **As You burdened it** is an attribute of a deleted source: meaning a burden like Your burdening it upon those before us, or an attribute of *Isr*: meaning a burden like the burden that You burdened those before us. His saying: **Our Lord, and burden us not with that which we have no ability to bear** is also an apposition to what came before it, and the repetition of the call for the reason mentioned before this. The meaning is: Do not burden us with more work than we can bear. It was said: It is an expression for inflicting punishments, as if he said: Do not inflict punishments on us because of our negligence in maintaining those difficult duties that You imposed on us. It was said: What is meant by it is the difficult duties that are almost impossible to bear. *Al-Kashshaf* said: This is a confirmation of his saying: **And do not place a burden on us**. His saying: **And pardon us** means our sins. It is said that you pardoned his sin: if you left it and did not punish him for it. **And forgive us** means cover our sins. Forgiveness is covering. **And have mercy on us** means favor us with Your mercy. **You are our Master** means our Guardian and Supporter. This was brought out as a teaching of how they should supplicate. It was said that its meaning is: You are our Master and we are Your slaves. **So support us against the disbelieving people** because it is the right of the Master to support His slaves, and what is meant is the disbelievers in general, and it is an indication of raising the word of God in *jihad* in His cause. We have already mentioned in the explanation of the verse before this one, I mean His statement: **If you disclose what is in your souls** etc., that it is proven in the *Sahih* from the Prophet, may God bless him and grant him peace, that God Almighty said after each of these supplications, **I have done it**. So that was evidence that He, glory be to Him, did not hold them accountable for anything of their error or forgetfulness, nor did He burden them with anything of the burden that He burdened those before them, nor did He burden them with what they could not bear, and He pardoned them and pardoned them and had mercy on them, and gave them victory over the disbelieving people, and praise be to God, Lord of the worlds.

Ibn Abi Hatim narrated on the authority of *Muqatil ibn Hibban*, **We make no distinction between any of His messengers**, we do not disbelieve in what the messengers brought, nor do we make any distinction between any of them, nor do we lie about them. **And they said, 'We hear,'** to the *Qur'an* that came from God. **And we obey**, they acknowledged to God that they should obey Him in His commands and prohibitions. *Ibn Abi Hatim* and *Ibn al-Mundhir* narrated on the authority of *Ibn Abbas* regarding his statement, **Your forgiveness, our Lord**, he said, **I have forgiven you, and to You is the destination**, he said, **To You is the return and the destination on the Day of Judgment**. *Sa'id ibn Mansur*, *Ibn Jarir*, and *Ibn Abi Hatim* narrated on the authority of *Hakim ibn Jabir*, who said: When the verse, **The Messenger has believed**, was revealed,

Gabriel said to the Prophet, may God bless him and grant him peace, **God has praised you and your nation well, so ask and you will be given**. He said, **God does not charge a soul except [with that within] its capacity**, until he finished the *surah*. *Ibn Jarir*, *Ibn Mundhir* and *Ibn Abi Hatim* narrated on the authority of *Ibn Abbas* regarding his statement: **God does not charge a soul except [with that within] its capacity**, he said: They are the believers. God has made their religion easy for them, so He said: **He has not placed upon you in religion any difficulty**. He said: **God intends for you ease and does not intend for you hardship**. He said: **So fear God as much as you are able**. *Ibn Abi Hatim* narrated on his authority regarding his statement: **For it is what it has earned, and against it is what it has earned**, he said: Of deeds. *Ibn Abi Hatim* narrated on the authority of *Saeed bin Jubayr* regarding his statement: **Except what it can bear**, he said: Except what it can bear. *Ibn Mundhir* narrated on the authority of *Ad-Dahhak* something similar. *Ibn Majah*, *Ibn Mundhir* and *Ibn Hibban* in his *Sahih*, *At-Tabarani*, *Ad-Darqutni*, *Al-Hakim* and *Al-Bayhaqi* in his *Sunan* narrated on the authority of *Ibn Abbas* that the Messenger of God, may God bless him and grant him peace, said: **God has forgiven my nation for mistakes, forgetfulness and what they are forced to do**. *Ibn Majah* narrated on the authority of *Abu Dharr*, and *At-Tabarani* narrated on the authority of *Thawban*, and on the authority of *Ibn Umar* and on the authority of *Uqbah bin Amir*. *Al-Bayhaqi* also narrated it on his authority. It was narrated by *Ibn Adi* in *Al-Kamil* and *Abu Nu'aym* from the *hadith* of *Abu Bakra*. It was narrated by *Ibn Abi Hatim* from the *hadith* of *Umm Ad-Darda*. It was narrated by *Sa'id ibn Mansur* and *Abd ibn Hamid* from the *hadith* of *Al-Hasan* as a *mursal*, and it was narrated by *Abd ibn Hamid* from the *hadith* of *Al-Sha'bi* as a *mursal*. There is some criticism regarding the chains of transmission of these *hadiths*, but they strengthen each other and do not fall short of the rank of *Hasan* for others. The *hadith*, **God said, 'I have done it,'** was mentioned earlier, and it is in *Sahih*, and it supports these *hadiths*. *Ibn Jarir*, *Ibn al-Mundhir* and *Ibn Abi Hatim* narrated from *Ibn Abbas*, regarding His statement, **a burden**, he said: a covenant. *Abd ibn Hamid* narrated from *Mujahid* something similar. *Ibn Jarir* narrated from *Ibn Jurayj* something similar. He also narrated from *Ata ibn Abi Rabah* regarding His statement, **and do not place a burden upon us**, he said: do not transform us into apes and pigs. *Ibn Jarir* narrated from *Ibn Zayd* regarding the verse that burden is the sin for which there is no repentance or expiation. *Ibn Abi Hatim* narrated on the authority of *Al-Fudayl* regarding the verse, he said: When a man from the Children of Israel committed a sin, it was said to him: Your repentance is to kill yourself, so he killed himself, and the burdens were lifted from this nation. *Abd bin Hamid* narrated on the authority of *Ata'* who said: When these verses were revealed: **Our Lord, do not impose blame upon us** etc., whenever *Gabriel* said it to the Prophet, may God bless him and grant him peace, the Prophet said: Amen, Lord of the worlds. *Abu Ubaid* narrated on the authority of *Maysarah* that *Gabriel* taught the Prophet, may God bless him and grant him peace, the ending of *Surat Al-Baqarah*, **Amen**. *Abu Ubaid*, *Ibn Abi Shaybah*, *Ibn Jarir* and *Ibn al-Mundhir* narrated on the authority of *Muadh bin Jabal* that whenever he finished reciting this *surah*, he

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

would say: Amen. Abu Ubaid narrated on the authority of Jubayr bin Nufayr that he would say: Amen, Amen. Abd bin Hamid narrated on the authority of Abu Dharr who said: It is specifically for the Prophet, may God bless him and grant him peace. Ibn Jarir narrated on the authority of Ad-Dahhak regarding this verse, he said: The Prophet of God asked his Lord for it and He gave it to him, so it was specifically for the Prophet, may God bless him and grant him peace. It has been proven by the two Sheikhs, the Sunan scholars and others on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever recites the last two verses of Surat Al-Baqarah at night, they will suffice him.** Abu Ubaid, Al-Darimi, Al-Tirmidhi, Al-Nasa'i, Ibn Hibban, Al-Hakim **who authenticated it**, and Al-Bayhaqi narrated on the authority of Al-Nu'man bin Bashir that the Messenger of God, may God bless him and grant him peace, said: "God wrote a book two thousand years before He created the heavens and the earth, and He sent down two verses from it with which He concluded Surat Al-Baqarah. If they are recited in a house for three nights, Satan will not be able to recite them." Ahmad, Al-Nasa'i, Al-Tabarani, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated with a saheeh chain of transmission on the authority of Hudhayfah that the Prophet, may God bless him and grant him peace, used to say: "I was given these last verses of Surat Al-Baqarah from a treasure beneath the Throne. No prophet before me was given them." Ahmad and Al-Bayhaqi narrated a similar hadith on the authority of Abu Dharr. Abu Ubaid, Ahmad and Muhammad ibn Nasr narrated on the authority of Uqbah ibn Amir that he heard the Messenger of God (peace and blessings of God be upon him) say: "Recite these two verses from the end of Surat al-Baqarah 2: 'The Messenger has believed' until the end, for God chose Muhammad with them." Its chain of transmission is good. Muslim narrated on the authority of Ibn Mas'ud who said: When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, he reached Sidrat al-Muntaha and was given three things: the five daily prayers, the last verses of Surat al-Baqarah, and those of his nation who do not associate anything with God will be forgiven for their sins. Al-Hakim narrated and al-Bayhaqi authenticated it in al-Shu'ab on the authority of Abu Dharr that the Messenger of God (peace and blessings of God be upon him) said: "God concluded Surat al-Baqarah with two verses which He gave me from His treasure which is under the Throne, so learn them and teach them to your women and children, for they are prayer, Quran and supplication." Al-Daylami narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "Two things are Quran and they heal, and they are among the things that God loves: the two verses at the end of Surat al-Baqarah." Al-Tabarani narrated with a good chain of transmission on the authority of Shaddad ibn Aws who said: The Messenger of God, may God bless

him and grant him peace, said: "God wrote a book two thousand years before He created the heavens and the earth, and He revealed two verses from it with which He concluded Surat Al-Baqarah. If they are recited in a house for three nights, no devil will come near it." Ibn Adi narrated on the authority of Ibn Masoud Al-Ansari that the Messenger of God, may God bless him and grant him peace, said: "God revealed two verses from the treasures of Paradise. The Most Gracious wrote them with His hand two thousand years before He created the creation. Whoever recites them after the last 'Isha' prayer, they will suffice him for the night prayer." Ibn Mardawayh narrated on the authority of Ibn Abbas who said: When the Messenger of God, may God bless him and grant him peace, recited the last verse of Surat Al-Baqarah or Ayat Al-Kursi, he would laugh and say: They are from a treasure beneath the Throne. Ibn Mardawayh narrated on the authority of Muqal ibn Yasar who said: The Messenger of God, may God bless him and grant him peace, said: **I was given the Opening of the Book and the closing verses of Surat Al-Baqarah from beneath the Throne.** Muslim and al-Nasa'i narrated, and this wording is his, on the authority of Ibn Abbas, who said: "While the Messenger of God (blessings and peace of God be upon him) was with Gabriel, he heard a creaking sound. Gabriel raised his eyes and said: 'This is a door that has been opened in heaven that has never been opened before.' Then an angel came down and came to the Prophet (blessings and peace of God be upon him) and said: 'Receive glad tidings of two lights that have been given to you that no prophet before you was given: the Opening of the Book and the last verses of Surat al-Baqarah. You will not recite a letter from them without being given it.'" These are thirteen hadiths on the virtue of these two verses that are traced back to the Prophet (blessings and peace of God be upon him). It has been narrated on the virtue of them, other than those traced back to the Prophet (blessings and peace of God be upon him), on the authority of Umar, Ali, Ibn Mas'ud, Abu Mas'ud, Ka'b al-Ahbar, al-Hasan, and Abu Qilabah. The words of the Prophet (blessings and peace of God be upon him) suffice without any other hadith.

Tafsir al-Baghawi

286.

Sufyan ibn Uyaynah was asked about the Almighty's saying, **God does not charge a soul except [with that within] its capacity.** He said: Except that He makes it easy and does not charge it beyond its capacity. This is a good statement because capacity is less than one's ability.

The Almighty said: **For it is what it has earned** meaning for the soul is what it has done of good, for it is its

reward and recompense. **And upon it is what it has acquired** of evil and upon it is its burden. **Our Lord, do not impose blame upon us** meaning do not punish us if **we forget** some of them made it from forgetfulness which is absent-mindedness. Al-Kalbi said that if the Children of Israel forgot something that they were commanded to do or made a mistake, the punishment was hastened for them, so something of food or drink was forbidden to them according to that sin, so God commanded the believers to ask Him to stop punishing them for that. It was said that it is from forgetfulness which is abandonment like the Almighty's saying: **They forgot God, so He forgot them** 67-*At-Tawbah*.

The Almighty's saying: **or we erred**. It was said that its meaning is intention and deliberation. It is said: So-and-so erred if he did it deliberately. God Almighty said: **Indeed, their killing was a great mistake**. 31-*Al-Isra'*. Ata' said: If we forgot or erred, meaning: if we were ignorant or intentional, and most of them made it from the mistake which is ignorance and forgetfulness, because what was intentional of the sin is not forgiven, rather it is in the will of God, and the mistake is forgiven. The Prophet, may God bless him and grant him peace, said: **The mistake, forgetfulness, and what they were forced to do are lifted from my nation**.

God the Almighty said: **Our Lord, and do not place upon us a burden** meaning a heavy covenant that we cannot fulfill, so that you punish us for breaking it and abandoning it, **as You placed it upon those before us** meaning the Jews, so they did not fulfill it, so you punished them. This is the saying of Mujahid, Ata', Qatadah, As-Suddi, Al-Kalbi and a group, which is indicated by God's saying: **And you took upon you My covenant** 81-*Al-Imran*, meaning My covenant. It was said: Its meaning is do not be strict or harsh upon us as You made it strict upon the Jews before us, and that is because God imposed fifty prayers upon them and ordered them to pay a quarter of their wealth in zakat, and whoever gets impurity on his garment, he cuts it off, and whoever commits a sin, his sin is written on his door, and similar burdens and shackles. This is what Uthman, Ata', Malik ibn Anas, Abu Ubaidah and a group said, which is indicated by God the Almighty's saying: **And He will remove from them their burden and the shackles which were upon them** 157-*Al-A'raf*. It was said: A burden is a sin for which there is no repentance, meaning He protected us from something like it. The original meaning is: In reason and wisdom. The Almighty said: **Our Lord, and burden us not with that which we have no ability to bear**. That is, do not charge us with actions that we cannot bear. It was said that it is self-talk and whispering. It was narrated on the authority of Makhul that he said: It is the passion. It was said: The passion is the passion of desire. And on the authority of Ibrahim, he said: It is love. And on the authority of Muhammad ibn Abd al-Wahhab, he said: Passion. And Ibn Jurayj said: It is the transformation of monkeys and pigs. And it was said: It is the gloating of enemies. And it was said: It is division and severance. We seek refuge in God from it.

The Almighty says: **And pardon us** meaning overlook and erase our sins. **And forgive us** means cover our sins and do not disgrace us. **And have mercy on us** for we do not attain the work except through Your

obedience, and we do not abandon Your disobedience except through Your mercy. **You are our Master** means our supporter, protector, and guardian. **So give us victory over the disbelieving people**.

Saeed bin Jubair narrated on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **Your forgiveness, our Lord**, God Almighty said: **I have forgiven you**. And regarding His words: **Do not impose blame upon us if we forget or make a mistake**, he said: **I will not impose blame upon you**. "Our Lord, and do not place a burden upon us," he said: **I will not place a burden upon you**, "And do not burden us with that which we have no ability to bear," he said: **I will not place a burden upon you**, "And pardon us," to the end of which he said: **I have pardoned you, and forgiven you, and have had mercy upon you and given you victory over the disbelieving people**. And whenever Muadh bin Jabal finished reciting Surat Al-Baqarah, he would say: Aameen.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Abu Usama told me, Malik bin Mughul told me, on the authority of Al-Zubayr bin Adi, on the authority of Talha bin Ali bin Masraf, on the authority of Marra, on the authority of Abdullah, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the sixth heaven. Whatever ascends from the earth ends at it and is taken from it, and whatever descends above it ends at it and is taken from it. He said: **When that which covers the Lote Tree covers it** (al-Najm 53:16). He said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: the five daily prayers, and he was given the last verses of Surat Al-Baqarah, and he was forgiven for those of his nation who do not associate anything with God of the grave sins.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, on the authority of Abu Na'im Abd al-Malik ibn al-Husayn al-Isfarayini, on the authority of Abu Awana Ya'qub ibn Ishaq al-Hafiz, on the authority of Yunus and Ahmad ibn Shaiban, who said: Sufyan ibn Uyaynah told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abu Mas'ud, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **The two verses from the end of Surat Al-Baqarah, whoever recites them at night, they will suffice him**.

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid bin Zanjawayh told us, Al-Ala' bin Abdul-Jabbar told us, Jumad bin Salamah told us, Al-Ash'ath bin Abdul-Rahman Al-Jarmi told us, on the authority of Abu Qilabah, on the authority of Abu Al-Ash'ath Al-San'ani, on the authority of Al-Nu'man bin Bashir, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God Almighty wrote a book two thousand years before He created the heavens and the earth, and He

Surat Al-Baqarah 2:286

Allah does not charge a soul except [with that within] its capacity. It will have whatever it has gained, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Master, so give us victory over the disbelieving people.

sent down two verses from it with which He concluded Surat Al-Baqarah. So do not recite them in a house for three nights, lest Satan come near it.”

Tafsir al-Baidawi

286- **God does not charge a soul except [with that within] its capacity** except what its capacity can bear out of grace and mercy, or what is less than its capacity so that it can be expanded and made easy for it, as God the Almighty says: **God intends for you ease and does not intend for you hardship** which indicates that the impossible does not occur and does not indicate that it is impossible. **For it is what it has earned** of good. **And upon it is what it has acquired** of evil, no one benefits from its obedience and no one is harmed by its disobedience except God. The specification of earning to good and acquisition to evil is because there is a possibility of earning and the soul desires evil and is drawn to it, so it is more diligent in obtaining it and works, unlike good. **Our Lord, do not impose blame upon us if we forget or make a mistake.** That is, do not impose blame upon us for what led us to forget or make a mistake due to negligence or carelessness, or for ourselves, since it is not rational to prevent being blamed for them. Sins are like poisons, so just as consuming them leads to destruction—even if it was a mistake—committing sins is not unlikely to lead to punishment, even if it was not a decision. However, the Almighty promised to overlook it out of mercy and grace, so it is permissible for a person to supplicate with it for continuity and reliance on the blessing in it. This is supported by the meaning of his statement, peace and blessings be upon him, **Mistakes and forgetfulness have been lifted from my nation.** “Our Lord, and place not upon us a burden.” A heavy burden that constrains its owner, that is, it confines him in his place. He means by it the difficult duties. It was read **and do not burden** with emphasis for emphasis. **As You imposed it upon those before us** means a burden like You imposed it upon **those before us**, or like what You imposed upon them, so it is a description of a burden, and what is meant by it is what the Children of Israel were charged with, such as killing people, cutting off the place of impurity, fifty prayers a day and night, and spending a quarter of the wealth on zakat, or what befell them of hardships and trials. **Our Lord, and burden us not with that which we have no ability to bear** of affliction and punishment, or of the duties that human capacity cannot fulfill, and this indicates the permissibility of imposing what is unbearable, otherwise he would not have been asked to be relieved of it, and the emphasis here is to make the verb transitive to the second object. **And pardon us** and erase our sins. **And forgive us** and cover our faults and do not disgrace us by holding us accountable. **And have mercy upon us** and be kind to us and be gracious to us. **You are our Master** our master. **So give us**

victory over the disbelieving people because it is the right of the master to give victory to his allies over the enemies, or what is meant by it is the generality of the disbelievers.

It was narrated that when he (peace and blessings of God be upon him) supplicated with these supplications, it was said to him after every word he did. And it was narrated from him (peace and blessings of God be upon him): “God revealed two verses from the treasures of Paradise. The Most Gracious wrote them with His hand two thousand years before He created the creation. Whoever recites them after the last evening prayer, they will suffice him for the night prayer.” And it was narrated from him (peace and blessings of God be upon him): **Whoever recites the two verses from the end of Surat Al-Baqarah at night, they will suffice him.** This refutes the statement of those who dislike saying Surat Al-Baqarah, and he said: It should be said the surah in which the cow is mentioned, as he (peace and blessings of God be upon him) said: **The surah in which the cow is mentioned is the tent of the Qur’an, so learn it, for learning it is a blessing, and abandoning it is a regret, and the magicians will never be able to do it.** It was said: O Messenger of God, and who are the magicians? He said: The magicians.”

Surat Al Imran 3:1

Alif, Lam, Meem

Tafsir al-Jalalayn

Alif, Lam, Meem God knows best what He meant by that.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Rabi' that the Christians came to the Prophet, may God bless him and grant him peace, and argued with him about Jesus, so God revealed: **There is no god but He, the Ever-Living, the Self-Sustaining**, to eighty-some verses. Ibn Ishaq said: Muhammad ibn Sahl ibn Abi Umamah told me that when the people of Najran came to the Messenger of God, may God bless him and grant him peace, asking him about Jesus, son of Mary, the opening of the Family of Imran was revealed about them to the top of the eightieth verse. Al-Bayhaqi narrated it in Al-Dala'il.

Tafsir al-Tabari

Abu Jaafar Muhammad bin Jarir bin Yazid told us:

Abu Ja'far said: We have already explained the meaning of His statement, **Alif, Lam, Meem**, in the past, so that there is no need to repeat it here. Likewise, the explanation of His statement, *God*.

Tafsir al-Qurtubi

The Almighty said: "Alif, Lam, Meem. God - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence."

There are five issues:

The first: His saying: "Alif, Lam, Mim. God, there is no god but He, the Ever-Living, the Self-Sustaining." This surah is Madani by consensus. Al-Naqqash narrated that its name in the Torah is Tayyiba. Al-Hasan, Amr ibn Ubayd, Asim ibn Abi al-Najud, and Abu Ja'far al-Rawasi read "Alif, Lam, Mim. God" with the alif of connection cut off, assuming the pause on **Alif, Lam, Mim** as they assume the pause on the names of numbers such as one, two, three, four, and they are connected. Al-Akhfash Sa'id said: "Alif, Lam, Mim. God" is permissible with the kasra of the meem due to the meeting of two quiescent letters. Al-Zajjaj said: This is a mistake, and the Arabs do not say it because of its heaviness. Al-Nahhas said: The first reading is the reading of the common people, and the ancient grammarians spoke about it. The doctrine of Sibawayh is that the meem is opened due to the meeting of two quiescent letters, and they chose the opening for it so as not to combine a kasra with a ya and a kasra before it. Al-Kisa'i said: "If you find the letters of spelling with an alif of connection and you delete the alif of connection, you move it with the movement of the alif, so you say: "alif-lam-mam God" and *alif-lam-mam* "remember," and *alif-lam-mam* "approach." Al-Farra' said: The original is **alif-lam-mam God** as al-Ru'asi

read, so you find the movement of the hamza on the meem. Umar ibn al-Khattab read **al-Hayy al-Qayyim**, and Kharijah said: In the copy of Abdullah **al-Hayy al-Qayyim**. The opinions of the scholars regarding the letters at the beginning of the surahs have been presented at the beginning of al-Baqarah, and from where it came in this surah **God, there is no god but He, the Living, the Self-Sustaining**, a sentence that stands on its own, so you can imagine all of those opinions."

Second: Al-Kisa'i narrated that Omar bin Al-Khattab, may God be pleased with him, prayed the 'Isha' prayer and began with Surat Al-Imran. He recited, **God, there is no god but He, the Ever-Living, the Sustainer of [all] existence**. So he recited one hundred verses in the first rak'ah and the remaining one hundred in the second. Our scholars said: He should not recite a surah in two rak'ahs. If he does, it will suffice him. Malik said in Al-Majmu'ah: There is nothing wrong with it, and it is not a concern.

I said: The correct view is that this is permissible.

The Prophet, may God bless him and grant him peace, recited Al-A'raf in the Maghrib prayer, dividing it into two rak'ahs. It was also included by Al-Nasa'i and authenticated by Abu Muhammad Abd Al-Haqq, and will come.

Third: There are reports and narrations about the virtue of this Surah. Some of them say that it is a protection from snakes, a treasure for the vagabond, that it will plead for its reciter in the Hereafter, and that whoever recites the last part of it in one night will be recorded as having prayed a night in prayer, and so on. Al-Darimi Abu Muhammad mentioned in his Musnad: Abu Ubaid Al-Qasim bin Salam told us, he said: Ubaid God Al-Ashja'i told me, he said: Misa'ar told me, he said: Jabir told me before he fell into what he fell into, on the authority of Al-Sha'bi, he said: Abdullah said: Surah Al-Imran is a good treasure for the vagabond, he recites it at the end of the night. Muhammad bin Saeed told us, Abdul Salam told us, on the authority of Al-Jariri, on the authority of Abu Al-Saleel, he said: A man was afflicted with blood, he said: So he took refuge in Wadi Majannah: a valley in which no one walks without being struck by a snake, and on the edge of the valley were two monks, and when evening came, one of them said to his companion: By God, the man is dead! He said: So he began to recite Surah Al-Imran. They said: So he recited Surah Tayyiba, perhaps he would be saved. He said: So he woke up safe and sound. And it was narrated on the authority of Makhul who said: Whoever recites Surat Al Imran on Friday, the angels will pray for him until the night. And it was narrated on the authority of Uthman bin Affan who said: Whoever recites the last verses of Surat Al Imran at night, he will be credited with having spent the whole night in prayer. In his chain of transmission is Ibn Lahi'ah and Muslim narrated on the authority of Al-Nawwas bin Sam'an Al-Kalabi who said: I heard the Prophet, may God bless him and grant him peace, say:

"The Qur'an will be brought on the Day of Resurrection, along with its people who used to act upon it. Surat Al-Baqarah and Al Imran will precede it. The Messenger of God, may God bless him and grant him

Surat Al Imran 3:1

Alif, Lam, Meem

peace, gave three examples for them that I have not forgotten since. He said: 'As if they were two black clouds or two shades between which there is a light, or as if they were two flocks of white birds pleading on behalf of their companion.'" It was also narrated on the authority of Abu Umamah Al-Bahili that he heard the Messenger of God, may God bless him and grant him peace, say:

"Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Recite the two lights, Al-Baqarah and Al-Imran, for they will come on the Day of Resurrection like two clouds, or like two canopies, or like two flocks of birds in flight, pleading on behalf of their companions. Recite Al-Baqarah, for taking it is a blessing and abandoning it is a cause of regret, and the sorcerers cannot do it." Muawiyah said: It has reached me that the sorcerers are the sorcerers.

Fourth: Scholars have three opinions regarding naming Al-Baqarah and Al-Imran as the two lights:

The first: that they are the two luminaries, taken from the flower and the flower, so either to guide their reader with what blossoms for him from their lights, that is, from their meanings.

Or because of the complete light that results from reading them on the Day of Resurrection, which is the second opinion.

Third: They were called thus because they associate with what is included in the greatest name of God, as Abu Dawud and others mentioned on the authority of Asma bint Yazid that the Messenger of God, may God bless him and grant him peace, said: "The greatest name of God is in these two verses: 'And your God is one God; there is no god but He, the Most Gracious, the Most Merciful.' And the one in Al Imran 3: 'God; there is no god but He, the Ever-Living, the Self-Sustaining.'" Ibn Majah also narrated it. And the clouds: the swirling clouds, and it is the shadow if it is close to the head, and it is also the shade, and the meaning: that their readers are in the shade of their reward, as it came: the man is in the shade of his charity. And his saying they argue means that God creates those who argue on his behalf with their reward, angels as it came in some of the hadith.

Whoever recites 'God bears witness that there is no god but He', God will create seventy angels who will ask forgiveness for him until the Day of Resurrection. His statement, **between them is an east**, is qualified by the sukoon or fatha of the ra', which is an indication of the light, because when he said, **two black ones**, it might be thought that they were dark, so he negated that by saying, **between them is an east**. What he meant by their being black is that they are so dense that they prevent those beneath them from the heat of the sun and the intensity of the flames. And God knows best.

Fifth: The beginning of this Surah was revealed because of the Najran delegation, as Muhammad ibn Ishaq mentioned on the authority of Muhammad ibn Ja'far ibn al-Zubayr:

They were Christians who came to the Messenger of God, may God bless him and grant him peace, in Medina with sixty riders, among them were fourteen of their nobles. Of the fourteen, there were three men to whom their affairs were referred: Al-Aqib, the leader of the people and the one with their opinions, whose name was Abdul-Masih; Sayyid Thamal, their master and leader of their community, whose name was Al-Ayham; and Abu Haritha ibn Alqamah, the brother of Banu Bakr ibn Wa'il, their bishop and scholar. They entered upon the Messenger of God, may God bless him and grant him peace, after the afternoon prayer, wearing the garments of the nobles, cloaks and robes. The companions of the Prophet, may God bless him and grant him peace, said: We have never seen a delegation like them in beauty and majesty. The time for their prayer came, so they stood up and prayed in the mosque of the Prophet, may God bless him and grant him peace, facing east. The Prophet, may God bless him and grant him peace, said: **Leave them**. Then they stayed there for days, debating with the Messenger of God, may God bless him and grant him peace, about Jesus and claiming that he was the son of God, and other heinous and confused statements, and the Messenger of God, may God bless him and grant him peace, responded to them with clear proofs while they did not see. The beginning of this surah was revealed about them, up to more than eighty verses, until their matter came to an end when the Messenger of God, may God bless him and grant him peace, called them to the Mubahala, according to what is mentioned in the biography of Ibn Ishaq and others.

Tafsir Ibn Kathir

We have mentioned the hadith that states that the greatest name of God is in these two verses, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, and "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," when interpreting the Throne Verse. We have already discussed His statement, **Alif, Lam, Meem**, at the beginning of Surat Al-Baqarah, in a way that makes it unnecessary to repeat it. We have already discussed His statement, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, in the interpretation of the Throne Verse.

God the Almighty says: **The Book has been sent down to you in truth** meaning the Qur'an has been sent down to you, O Muhammad, in truth, meaning there is no doubt or suspicion about it, rather it is revealed from God. He sent it down with His knowledge, and the angels bear witness, and sufficient is God as a witness. His statement: **Confirming what was before it** means of the books sent down before it from the heaven to God's servants, the prophets. They confirm what they have informed him of, and they have given good tidings in ancient times, and he confirms them because it matches what they have informed him of, and they have given good tidings of the promise from God to send Muhammad, may God bless him and grant him peace, and to send down the great Qur'an upon him. His statement: **And He sent down the Torah** meaning to Moses, son of Imran, **and the Gospel**

meaning to Jesus, son of Mary, peace be upon them, *before* meaning before this Qur'an, **as guidance for mankind** meaning in their time. **And He sent down the Criterion** which is the difference between guidance and misguidance. Truth and falsehood, error and guidance, with what God the Most High mentions of arguments, evidence, clear proofs, and conclusive evidence, and He explains it, clarifies it, interprets it, establishes it, guides to it, and draws attention to it from that. Qatada and Ar-Rabi' bin Anas said: The Criterion here is the Qur'an. Ibn Jarir chose that it is a source here because the Qur'an was mentioned before in His statement: **He has sent down to you the Book in truth**, which is the Qur'an. As for what Ibn Abi Hatim narrated on the authority of Abu Salih, that what is meant by the Criterion here is the Torah, it is also weak because the Torah was mentioned before, and God knows best.

And the Almighty says: **Indeed, those who disbelieve in the verses of God** meaning they denied them, rejected them, and rejected them falsely, **for them is a severe punishment** meaning on the Day of Resurrection, **and God is Exalted in Might** meaning invincible in status and great in power, **possessor of vengeance** meaning of those who denied His verses and disobeyed His noble messengers and great prophets.

Fath al-Qadir

It is Madani, Al-Qurtubi said unanimously, and what indicates that is that its beginning, which is eighty-three verses, was revealed about the delegation of Najran, and their arrival was in the ninth year of the Hijra. Al-Bayhaqi narrated in Al-Dala'il from various chains of transmission on the authority of Ibn Abbas, who said: Surat Al-Imran was revealed in Madinah. The hadiths that are common between it and this surah indicating their virtue were mentioned at the beginning of Surat Al-Baqarah, as well as what was mentioned in the seven long surahs. Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the surah in which Al-Imran is mentioned on Friday, God and His angels will send blessings upon him until the sun sets.** Saeed bin Mansour and Al-Bayhaqi narrated in Al-Sha'b on the authority of Omar bin Al-Khattab, who said: Whoever recites Al-Baqarah, Al-Imran, and An-Nisa' will be recorded with God among the wise. Al-Daylami, Muhammad bin Nasr, and Al-Bayhaqi narrated in Al-Sha'b on the authority of Ibn Mas'ud: Whoever recites Al-Imran will be rich. Ad-Darimi, Abd bin Hamid and Al-Bayhaqi narrated on his authority that he said: **Yes, the treasure of the vagabond is Al Imran, which a man recites at the end of the night.** Saeed bin Mansour narrated on the authority of Abu Atif that he said: **The name of Al Imran in the Torah is Taybah.** Ibn Abi Shaybah narrated on the authority of Abd al-Malik bin Umair that he said: "A man recited Al-Baqarah and Al Imran, and Ka'b said: He has recited the two surahs, for in them is the name which, if called upon by it, He will answer."

Al-Hasan, Amr ibn Ubayd, Asim ibn Abi Al-Najoud, and Abu Jaafar Al-Rawasi read **Alif-Lam-Meem* God** by

cutting off the Alif of connection, assuming the pause on 1- **Alif-Lam-Meem** as they assume the pause on the names of numbers such as one, two, three, four with their connection. Al-Akhfash said: **Alif-Lam-Meem* God** is permissible by breaking the hamza due to the meeting of two quiescent letters. Al-Zajjal said: This is a mistake and the Arabs do not say it because of its difficulty. Sibawayh mentioned in the book that the openings of the surahs that are not parallel to the singular by way of pronouncing them only by narration are quiescent at the end of the surah upon stopping, whether they are made as names or narrated in the manner of enumeration, even if it requires the meeting of two quiescent letters at the end of the surah upon stopping, whether they are made as names or narrated in the manner of enumeration, even if it requires the meeting of two quiescent letters, since that is excusable in the matter of stopping, so it is right for this opening to be stopped on and then begin with what comes after it as Al-Hasan and those with him did in their previously narrated reading. As for the opening of the meem according to the famous reading, its reason is what was narrated from Sibawayh that the meem was opened due to the meeting of two quiescent letters. Al-Kisa'i said: If the letters of spelling are met by an alif of connection, then the alif is deleted and the meem is moved with the movement of the alif. Al-Farra' said the same. If these openings are placed in a list in the manner of enumeration, then they have no place in parsing. If they are made names for the surah, then their place is either the nominative as they are report of the subjects that are understood before them, or the accusative as the estimation of verbs that the situation requires such as *remember* or *read* or the like. What has been presented at the beginning of Surah Al-Baqarah makes it unnecessary to repeat it.

Tafsir al-Baghawi

1- In the name of God, the Most Gracious, the Most Merciful, the Almighty's saying "Alif, Lam, Meem. God" Al-Kalbi, Al-Rabi' bin Anas, and others said: These verses were revealed about the delegation of Najran, and they were sixty riders who came to the Messenger of God, may God bless him and grant him peace, and among them were fourteen men from their nobles, and among the fourteen were three men to whom their affairs would be referred: Al-Aqib: the leader of the people and their advisor, who they would not act except according to his opinion, and his name was Abd Al-Masih, and Al-Sayyid: their leader and the owner of their saddle, and his name was Al-Ayham, and Abu Haritha bin Alqamah, their bishop and their rabbi.

They entered the mosque of the Messenger of God (peace be upon him) when he prayed the afternoon prayer, wearing the clothes of the Habrat - cloaks and robes in the beauty of the men of Al-Harith bin Kaab. Those who saw them said: We have never seen a delegation like them. It was time for their prayer, so they stood up to pray in the mosque of the Messenger of God (peace be upon him). The Messenger of God (peace be upon him) said: **Leave them.** So they prayed facing the east. *Then* the master and the follower of

Surat Al Imran 3:1

Alif, Lam, Meem

the religion submitted. The Messenger of God (peace be upon him) said to them: **Become Muslims**. They said: **We became Muslims before you**. He said: "You have both lied. What prevents you from Islam is your claim that God has a son, your worship of the cross, and your eating of pork." They said: **If Jesus is not the son of God, then who is his father?** They all argued with him about Jesus. The Prophet (peace be upon him) said to them: **Do you not know that there is no son except that he resembles his father?** They said: *Yes*. He said: **Do you not know that our Lord is in charge of everything, He protects it and provides for it?** They said: *Yes*. He said: **Does Jesus have any control over that?** They said: No. He said: **Do you not know that nothing is hidden from God, whether on earth or in heaven?** They said: *Yes*. He said: **Does Jesus know anything about that except what he knows?** They said: No. He said: **For our Lord formed Jesus in the womb as He willed and our Lord has no form and no likeness and our Lord does not eat or drink**. They said: *Yes*. He said: "Do you not know that his mother carried Jesus as a woman carries, then she gave birth to him as a woman gives birth to her child, then he was nourished as a child is nourished, then he would eat, drink and relieve himself?" They said: *Yes*. He said: **How can this be as you claim?** They remained silent, and God, the Most High, revealed the beginning of Surat Al Imran up to eighty-some verses.

The Almighty said: **Alif, Lam, Meem** with an open *mim* and connected according to the general public. The opening of the *mim* is due to the meeting of two quiescent letters. It was moved to the lightest of the movements. Abu Yusuf and Yaqub bin Khalifah al-A'sha read on the authority of Abu Bakr: **Alif, Lam, Meem** with an interrupted *mim* with the intention of stopping, then he interrupted the *hamza* for the beginning and made it according to the language of those who interrupt the *alif* of connection.

Tafsir al-Baidawi

Surat Al Imran 3:2

God - there is no god but He, the Ever-Living, the Sustainer of [all] existence.

Tafsir al-Jalalayn

God, there is no god but He, the Ever-Living, the Self-Sustaining

Tafsir al-Suyuti

Tafsir al-Tabari

As for the meaning of His saying: **There is no god but Him**, it is report from God, the Almighty, the Majestic, informing His servants that divinity is specific to Him, not to any other gods or equals, and that worship is not appropriate or permissible except for Him, due to His uniqueness in lordship and His oneness in divinity, and that everything below Him is His kingdom, and everything other than Him is His creation, and He has no partner in His authority and kingdom, as an argument from Him, the Most High, to them that since that is the case, then it is not permissible for them to worship anyone other than Him, nor to associate anyone with Him in His authority, since every worshipped thing other than Him is His kingdom, and everything that is glorified other than Him is His creation, and it is upon the slave to single out obedience to his Master, and to direct his service to his Master and Provider, and to know who among His creation was - on the day that He revealed that to His Prophet Muhammad, may God bless him and grant him peace, by His revelation of that to him, and His sending it to them on His tongue, may God bless him and grant him peace - who persisted in the worship of an idol or statue, or the sun or the moon, or a human being or an angel. Or other things that the children of Adam were established upon to worship and deify - and he took him instead of his Owner and Creator as a god and lord, that he is established upon misguidance, and has deviated from the right path, and is not following the straight path, by diverting worship to someone other than him, and no one has divinity other than him.

Abu Ja'far said: It has been mentioned that God began the revelation of this Surah with the same opening with which He began: denying that divinity belongs to anyone other than Him, and describing Himself with the same description He had at the beginning, as an argument against a group of Christians who came to the Messenger of God, may God bless him and grant him peace, from Najran and argued with him about Jesus, may God's prayers be upon him, and they blasphemed against God. So God, the Almighty, revealed about their affair and the affair of Jesus from this Surah more than eighty verses from its beginning, as an argument against them and against those who had the same statement as them, for His Prophet Muhammad, may God bless him and grant him peace, but they refused except to remain in their misguidance and disbelief, so He called them to the Mubalahah, but

they refused and asked for the acceptance of the jizyah from them, so the Messenger of God, may God bless him and grant him peace, accepted it from them, and they returned to their country.

However, even if this is the case, and they are the ones intended by the pilgrims, then whoever among the rest of creation is like them in disbelief in God and taking anything other than God as a lord and a god to be worshipped, they are generalized by the argument with which God Almighty argued with the one about whom these verses were revealed, and they are refuted by the Criterion with which He distinguished between him and them for His Messenger, may God bless him and grant him peace.

Mentioning the narration from the one we mentioned, his saying about the revelation of the opening of this surah, that it was revealed about those whose description we described from among the Christians:

Muhammad ibn Humayd narrated that Salamah ibn al-Fadl narrated that Muhammad ibn Ishaq narrated that Muhammad ibn Ja'far said: A delegation from Najran came to the Messenger of God (may God bless him and grant him peace): sixty riders, among them fourteen of their nobles. Among the fourteen were three men to whom their affairs would be referred: Al-'Aqib, the leader of the people, their opinion-maker and their counsellor, and the one from whose advice they would not depart except, and his name was 'Abd al-Masih. Al-Sayyid was their chief, the one who would carry out their travels and gather them, and his name was al-Ayham. Abu Haritha ibn 'Alqamah, the brother of Bakr ibn Wa'il, was their bishop, rabbi, imam and head of their schools. Abu Haritha had been honoured among them and had studied their books until he had perfected his knowledge of their religion. The Christian kings of Rome honoured him, supported him, served him, built churches for him and bestowed favours upon him, because of what they had heard of his knowledge and his efforts in their religion.

Ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr said: They came to the Messenger of God, may God bless him and grant him peace, in Medina and entered upon him in his mosque when he had prayed the afternoon prayer. They were wearing the clothes of the Habrat, cloaks and robes, with the beauty of the men of Balharith ibn Ka'b. He said: Some of the companions of the Messenger of God, may God bless him and grant him peace, who saw them that day said: We have not seen a delegation like them after them! When the time for their prayer came, they stood up to pray in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them! So they prayed facing the east.

He said: The names of the fourteen of them to whom their matter would be entrusted were: Al-Aqib, who is Abd al-Masih, Al-Sayyid, who is Ayham, Abu Haritha ibn Alqamah, the brother of Bakr ibn Wa'il, Aws, Al-Harith, Zayd, Qays, Yazid, Nabih, Khuwaylid, Amr, Khalid, and Abdullah. And Yahanis: with sixty riders. So the Messenger of God, may God bless him and grant him peace, spoke to them: Abu Haritha ibn Alqamah, Al-Aqib, Abd al-Masih, and Al-Ayham Al-Sayyid, and they are Christians who follow the

Surat Al Imran 3:2

Allah - there is no god but He, the Ever-Living, the Sustainer of [all] existence.

religion of the king, with differences in their matter. They say: He is God, and they say: He is the son of God, and they say: He is the third of three, and the same is the saying of the Christians.

They argue in their statement: He is God, that He used to revive the dead, heal the sick, inform of the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by God's permission to make him a sign for the people.

They argue that he was the son of God by saying that he had no father who knew, and he spoke in the cradle, something that no one from the children of Adam had done before him.

They argue that he is the third of three by saying that God Almighty said: We did, We commanded, We created, and We decreed. They say: If he were one, he would not have said: I did, I commanded, I decreed, and I created. But he is He, Jesus, and Mary.

In all of this, they say that the Qur'an was revealed, and God mentioned to His Prophet, may God bless him and grant him peace, their saying in it.

When the two rabbis spoke to him, the Messenger of God (peace and blessings of God be upon him) said to them: **Become Muslims!** They said: **We have become Muslims.** He said: **You have not become Muslims, so become Muslims!** They said: **Yes, we became Muslims before you!** He said: "You have both lied. What prevents you from becoming Muslims is your calling God the Almighty to have a son, your worship of the cross, and your eating pork." They said: **Who is his father, O Muhammad?** The Messenger of God (peace and blessings of God be upon him) remained silent and did not answer them. So God revealed about their statement and the differences in their entire affair the beginning of Surat Al Imran, up to eighty-some verses. He said: "Alif, Lam, Meem. God - there is no god except Him, the Ever-Living, the Self-Sustaining." So he began the Surah by declaring Himself, the Blessed and Exalted, innocent of what they said, and His Oneness in creation and command, with no partner for Him in that - in response to their innovated disbelief, and the creation of rivals with Him - and as evidence against them for what they said about their companion, so that he might show them their misguidance. So he said: **God - there is no god except Him**, meaning: He has no partner with Him in His affair.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **God - there is no god except Him, the Ever-Living, the Self-Sustaining**, he said: The Christians came to the Messenger of God, may God bless him and grant him peace, and argued with him about Jesus, son of Mary, and said to him: Who is his father? And they said lies and slander against God, there is no god except Him, He has not taken a wife or a son. So the Prophet, may God bless him and grant him peace, said to them: Do you not know that there is no son except that he resembles his father? They said: Yes! He said: Do you not know that our Lord is alive and does not die, and

that Jesus will die? They said: Yes! He said: Do you not know that our Lord is in charge of everything, He protects it, preserves it, and provides for it? They said: Yes! He said: Does Jesus own any of that? They said: No! He said: Do you not know that nothing on earth or in heaven is hidden from God, the Almighty? They said: Yes! He said: Does Jesus know anything of that except what he knows? They said: No! He said: Our Lord formed Jesus in the womb as He willed, do you know that? They said: Yes. He said: Do you not know that our Lord does not eat food, drink, or relieve himself? They said: Yes! He said: Do you not know that Jesus was carried by his mother as a woman carries, then given birth to him as a woman gives birth to her child, then nourished as a child is nourished, then he would eat food, drink, and relieve himself? They said: Yes! He said: How can this be as you claim? They said: So they recognized it, but they refused except in denial, so God the Almighty revealed: **God - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.**

Abu Jaafar said: The readings differed on this.

So I read it as the countries read: **The Living, the Self-Sustaining.**

Omar bin Al-Khattab and Ibn Masoud read it, as reported from them: **The Living, the Standing.**

It was mentioned on the authority of Alqamah bin Qais that he used to recite: **The Living, the Eternal.**

Abu Kuraib told us that, he said, Uthman bin Ali told us that Al-A'mash told us, on the authority of Ibrahim, on the authority of Abu Muammar, he said: I heard Alqamah reciting: **The Living, the Eternal.** I said: Did you hear it? He said: I do not know.

Abu Hisham Al-Rafa'i told us, he said, Waki' told us, he said, Al-A'mash told us, on the authority of Ibrahim, on the authority of Abu Muammar, on the authority of Alqamah, similarly.

It was narrated on the authority of Alqamah that something different was said, which is:

Abu Hisham told us, he said, Abdullah told us, he said, Shaiban told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Muammar, on the authority of Alqamah that he recited: **The Living, the Standing.**

Abu Ja'far said: The reading that is not permissible other than it in our view is what the Muslims' readings have transmitted widely, without any association or collusion, by inheritance, and what was established in their copies of the Qur'an, and that is the reading of the one who reads: **The Ever-Living, the Self-Sustaining.**

The interpreters differed about the meaning of his saying: **the living.**

Some of them said: The meaning of that from God Almighty is that He described Himself as eternal, and denied death - which is permissible for all of His creation other than Him - from Him.

Who said that?

Muhammad bin Hamid told us, Salamah bin Al-Fadl told us, Muhammad bin Ishaq told me, on the authority of Muhammad bin Ja'far bin Al-Zubayr: **The Living** is the one who does not die, and Jesus died and was crucified according to their saying, meaning according to the saying of the rabbis who argued with the Messenger of God, may God bless him and grant him peace, from the Christians of Najran.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **The Living**, he said: He says: The Living One who does not die.

Others said: The meaning of **the Living**, which God Almighty meant in this verse, and with which He described Himself, is that He is able to manage everything He wants and desires, and nothing He wants is impossible for Him, and that He is not like those who have no management among the gods and rivals.

Others said: The meaning of this is that He has eternal life, which has always been His attribute and will always be so.

They said: He described himself as having life, because he has life - just as he described it as having knowledge, because it has knowledge - and as having power, because it has power.

Abu Ja'far said: The meaning of this, in my opinion, is that He described Himself as having eternal life that does not perish or cease, and He denied that which is the case with every living thing among His creation, which is perishing and the cessation of life when its time comes. So He informed His servants that He is the One who deserves to be worshipped and regarded as a god by His creation, and the Living One who does not die or perish, just as everyone who takes someone other than Him as a lord dies, and everyone who claims someone other than Him is perished. He argued with His creation that whoever perishes will disappear and die and perishes, so He is not a god who deserves to be worshipped other than the God who does not perish or die, and that the god is the eternal One who does not die, perish, or perish, and that is God, there is no god but Him.

Abu Jaafar said: We have mentioned the difference in readings in this regard, and what we choose from it, and what is the reason for which we chose what we chose from it.

As for the interpretation of all the aspects that we mentioned that the recitation was recited with, they are close. The meaning of all of that is: the guardian of everything, its provision, its management, and its disposition as He wills and loves of change, alteration, increase, and decrease, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa bin Maimun told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid, regarding the statement of God, may He be glorified: **The Ever-Living, the Self-Sustaining**, he said: The One who is in charge of everything.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': *Al-Qayyum* is the one who takes care of everything, protects it, preserves it, and provides for it.

Others said: The meaning of this is: standing in one place. They directed it to the permanent standing with no disappearance or transition, and that God Almighty only denied about Himself, by describing Himself in this way, change and movement from one place to another, and the occurrence of the change that occurs in humans and all of His creation other than them.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Ja'far bin al-Zubayr: **The Self-Sustaining**, the One who maintains His place of authority over His creation, will not cease. And Jesus, according to their statement - meaning according to the statement of the rabbis who argued with the Prophet, may God bless him and grant him peace, from the people of Najran about Jesus - has departed from the place he was in, and has gone away from it to another.

Abu Ja'far said: The more correct of the two interpretations is what Mujahid and Al-Rabi' said, that this is a description from God Almighty of Himself as the One who is in charge of everything, in His provision and protection from it, His guardianship, management and disposition of it according to His power, from the Arabs' saying: So-and-so is in charge of the affairs of this town, meaning by that: the one who is in charge of managing its affairs.

As for *Al-Qayyum* - if that is its meaning - it is a fa'ul from the saying of the speaker: God takes care of the affairs of His creation. Its original form is *Al-Qayyum*, except that the first waw of *Al-Qayyum*, since it was preceded by a silent ya' which is moving, was changed to a ya', so it and the ya' that came before it were made into a double ya'. This is because the Arabs do this with a moving waw if it is preceded by a silent ya'.

As for the word *qiyam*, its root is *qiywam*, which is the active participle of **qama yaqoom**. The moving *waw* of *qiywam* was preceded by a silent *ya*, so they were both made into a double *ya*.

If *Al-Qayyum* were a fa'ul, it would be *Al-Qawm*, but it is *Al-Fa'tul*. Likewise, *Al-Qayyum*, if it were *Al-Fa'il*, it would be *Al-Qawam*, as it was said: *Al-Sawm* and *Al-Qawwam*, and as God, the Most High, said: **Be persistently standing firm for God, witnesses in justice** (al-Ma'idah 5:8), but it is *Al-Fa'il*, so it was said: *Al-Qayyum*.

As for the value, it is the fa'il from *qama yaqoom*, preceded by a silent ya', so they were made into a double ya', as it was said: So-and-so is the master of his people from *saada yasud*, and this is good food from *jaada yajud*, and the like.

And he came with these words because he intended to

Surat Al Imran 3:2

Allah - there is no god but He, the Ever-Living, the Sustainer of [all] existence.

exaggerate in praise, so al-Qayyum, al-Qiyam, and al-Qayyim are more eloquent in praise than al-Qa'im. And 'Umar, may God be pleased with him, chose to read it, God willing, as al-Qayyam, because that is the most common language of the people of Hijaz in words with three letters from the letter ya' and the letter waw. So they say to a man who wanders a lot: al-Sayyagh, and they say to a man who wanders a lot: al-Diyar. And it has been said that the statement of God, the Most High: **Leave not upon the earth from among the disbelievers a single dwelling** (Nuh 71:26) is actually dawar, an active participle from dar yadawar, but it was revealed in the language of the people of Hijaz, and it was confirmed as such in the Qur'an.

Tafsir al-Qurtubi

God, there is no god but He, the Ever-Living, the Self-Sustaining.

Tafsir Ibn Kathir

We have mentioned the hadith that states that the greatest name of God is in these two verses, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, and "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," when interpreting the Throne Verse. We have already discussed His statement, **Alif, Lam, Meem**, at the beginning of Surat Al-Baqarah, in a way that makes it unnecessary to repeat it. We have already discussed His statement, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, in the interpretation of the Throne Verse.

God the Almighty says: **The Book has been sent down to you in truth** meaning the Qur'an has been sent down to you, O Muhammad, in truth, meaning there is no doubt or suspicion about it, rather it is revealed from God. He sent it down with His knowledge, and the angels bear witness, and sufficient is God as a witness. His statement: **Confirming what was before it** means of the books sent down before it from the heaven to God's servants, the prophets. They confirm what they have informed him of, and they have given good tidings in ancient times, and he confirms them because it matches what they have informed him of, and they have given good tidings of the promise from God to send Muhammad, may God bless him and grant him peace, and to send down the great Qur'an upon him. His statement: **And He sent down the Torah** meaning to Moses, son of Imran, **and the Gospel** meaning to Jesus, son of Mary, peace be upon them, **before** meaning before this Qur'an, **as guidance for mankind** meaning in their time. **And He sent down the Criterion** which is the difference between guidance and misguidance. Truth and falsehood, error and guidance, with what God the Most High mentions of arguments, evidence, clear proofs, and conclusive evidence, and He explains it, clarifies it, interprets it, establishes it, guides to it, and draws attention to it from that. Qatada and Ar-Rabi' bin Anas said: The Criterion here is the Qur'an. Ibn Jarir chose that it is a source here because

the Qur'an was mentioned before in His statement: **He has sent down to you the Book in truth**, which is the Qur'an. As for what Ibn Abi Hatim narrated on the authority of Abu Salih, that what is meant by the Criterion here is the Torah, it is also weak because the Torah was mentioned before, and God knows best.

And the Almighty says: **Indeed, those who disbelieve in the verses of God** meaning they denied them, rejected them, and rejected them falsely, **for them is a severe punishment** meaning on the Day of Resurrection, **and God is Exalted in Might** meaning invincible in status and great in power, **possessor of vengeance** meaning of those who denied His verses and disobeyed His noble messengers and great prophets.

Fath al-Qadir

And his saying: 2- **God, there is no god but He** is a subject and predicate, and the sentence is resumed: meaning He is the One who deserves servitude. And the Ever-Living, the Self-Sustaining: two other predicates for the noble name or two predicates for a deleted subject: meaning He is the Ever-Living, the Self-Sustaining. And it was said: that they are two attributes of the first subject or substitutes for it or for the predicate, and the interpretation of the Ever-Living and the Self-Sustaining has been presented. And a group of the companions read the standing: Omar, Ubayy bin Kaab, and Ibn Masoud.

Tafsir al-Baghawi

2- The Almighty's saying *God* is the beginning and what follows is the predicate, and the Living, the Self-Sustaining is an attribute of Him.

Tafsir al-Baidawi

2- **God, there is no god but He** The opening of the meem in the famous version was not valid, but it was right to stop on it to cast the movement of the hamza on it to indicate that it is in the ruling of the fixed, because it was dropped for the sake of alleviation, not for the sake of gradation, because the meem is in the ruling of stopping like their saying one two by casting the movement of the hamza on the dal, not because of the meeting of two quiescent letters, because it is not objectionable in the chapter of stopping, and therefore the meem was not moved in the lam. And it was read with a kasra on the assumption of moving it because of the meeting of two quiescent letters. Abu Bakr read with a sukoon on it and starting with what comes after it according to the original. **The Living, the Eternal** It was narrated that the Prophet, peace and blessings be upon him, said: "The greatest name of God is in three surahs: in al-Baqarah 2: God, there is no god but He, the Living, the Eternal", and in Al Imran 3: God, there is no god but He, the Living, the Eternal", and in Ta-Ha 20: "And faces are humbled before the Living, the Eternal, .

Surat Al Imran 3:3

He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it. And He sent down the Torah and the Gospel.

Surat Al Imran 3:3

He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it. And He sent down the Torah and the Gospel.

Tafsir al-Jalalayn

He has sent down to you O Muhammad **the Book** the Qur'an, mixed **with the truth** with honesty in its report **confirming what was before it** before it of the books **and He sent down the Torah and the Gospel**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O Muhammad, your Lord and the Lord of Jesus and the Lord of all things, is the Lord who sent down to you the Book - meaning by **the Book** the Qur'an - **in truth** meaning: in truth regarding what the people of the Torah and the Gospel differed about, and regarding what your disputers from the Christians of Najran and all the polytheists other than them disagreed with you about, **confirming what was before it** meaning by that the Qur'an, that it confirms what came before it of the books of God that He sent down to His prophets and messengers, and confirms what the messengers of God brought from Him. Because the one who sent down all of that is one, so there is no difference in it, and if it had been from someone other than Him, there would have been a lot of difference in 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Confirming what came before it**. He said: What came before it of a book or a messenger.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Confirming what came before it**, what came before it of a book or a messenger.

Muhammad bin Hamid told me, he said, Salamah told us, he said, Muhammad bin Ishaq told me, on the authority of Muhammad bin Ja'far bin al-Zubayr: **The Book was revealed to you in truth**, meaning: in truth regarding what they differed about.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **The Book has been sent down to you in truth, confirming what was before it**, he says: the Qur'an, **confirming what was before it** of the books that had come before it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told me, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **The Book has been revealed to you in truth, confirming what was before it**, meaning: confirming what came before it of Book and Messenger.

Abu Ja'far said: By that, may His praise be glorified, He means: **And He sent down the Torah** to Moses, **and the Gospel** to Jesus.

Tafsir al-Qurtubi

The Almighty said: **The Book has been sent down to you** meaning the Qur'an **in truth** meaning with honesty, and it was said: with the overwhelming argument. And the Qur'an was sent down in stages: one thing after another, that is why He said **sent down** and *revealed* is time after time. And the Torah and the Gospel were sent down all at once, that is why He said **sent down**. And the *ba* in His statement **in truth** is in the position of a state of the Book, and the *ba* is related to something omitted, the meaning is **bringing the truth**. And it is not related to **sent down**, because it has taken two objects, one of them with a preposition, and it does not take a third. And *confirming* is a confirmed state that is not transferred, because it cannot be non-confirming, that is, non-confirming, this is the opinion of the majority. And some of them estimated the transfer in it, meaning that he is confirming himself and confirming others.

God the Almighty said: **For what was before it** meaning of the revealed books. The Torah means light and radiance, derived from wara al-zand and wara are two languages if its fire comes out. Its origin is tawariyah on the weight of tafa'ala, the ta' is redundant, and the ya' was moved and before it was a fatha, so it was changed to an alif. It is possible that it is tafa'ala, so the ra' was moved from kasra to fatha, as they said in jariyah: jarah, and in nasiyyah: nasiyyah, both from al-Farra'. Al-Khalil said: Its origin is faw'ala, so the origin is wariyah, the first waw was changed to a ta' as it was changed in tawalaj, and the origin is wulaj faw'ala from walajat, and the ya' was changed to an alif due to its movement and the openness of what preceded it. The structure of faw'ala is more than tafa'ala, and it was said: the Torah is taken from tawariyah, which is hinting at something and concealing something else, so most of the Torah is hints and allusions without explicitness or clarification, this is the saying of al-Mu'arraj. The majority are of the first opinion, based on the Almighty's saying: **And We gave Moses and Aaron the Criterion and a light and a reminder for the righteous**. Meaning the Torah. The Gospel is an active participle from *najil*, which is the root, and it is pluralized as *anajil*, and *Taurat* as *tuwar*. The Gospel is the root of knowledge and wisdom, and it is said: **May God curse his Najali**, meaning his parents, since they were its root. It is also said: It is from *najalat* which means to extract something, so knowledge and wisdom are extracted from the Gospel, and from it the child and offspring are called *najil* because of its emergence, as he said:

To a group whose grandfather did not pass on meanness to their young ones, and every stallion is their son.

And the gospel is the water that comes out of the gush. And the earth became clean, and it has najal if water comes out of it, so the gospel was named after it, because God Almighty brought out through it what was destroyed from the truth, healthy. And it was said: It is from najl in the eye with the movement, which is its width, and its stabbing is najla, meaning wide. He said:

Maybe a blow with a polished sword between Basra and a stab from Najla

The Gospel was named thus because it is an original text that He brought out for them and made it spacious for them, and a light and radiance. It was said that tanajal means dispute, and it was named the Gospel because people disputed over it. Shammarr narrated on the authority of some of them: The Gospel is every written book with many lines. It was said that it is the son of work and making. He said:

And I am grateful for that act as I am grateful for it

That is, I work and make. It was said: The Torah and the Gospel are from the Syriac language. It was also said: The Gospel in Syriac is Inkilyun, as narrated by Al-Tha'labi. Al-Jawhari said: The Gospel is the book of Jesus, peace be upon him. It is mentioned in both the masculine and feminine forms. When used in the feminine form, it means the scroll, and when used in the masculine form, it means the book. Another said: The Qur'an is also called the Gospel, as narrated in the story of the supplication of Moses, peace be upon him, that he said: O Lord, I see on the tablets people whose Gospels are in their hearts, so make them my nation. So God Almighty said to him: That is the nation of Muhammad, peace be upon him. What he meant by the Gospels is the Qur'an. Al-Hasan read: **And the Gospel** with the opening of the hamza, and the rest read it with the breaking like the crown, two languages. It is possible, if heard, that it is one of the foreign names that the Arabs Arabized, and there is no example for it in their speech.

Tafsir Ibn Kathir

We have mentioned the hadith that states that the greatest name of God is in these two verses, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, and "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," when interpreting the Throne Verse. We have already discussed His statement, **Alif, Lam, Meem**, at the beginning of Surat Al-Baqarah, in a way that makes it unnecessary to repeat it. We have already discussed His statement, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, in the interpretation of the Throne Verse.

God the Almighty says: **The Book has been sent down to you in truth** meaning the Qur'an has been sent down to you, O Muhammad, in truth, meaning there is no doubt or suspicion about it, rather it is revealed from God. He sent it down with His knowledge, and the

angels bear witness, and sufficient is God as a witness. His statement: **Confirming what was before it** means of the books sent down before it from the heaven to God's servants, the prophets. They confirm what they have informed him of, and they have given good tidings in ancient times, and he confirms them because it matches what they have informed him of, and they have given good tidings of the promise from God to send Muhammad, may God bless him and grant him peace, and to send down the great Qur'an upon him. His statement: **And He sent down the Torah** meaning to Moses, son of Imran, **and the Gospel** meaning to Jesus, son of Mary, peace be upon them, *before* meaning before this Qur'an, **as guidance for mankind** meaning in their time. **And He sent down the Criterion** which is the difference between guidance and misguidance. Truth and falsehood, error and guidance, with what God the Most High mentions of arguments, evidence, clear proofs, and conclusive evidence, and He explains it, clarifies it, interprets it, establishes it, guides to it, and draws attention to it from that. Qatada and Ar-Rabi' bin Anas said: The Criterion here is the Qur'an. Ibn Jarir chose that it is a source here because the Qur'an was mentioned before in His statement: **He has sent down to you the Book in truth**, which is the Qur'an. As for what Ibn Abi Hatim narrated on the authority of Abu Salih, that what is meant by the Criterion here is the Torah, it is also weak because the Torah was mentioned before, and God knows best.

And the Almighty says: **Indeed, those who disbelieve in the verses of God** meaning they denied them, rejected them, and rejected them falsely, **for them is a severe punishment** meaning on the Day of Resurrection, **and God is Exalted in Might** meaning invincible in status and great in power, **possessor of vengeance** meaning of those who denied His verses and disobeyed His noble messengers and great prophets.

Fath al-Qadir

His statement: 3- **The Book has been sent down to you** meaning the Qur'an. He put the adverb before the direct object to emphasize what was sent down to him, may God bless him and grant him peace. It is either a new sentence or another predicate for the first subject. His statement: **With the truth** meaning with honesty - and it was said: with the overwhelming argument. It is in the accusative case as a state. His statement: *Confirming* is another state of the Book, emphasizing it, because it can only be confirmed, so the state is not transitional at all. This is what the majority said, and some of them allowed the transition to mean that he is confirming for himself and for others. His statement: **What was before it** meaning of the revealed books, and it is related to his statement: confirming, and the lam is for emphasis. His statement: **And He sent down the Torah and the Gospel** this sentence is in the ruling of explanation for his statement: what was before it. He said here that it was revealed, and in what preceded it was revealed, because the Qur'an was revealed in parts, and the two books were revealed at once, and he did not mention in the two books who they were revealed to, and he mentioned in what preceded that the book was revealed to the Messenger of God, may God bless him and grant him peace, because the

Surat Al Imran 3:3

He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it. And He sent down the Torah and the Gospel.

intention here is only to mention the two books, not to mention who they were revealed to. of the rest.

Tafsir al-Baghawi

3- **He sent down to you the Book** meaning the Qur'an **in truth** with honesty **confirming what was before it** the books before it in monotheism, prophethood, report and some laws **And He sent down the Torah and the Gospel * before** and He only said: And He sent down the Torah and the Gospel, because the Torah and the Gospel were sent down all at once, and He said in the Qur'an **was sent down** because it was sent down in detail, and sending down is for multiplication, and the Torah, the Basrans said: Its origin is wariyah on the weight of faw'ala, like dawahlah and hawqala, so the first waw was changed to a ta' and the open ya' was made an alif so it became Torah, then it was written with a ya' according to the origin of the word, and the Kufians said: Its origin is taf'ala like tawthiyah and tawfiyah, so the ya' was changed to an alif according to the language of T

They say for a slave girl, jara'a, and for a recommendation, tawsa'a. Its origin is from their saying: **Warraa al-Zand** when its fire comes out, and **I lit it**. God Almighty said: **Have you seen the fire which you kindle?** (al-Waqi'ah 56:71). So it was called the Torah because it is light and radiance. God Almighty said: **And a radiance and a reminder for the righteous.** (al-Anbiya 21:48). It was said that it is from the Torah, which is keeping **a secret** and alluding to it, and most of the Torah was alluding without being explicit.

The Gospel: It is a verbal noun from the root najl, which means to go out, and from it the child was called najl because of his going out, so the Gospel was called by this name because God Almighty brought him out studying the truth and healthy. It is said: Nahu is from najl, which means spaciousness of the eye, and it was called by this name because He sent down spaciousness and light to them. It was said: The Torah in Hebrew is toor, and toor means the law, and the Gospel in Syriac is anqalion, and it means the crown.

Tafsir al-Baidawi

3 **He sent down to you the Book** the Qur'an in stars. **In truth** with justice, or with truthfulness in his information, or with proven arguments that it is from God and it is in the place of the state. **Confirming what was before it** of the books. **And He sent down the Torah and the Gospel** as a whole to Moses and Jesus. Their derivation from wara and najl, and their weight with tafa'ala and fa'il is arbitrary because they are foreign, and this is supported by the fact that **the Gospel** was read with a fatha on the hamza and it is not from the structures of Arabic, and Abu Amr, Ibn Dhakwan and Al-Kisa'i read the Torah with imala in the entire Qur'an and Nafi' and Hamza between the two pronunciations except Qaloon who read it with a fatha like the reading

Surat Al Imran 3:4

Before, as guidance for mankind, and He sent down the Criterion. Indeed, those who disbelieve in the verses of God will have a severe punishment. And God is Exalted in Might and Owner of Retribution.

Tafsir al-Jalalayn

Before meaning before its revelation *guidance* is a state meaning two guides from misguidance **for the people** who followed them, and He expressed them with the word *revealed* and in the Qur'an with the word *revealed* which requires repetition because they were revealed all at once, unlike it **and He revealed the Criterion** meaning the books that distinguish between truth and falsehood, and He mentioned it after mentioning the three to include everything else **Indeed, those who disbelieve in the verses of God** the Qur'an and other than them **will have a severe punishment, and God is Exalted in Might** dominant over His affair, so nothing prevents Him from fulfilling His promise and His threat **possessor of retribution** severe punishment for those who disobey Him, the like of which no one is capable of.

Tafsir al-Suyuti

Tafsir al-Tabari

Before, he says: before the book that He sent down to you, and by his saying: **guidance for the people**, he means a clarification for the people from God in what they differed about regarding the oneness of God and the belief in His messengers, and our description of you, O Muhammad, as My prophet and messenger, and in other than that of the laws of God's religion, such as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And He sent down the Torah and the Gospel * before as guidance for mankind**. They are two books that God sent down, in which there is clarification from God, and protection for whoever takes it, believes in it, and acts according to what is in it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And He sent down the Torah and the Gospel**, the Torah to Moses, and the Gospel to Jesus, just as He sent down the books to those who came before him.

Abu Ja'far said: By that, God Almighty means: And He revealed the distinction between truth and falsehood in what the parties and people of religions differed about in the matter of Jesus and others.

We have previously explained that *al-Furqan* is the two verbs from their saying: God distinguished between truth and falsehood, He separated between them by giving victory to truth over falsehood, either by a conclusive argument, or by force and dominance with hands and power.

And what we said about that was said by the people of interpretation, except that some of them directed its interpretation to that he separated between truth and falsehood in the matter of Jesus, and some of them: to that he separated between truth and falsehood in the rulings of the laws.

It was mentioned that he said: Its meaning is: the separation between truth and falsehood in the matter of Jesus and the parties.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And He sent down the Criterion**, meaning: the distinction between truth and falsehood in what the parties differed about regarding the matter of Jesus and others.

It was mentioned that he said: The meaning of this is: the separation between right and wrong in the rulings and laws of Islam.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And He sent down the Criterion**, meaning the Qur'an. He sent it down to Muhammad, and with it He distinguished between truth and falsehood. He made lawful what He made lawful and prohibited what He made unlawful, and He established His laws in it, and defined His limits in it, and imposed His obligations in it, and clarified His explanation in it, and commanded obedience to it, and forbade disobedience to it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And He sent down the Criterion**, he said: The Criterion is the Qur'an, distinguishing between truth and falsehood.

Abu Ja'far said: The interpretation that we mentioned from Muhammad ibn Ja'far ibn al-Zubayr in this regard is more correct than the interpretation that we mentioned from Qatada and al-Rabi', and that the meaning of *al-Furqan* in this context is: God distinguished between His Prophet Muhammad, may God bless him and grant him peace, and those who argued with him about the matter of Jesus, and about other matters of his, with a conclusive argument that would nullify their excuse and the excuse of their peers from among the people of disbelief in God.

We said that this statement is more correct, because God's statement about His sending down the Qur'an - before His statement about His sending down the Torah and the Gospel in this verse - had already preceded with His statement: **He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it** (al-Baqarah 2:176). There is no doubt that that Book is the Qur'an and nothing else, so there is no point in repeating it again, since there is no benefit in repeating it, other than His mentioning it and reporting about it from the beginning.

Abu Ja'far said: By that, may His praise be glorified, He means: Those who denied God's signs and evidence of His oneness and divinity, and that Jesus was His slave, and took Christ as a god and lord or called him a son of God, will have a severe punishment from God on the Day of Resurrection.

Surat Al Imran 3:4

Before, as guidance for mankind, and He sent down the Criterion. Indeed, those who disbelieve in the verses of Allah will have a severe punishment. And Allah is Exalted in Might and Owner of Retribution.

And **those who disbelieved** are those who denied the signs of God, and the signs of God are the signs, evidence, and proofs of God.

This statement from God the Almighty indicates the meaning of His statement: **And He sent down the Criterion**, that it refers to the distinction that is an argument for the people of truth against the people of falsehood. Because He followed that with His statement: **Indeed, those who disbelieve in the verses of God**, meaning: those who denied that distinction and criterion that He sent down to distinguish between the truthful and the false, **for them is a severe punishment**, a warning from God to those who oppose the truth after it has become clear to them, and who go against the path of guidance after the argument has been established against them. Then He informed them that He is *Mighty* in His authority, and that no one among them can prevent Him from being punished, and no barrier can come between Him and it, and no one can oppose Him in it, and that He is **Possessor of Retribution** against those who deny His arguments and proofs after they have been established for them, and after they have become clear to him and he knows them.

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

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: "Indeed, those who disbelieve in the verses of God will have a severe punishment. And God is Exalted in Might and Owner of Retribution." That is, God will take revenge on those who disbelieve in His verses after knowing them and recognizing what He has brought in them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Indeed, those who disbelieve in the signs of God will have a severe punishment, and God is Exalted in Might and Owner of Retribution....**

Tafsir al-Qurtubi

The Almighty said: *Before* meaning the Qur'an **a guidance for the people**. Ibn Furak said: The meaning is a guidance for the righteous people. Its evidence is in Surat Al-Baqarah **a guidance for the righteous**. So he returned this general to that specific one, and *guidance* is in the accusative case as a state. And **the Criterion** is the Qur'an. This has been mentioned before.

Tafsir Ibn Kathir

We have mentioned the hadith that states that the greatest name of God is in these two verses, **God, there is no god but He, the Ever-Living, the**

Self-Sustaining, and "Alif, Lam, Meem. God, there is no god but He, the Ever-Living, the Self-Sustaining," when interpreting the Throne Verse. We have already discussed His statement, **Alif, Lam, Meem**, at the beginning of Surat Al-Baqarah, in a way that makes it unnecessary to repeat it. We have already discussed His statement, **God, there is no god but He, the Ever-Living, the Self-Sustaining**, in the interpretation of the Throne Verse.

God the Almighty says: **The Book has been sent down to you in truth** meaning the Qur'an has been sent down to you, O Muhammad, in truth, meaning there is no doubt or suspicion about it, rather it is revealed from God. He sent it down with His knowledge, and the angels bear witness, and sufficient is God as a witness. His statement: **Confirming what was before it** means of the books sent down before it from the heaven to God's servants, the prophets. They confirm what they have informed him of, and they have given good tidings in ancient times, and he confirms them because it matches what they have informed him of, and they have given good tidings of the promise from God to send Muhammad, may God bless him and grant him peace, and to send down the great Qur'an upon him. His statement: **And He sent down the Torah** meaning to Moses, son of Imran, **and the Gospel** meaning to Jesus, son of Mary, peace be upon them, *before* meaning before this Qur'an, **as guidance for mankind** meaning in their time. **And He sent down the Criterion** which is the difference between guidance and misguidance. Truth and falsehood, error and guidance, with what God the Most High mentions of arguments, evidence, clear proofs, and conclusive evidence, and He explains it, clarifies it, interprets it, establishes it, guides to it, and draws attention to it from that. Qatada and Ar-Rabi' bin Anas said: The Criterion here is the Qur'an. Ibn Jarir chose that it is a source here because the Qur'an was mentioned before in His statement: **He has sent down to you the Book in truth**, which is the Qur'an. As for what Ibn Abi Hatim narrated on the authority of Abu Salih, that what is meant by the Criterion here is the Torah, it is also weak because the Torah was mentioned before, and God knows best.

And the Almighty says: **Indeed, those who disbelieve in the verses of God** meaning they denied them, rejected them, and rejected them falsely, **for them is a severe punishment** meaning on the Day of Resurrection, **and God is Exalted in Might** meaning invincible in status and great in power, **possessor of vengeance** meaning of those who denied His verses and disobeyed His noble messengers and great prophets.

Fath al-Qadir

His statement: 4- *Before* meaning He sent down the Torah and the Gospel before the revelation of the Book. And His statement: **A guidance for the people** is either a state of the two books or a reason for the revelation. What is meant by the people are the people of the two books, or something more general, because

this nation worships what has not been abrogated from the laws. Ibn Furak said: A guidance for the righteous people, as He said in Surat al-Baqarah 2: A guidance for the righteous. His statement: **And He sent down the Criterion** meaning: the criterion between truth and falsehood, which is the Qur'an. He repeated its mention to honor it with what this other mention includes of the description of it as distinguishing between truth and falsehood. He mentioned the revelation first and the sending down second because it combines the two descriptions, for it was sent down to the lowest heaven all at once, then it was sent down from it to the Prophet, may God bless him and grant him peace, in stages according to the events, as mentioned previously. It was said: By the Criterion he meant all the books revealed by God Almighty to His Messengers, and it was said: He meant the Psalms because it includes good sermons, and His saying: **Indeed, those who disbelieve in the verses of God** means: in what is true of it being a verse from the revealed books and others, or in what is in the revealed books mentioned by placing the verses of God in the place of the pronoun referring to it, and in it is a statement of the matter by which they deserved disbelief **for them** because of this disbelief **is a severe punishment** meaning great **and God is Exalted in Might** no one can overcome Him **Of Retribution** great, and retribution is power, it is said that he took revenge on him: if he punished him because of a sin that he had committed previously.

Tafsir al-Baghawi

4- The Almighty's saying: **A guidance for mankind** A guide for those who follow it, and He did not repeat it because it is a source, **And He sent down the Criterion** which distinguishes between truth and falsehood. Al-Suddi said: In the verse there is an advancement and delay, and its meaning is that He sent down the Torah, the Gospel, and the Criterion as guidance for mankind.

God Almighty says: "Indeed, those who disbelieve in the verses of God will have a severe punishment. And God is Exalted in Might and Owner of Retribution."

Tafsir al-Baidawi

4 *Before* before the revelation of the Qur'an. **A guidance for mankind** in general, if we say that we worship according to the law of those before us, otherwise it refers to their people. **And He sent down the Criterion** meaning the type of divine books, for they distinguish between truth and falsehood. He mentioned that after mentioning the three books to include everything else, as if he said: And He sent down everything by which truth is distinguished from falsehood, or the Psalms or the Qur'an. He repeated mentioning it as a description of it, praising and glorifying it, and demonstrating its virtue in that it shares with them the fact that it is a revealed revelation and is distinguished by being a miracle that distinguishes between the truthful and the false, or miracles. **Indeed, those who disbelieve in the verses of**

God from His revealed books and others. **For them is a severe punishment** because of their disbelief. **And God is Exalted in Might** Dominant and does not prevent punishment. **The One with Revenge** is such that no other avenger can do anything like Him. Revenge is the punishment of the criminal, and the verb from it is *naqām* with the fathah and the kasrah. It is a threat that was brought after establishing monotheism and pointing to what is the mainstay in proving prophethood, to magnify the matter and deter from turning away from it.

Surat Al Imran 3:5

Indeed, nothing is hidden from God on earth or in heaven.

Surat Al Imran 3:5

Indeed, nothing is hidden from God on earth or in heaven.

Tafsir al-Jalalayn

Indeed, nothing is hidden from God that exists **on the earth or in the heavens** because of His knowledge of what occurs in the world of the general and the particular, and He singled them out for mention because the senses do not go beyond them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Nothing on earth or in heaven is hidden from God. He says: How could it be hidden from Me, O Muhammad - and I am the Knower of all things - what these Christians of Najran who argue with you about the signs of God, regarding Jesus, son of Mary, in their statement that they say about him, be like them?! Like:

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Nothing on earth or in heaven is hidden from God**, meaning: He knows what they want, what they plot, and what they are imitating in their saying about Jesus, since they made him a lord and a god, while they have knowledge of him other than that, out of deception of God and disbelief in Him.

Tafsir al-Qurtubi

The Almighty says: **Indeed, nothing is hidden from God on earth or in heaven**. This is report about His knowledge of things in detail, and there are many examples of this in the Qur'an. He is the All-Knowing of what was, what will be, and what will not be. So how can Jesus be a god or the son of a god when all things are hidden from Him?!

Tafsir Ibn Kathir

The Almighty informs us that He knows the unseen of the heavens and the earth, nothing of that is hidden from Him, **It is He who shapes you in the wombs as He wills** meaning He creates you in the wombs as He wills, male and female, good and bad, miserable and happy, **There is no god but He, the Almighty, the Wise** meaning He is the One who created, and He alone deserves divinity, with no partner, and to Him belongs the glory that cannot be reached, and the wisdom and the judgments. This verse contains an allusion, or rather an explicit statement, that Jesus, son of Mary, is a created servant, as God created all other human beings, because God shaped him in the womb and

created him as He willed. So how can he be a god as the Christians claim, may God's curses be upon them, when he has turned over in the wombs and moved from one state to another? As God Almighty said: **He creates you in the wombs of your mothers, creation after creation, within three darknesses.**

Fath al-Qadir

His saying: 5- **Indeed, nothing is hidden from God on earth or in heaven**. This sentence is a resumption to show the breadth of His knowledge and His encompassing of information. He expressed His knowledge by what is on earth and in heaven, even though it is broader than that, due to the inability of His servants to know what is other than them of the places of His creation and the rest of His information. Among what is not hidden from Him is the faith of those of His creation who believe and the disbelief of those who disbelieve.

Tafsir al-Baghawi

5- **Nothing is hidden from God on earth or in heaven.**

Tafsir al-Baidawi

5 **Indeed, nothing is hidden from God on earth or in heaven** meaning anything that exists in the world, whether completely or partially, whether faith or disbelief. He referred to it as heaven and earth because the senses do not go beyond them, and he mentioned the earth first as an ascension from the lowest to the highest, and because what is meant by the mention is what is committed in it. It is like evidence that He is alive.

Surat Al Imran 3:6

It is He who shapes you in the wombs however He wills. There is no god except Him, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

It is He who shapes you in the wombs however He wills of maleness and femaleness, whiteness and blackness, etc. **There is no god but He, the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this He, may His praise be glorified, means: God is He who forms you and makes you into ghostly images in the wombs of your mothers as He wills and loves, making this one male and this one female, this one black and this one red. By this He makes His servants know that all that is contained in the wombs of women is from among those whom He formed and created as He willed, and that Jesus, son of Mary, is among those whom He formed in his mother's womb and created in it as He willed and loved, and that if He were a god, he would not be among those contained in his mother's womb, because the wombs do not contain the Creator of what is in the wombs, but rather they contain the created beings, as:

Ibn Hamid told me, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **It is He who forms you in the wombs however He wills**, meaning: Jesus was among those who were formed in the wombs, and they do not deny or reject that, just as others among the children of Adam were formed. So how can he be a god when he was in that position?

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **It is He who forms you in the wombs however He wills**, meaning: He formed Jesus in the form however He willed.

Others said about this:

Musa bin Harun narrated to us, he said: Amr bin Hammad narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Murrah Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, regarding his statement: **It is He who shapes you in the wombs however He wills**, he said: When the sperm falls into the wombs, it flies in the body for forty days, then it becomes a clot for forty days, then it becomes a lump of flesh for forty days. Then when it reaches the age of creation, God sends an angel to shape it. The angel brings dust between his two fingers and mixes it in the

lump of flesh, then kneads it with it, then shapes it as he is commanded, and says: Male or female? Wretched or happy? What is his provision? What is his lifespan? What is his legacy? What are his misfortunes? God says, and the angel writes. Then when that body dies, it is buried where that dust was taken.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **It is He who forms you in the wombs however He wills**, God, our Lord, is able to form His servants in the wombs however He wills, whether male or female, black or red, complete in creation or incomplete.

Abu Ja'far said: This statement is a glorification from God Almighty of Himself that He should have a peer or equal in His Lordship, or that divinity should be permissible for anyone other than Him, and a denial from Him of those who said what they said about Jesus, from the delegation of Najran who came to the Messenger of God, may God bless him and grant him peace, and all those who were like them in their saying about Jesus, and all those who claimed that there was a god with God or acknowledged the Lordship of anyone other than Him. Then He, may His praise be glorified, informed His creation of His description, and a warning from Him to whoever worships anyone other than Him, or associates anyone with Him in His worship, so He said: **He is the Almighty**, to whom no one can help anyone who wants to take revenge on Him, nor can anyone save him from Him, nor can he resort to Him, and that is due to His might before which every creature is humbled, and to which every existing thing submits. Then He informed them that He is **the Wise** in His management and His excuses to His creation, and in following up His proofs against them, so that whoever among them is destroyed may perish with clear evidence, and whoever among them is revived with clear evidence, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, he said: Then he said - meaning the Lord Almighty - in purification of Himself and in unification of Himself from what they made with Him: **There is no god but He, the Almighty, the Wise**. He said: The Almighty is in His victory over those who disbelieve in Him if He wills, and the Wise is in His excuse and argument to His servants.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **There is no god but He, the Almighty, the Wise**. He says: Almighty in His vengeance, Wise in His command.

Tafsir al-Qurtubi

God Almighty says: "It is He who shapes you in the wombs however He wills. There is no god but He, the Exalted in Might, the Wise."

There are two issues:

First: The Almighty's saying: **It is He who forms you**. The Almighty informed us about His forming of human beings in the wombs of mothers. The root of the womb is mercy, because it is something that shows mercy. The derivation of the word *image* is from **to incline**

Surat Al Imran 3:6

It is He who shapes you in the wombs however He wills. There is no god except Him, the Exalted in Might, the Wise.

meaning to make it inclined, so the image is inclined to a likeness and form. This verse is a glorification of God the Almighty, and within it is a response to the Christians of Najran, and that Jesus is one of the image-makers, and that is something that no sane person would deny. The Almighty referred to the explanation of the image in Surat Al-Hajj and Surat Al-Mu'minoon. Likewise, the Prophet (peace and blessings of God be upon him) explained it in the hadith of Ibn Mas'ud, as will be explained there, God willing. It also contains a response to the naturalists, as they make it an active and controlling factor. The response to them has already been mentioned in the verse of monotheism and in the Musnad of Ibn Sinjar, whose name is Muhammad ibn Sinjar, the hadith: **God the Almighty creates the bones and cartilage of the fetus from the semen of the man and its fat and flesh from the semen of the woman.** This is the clearest evidence that a child is created from the semen of a man and a woman, and it is explicit in the words of God Almighty: **O mankind, indeed We have created you from a male and a female.** And in Sahih Muslim from the hadith of Thawban, in which it says:

The Jew said to the Prophet, may God bless him and grant him peace: I have come to ask you about something that no one on earth knows except a prophet, a man, or two men. He said: Will it benefit you if I tell you? He said: I will listen with my ears. He said: I have come to ask you about a child. The Prophet, may God bless him and grant him peace, said: The man's fluid is white and the woman's fluid is yellow. So if they come together and the man's fluid rises above the woman's fluid, they will produce a boy, God willing. And if the woman's fluid rises above the man's fluid, they will produce a girl, God willing. And its explanation will come at the end of the consultation, God willing.

Second: The Almighty's saying: **How He wills** meaning from good and bad, black and white, tall and short, sound and defective, and other misery and happiness. It was mentioned on the authority of Ibrahim bin Adham that the reciters gathered to him to hear what he had to say of hadiths, so he said to them: I am busy with four things and I do not have time to narrate hadiths. So it was said to him: What is that preoccupation? He said: One of them is that I am thinking about the Day of the Covenant when He said:

These are in Paradise and I don't care, and these are in Hell and I don't care, so I don't know which of the two groups I was in at that time. The second group was when I was pictured in the womb, so the angel said, **He is in charge of the wombs.**

Oh God, am I miserable or happy? I don't know what the answer was at that time. And the third is when the Angel of Death takes my soul and says:

O Lord, with disbelief or with faith, I do not know how the answer comes out. The fourth is where He says: **And separate yourselves today, O criminals,** so I do not know which of the two groups I will be in. Then the Most High said: **There is no god but He,** meaning there

is no creator or fashioner other than Him, and this is evidence of His oneness, so how can Jesus be a fashioned god when He is a fashioner? The Almighty who cannot be defeated, the Wise with wisdom, or the Perfect, and this is more specific to what was mentioned about fashioning.

Tafsir Ibn Kathir

The Almighty informs us that He knows the unseen of the heavens and the earth, nothing of that is hidden from Him, **It is He who shapes you in the wombs as He wills** meaning He creates you in the wombs as He wills, male and female, good and bad, miserable and happy, **There is no god but He, the Almighty, the Wise** meaning He is the One who created, and He alone deserves divinity, with no partner, and to Him belongs the glory that cannot be reached, and the wisdom and the judgments. This verse contains an allusion, or rather an explicit statement, that Jesus, son of Mary, is a created servant, as God created all other human beings, because God shaped him in the womb and created him as He willed. So how can he be a god as the Christians claim, may God's curses be upon them, when he has turned over in the wombs and moved from one state to another? As God Almighty said: **He creates you in the wombs of your mothers, creation after creation, within three darknesses.**

Fath al-Qadir

His saying: 6- **It is He who shapes you in the wombs however He wills.** The root of the derivation of the word *image* is from **sarahu ila kadha** meaning He inclined it towards it. So the image is inclined to indicate the comprehensiveness of His knowledge, and that among His information is that which does not enter into existence, which is the shaping of His servants in the wombs of their mothers from the sperm of their fathers however He wills of good and bad, black and white, tall and short. And *how* is the object of *wills* and the sentence is a circumstantial one.

Ibn Ishaq, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Ja'far ibn Muhammad ibn Al-Zubayr, who said: "A delegation of Najran, sixty riders, including fourteen of their nobles, came to the Messenger of God, may God bless him and grant him peace. Abu Haritha ibn Alqamah, Al-'Aqib, 'Abd Al-Masih, and Al-Sayyid, who is Al-Ayham, spoke to the Messenger of God, may God bless him and grant him peace, among them. Then they mentioned the story in the conversation that took place between them and the Messenger of God, may God bless him and grant him peace, and that God revealed the beginning of Surat Al-'Imran to eighty-some verses of it." Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Rabi', who mentioned the delegation of Najran and their dispute with the Prophet, may God bless him and grant him peace, regarding Jesus, peace be upon him, and that God revealed, "Alif, Lam, Meem. God - there is no god but He, the Ever-Living, the Sustainer of [all]"

existence.” `Abd ibn Hamid and Ibn Jarir narrated on the authority of Mujahid, regarding His statement, **Confirming what came before it**, he said: What came before it of a Book or Messenger. Ibn Abi Hatim narrated something similar on the authority of Al-Hasan. And Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada something similar, and he said about His statement, **And He sent down the Criterion**, that it is the Qur'an, distinguishing between truth and falsehood, making lawful what He made lawful and forbade what He made unlawful, and legislated in it His laws, defined His limits, and imposed His obligations, and clarified in it His explanation, and commanded obedience to Him, and forbade disobedience to Him. Ibn Jarir narrated on the authority of Muhammad bin Ja'far bin Az-Zubayr regarding His statement, **And He sent down the Criterion**, that is, the distinction between truth and falsehood in what the parties differed about regarding the matter of Jesus and others. And regarding His statement, **Indeed, those who disbelieve in the verses of God will have a severe punishment, and God is Exalted in Might and Owner of Retribution**, that is, God will take revenge on those who disbelieve in His verses after having knowledge of them and understanding what He brought in them. And in His statement: **Indeed, nothing is hidden from God on earth or in heaven** meaning: He knows what they want and what they plot and what they imitate in their saying about Jesus, since they made him a lord and a god, and they have knowledge other than that, as a deception of God and disbelief in Him. **It is He who shapes you in the wombs however He wills**. Jesus was one of those who were shaped in the wombs, and they do not deny that, just as other children of Adam were shaped, so how can he be a god when he was in that position? Ibn al-Mundhir narrated on the authority of Ibn Mas'ud regarding His statement: **He shapes you in the wombs however He wills**, he said: Males and females. Ibn Jarir narrated on the authority of Ibn Abbas, Ibn Masoud and some of the Companions, regarding His statement, **He shapes you in the wombs however He wills**, that he said: When the sperm falls into the wombs, it flies in the body for forty days, then it becomes a clot for forty days, then it becomes a lump of flesh for forty days. When it reaches the age of creation, God sends an angel to shape it. The angel brings dust between his two fingers and mixes it with the lump of flesh, then kneads it with it and shapes it as he is commanded. He says: Male or female, wretched or happy, what is his provision, what is his lifespan, what is his legacy and what are his misfortunes? God says and the angel writes. When that body dies, it is buried where that dust was taken. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah regarding His statement, **He shapes you in the wombs however He wills**, that he said: Male or female, red or black, fully formed or not fully formed.

Tafsir al-Baghawi

6- **It is He who shapes you in the wombs however He wills** male or female, white or black, beautiful or ugly, perfect or imperfect, **There is no god but He, the Almighty, the Wise**. This is in response to the Najran

delegation of Christians, when they said: Jesus was born of God, so it is as if he is saying: How can God have a son when God Almighty formed him in the womb.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad Abdul Rahman bin Ahmad bin Muhammad Al-Ansari told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Jaad told us, Abu Khaithama Zuhair bin Muawiyah told us, on the authority of Al-A'mash, on the authority of Zaid bin Wahb, he said: I heard Abdullah bin Masoud say: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty clean days, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends to him the angel" or he said: **The angel sends to him with four words, and he writes down his provision, his deeds, his life span, and whether he will be wretched or happy**. He said: "And one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book overtakes him, and he does the deeds of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book overtakes him, and he does the deeds of the people of Paradise and enters it."

Ismail bin Abdul Qahir Al-Jurjani told us, Abdul Ghafir bin Muhammad Al-Farsi told us, Abu Ahmad bin Isa Al-Jaludi told us, Abu Ishaq Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Abdullah bin Numayr told us, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Abu Al-Tufayl, on the authority of Hudhayfah bin Asid, who reported it to the Prophet, may God bless him and grant him peace, who said: "The angel enters upon the sperm after it has settled in the womb for forty or forty-five nights and says: 'O Lord, will I be miserable or happy?' And he writes that down, and he says: 'O Lord, will I be male or female?' And they write it down, and his deeds, his life span, and his provision are written down, then the scrolls are folded up and nothing is added to them or taken away from them."

Tafsir al-Baidawi

6 And His saying: **It is He who shapes you in the wombs however He wills** meaning from different shapes, as evidence of the Self-Sustainer, and evidence that He is All-Knowing of the perfection of His action in creating the fetus and shaping it. And it was read as **your shaping** meaning your shaping of Himself and His worship. **There is no god but He** because no one else knows all that He knows and is not able to do what He does. **The Almighty, the Wise** is an indication of the perfection of His power and the limit of His wisdom. It was said: This is an argument against those who claim that Jesus was a god, because when the delegation of Najran argued with the Messenger of God, may God bless him and grant him peace, about him, the surah was revealed, from the beginning of

Surat Al Imran 3:6

It is He who shapes you in the wombs however He wills. There is no god except Him, the Exalted in Might, the Wise.

which there are more than eighty verses confirming
what he argued with them and answering their doubts.

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except God and those firmly rooted in knowledge. They say, **We believe in it.** All of it is unspecific. From our Lord, and none will remember except those of understanding.

Tafsir al-Jalalayn

7 - It is He who has sent down to you the Book, in it are verses that are precise clear in meaning they are the foundation of the Book its origin that is relied upon in rulings and others that are ambiguous whose meanings are not understood like the beginnings of the surahs and He made it all precise in His statement {His verses are precise} meaning that there is no defect in it, and ambiguous in His statement {a similar Book} meaning that some of it resembles others in goodness and truth **But as for those in whose hearts is deviation** deviation from the truth **they follow that which is ambiguous of it, seeking** seeking *trial* for their ignorance by falling into doubts and confusion **and seeking its interpretation** its explanation **and none knows its interpretation** except God alone **and those firmly rooted** the steadfast and established **in knowledge** subject and predicate **they say, We believe in it** meaning in the ambiguous that it is from God and we do not know its meaning *all* of the precise and ambiguous **are from our Lord and that which is reminded** by assimilating the ta' in The root of the word *dhalis* **to be admonished except those of understanding** those with intellects. They also say when they see someone following him:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **It is He who has sent down to you the Book**, is that God, from whom nothing is hidden on earth or in heaven, is the One who sent down to you the Book, meaning by **the Book**, the Qur'an.

We have previously explained the reason why the Qur'an was called a book, so there is no need to repeat it here.

As for his saying: **Some of it are clear verses**, he means: Some of the Book is verses. He means by verses the verses of the Qur'an.

As for the decisive verses, they are those who have ruled with clarification and detail, and have established their arguments and evidence for what they have made evidence for of what is permissible and what is forbidden, promise and threat, reward and punishment,

command and deterrence, report and example, sermon and lessons, and the like.

Then, the Most High described these decisive verses as: **They are the mother of the Book**. He meant by that: They are the origin of the Book in which is the pillar of religion, the obligations and limits, and everything else that creation needs in the matter of their religion, and what they are charged with of obligations in their immediate and future lives.

He called them **the mother of the book** because they are the bulk of the book and the place where its people can turn when they need it. The Arabs do the same, they call the gathering of most of something its mother. So they call the banner of the people that gathers them in armies: their mother, and the manager of most of the affairs of the village and town: its mother.

We have explained this previously, so there is no need to repeat it.

And He made **the Mother of the Book** singular, and did not make it plural, saying: They are the Mothers of the Book. And He said: *They* because He meant all the decisive verses **the Mother of the Book**, not that each verse of them is **the Mother of the Book**. If that meant that each verse of them is **the Mother of the Book**, then it would have undoubtedly been said: They are the Mothers of the Book. And similar to the statement of God, the Exalted, the Majestic: **They are the Mother of the Book**, according to the interpretation that we said about the unification of the mother, which is the report of *they*, is His statement, the Exalted, the Majestic: **And We made the son of Mary and his mother a sign** (al-Mu'minun 23:50). And He did not say: Two signs, because its meaning is: And We made both of them a sign. Since the meaning was one in what they made a lesson for creation. If what was meant was the report about each one of them separately, that He made a lesson for creation, then it would have been said: And We made the son of Mary and his mother two signs, because there was a lesson for them in each one of them. That is because Mary was born without a man, and her son spoke and spoke in the cradle as a baby, so there was a sign for the people in each one of them.

Some of the grammarians of Basra said: It was said: **They are the mother of the book**, and it was not said: They are the mothers of the book as a narration, as a man says: I have no supporters, so you say: I am your supporters, or: I have no peer, so you say: We are your peers. He said, and it is similar: Leave me with two dates, and he recited for a man from Faqas:

I was exposed to a place where the solution was exposed to the mare in length

You did not hesitate to kill me

Solve, i.e., it is solved by it. According to the story, because it was in the accusative case before that, as one says: It was called: Prayer, prayer, narrating the saying of the speaker: Prayer, prayer.

He said: Some of them said: It is: **That I killed**, but he made it an *ayn*, because *that* in his language takes its place as *about*, and the accusative is for the imperative, as if you said: **A beating for Zayd**.

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

Abu Ja'far said: This is a statement that has no meaning. Because all of these testimonies that he cited are undoubtedly stories that he narrated, based on what he narrated about the saying of others and the words that he uttered. And it is known that God, may He be glorified and praised, did not narrate from anyone His saying: **The Mother of the Book**. So it is permissible to say: He narrated that in the form of a story from someone who said it in the same way.

As for his saying: **And another**, it is the plural of another.

Then the Arabists differed about the reason why the word *akhr* was not declined.

Some of them said: *Akhir* was not declined because it is an adjective, and its singular is *akhirah*, just as *kana* and *kan'a* were not declined because they are adjectives.

Others said: The reason for not declining the other is because of the addition of the ya' in its singular, and that all of them are built on their singular in not declining. They said: The reason for not declining the other is that it was not declining, just as it was not declining the red and white, in the indefinite and definite, because of the increase in the length in them and the hamza with the waw. Then the plural of red and other was separated, so the plural of other was built on its singular and it was said: fa'l and akhr, so it was not declining it just as it was not declining the other, and the plural of red and white was built in a way that was different from its singular and was declining, so it was said: hamr and baid, so because of the difference in their state in the plural, their parsing differed according to them in declension. And because their two states in the singular are the same, their two states in it are the same.

As for his saying: *similar*, its meaning is: similar in recitation, different in meaning, as God Almighty said: **And they will bring it similar** (al-Baqarah 2:25), meaning in appearance, different in taste - and as He said, informing about someone from the Children of Israel who said: **Indeed, the cows are similar to us** (al-Baqarah 2:70), meaning: similar to us in description, even if its types differ.

The interpretation of the statement, then, is: He from whom nothing is hidden on earth or in heaven, is the One who sent down to you, O Muhammad, the Qur'an, in which there are verses that are clear and precise in their explanation. They are the foundation of the Book upon which you and your nation are based in religion, and to which you and they turn in what He has enjoined upon you and upon them of the laws of Islam. There are other verses that are similar in recitation but different in meaning.

The people of interpretation differed in their

interpretation of His statement: **Some of it are verses that are clear - they are the foundation of the Book - and others that are unspecific**. What are the clear verses of the Book, and what are the unspecific?

Some of them said: The decisive verses of the Qur'an, which are acted upon, and they are the abrogating or confirming rulings, and the ambiguous verses of the Qur'an, which are abandoned and abrogated.

Who said that?

Yaqub ibn Ibrahim told me, he said, Hisham told us, he said, Al-Awam told us, on the authority of someone who told him, on the authority of Ibn Abbas, regarding his statement: **Some of it are clear verses**, he said: They are the three verses from here: **Say, 'Come, I will recite what your Lord has prohibited to you'** (al-An'am 6:151, 152), to three verses, and the one in the Children of Israel: **And your Lord has decreed that you not worship except Him** (al-Isra' 17:23-39), to the end of the verses.

Al-Muthanna told me: Abu Salih told us: Muawiyah bin Salih told us, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding his statement: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book." The precise verses are its abrogating verses, its lawful and unlawful verses, its limits and obligations, and what is believed in and acted upon. He said: **And others are ambiguous**. The ambiguous verses are its abrogated verses, its beginning and end, its examples and divisions, and what is believed in but not acted upon.

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: **It is He who has sent down to you the Book, to and others unspecific**, the clear verses, which are the mother of the Book, are the abrogating verses that are accepted and acted upon. And the unspecific verses are the abrogated verses that are not accepted.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Abu Malik and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **It is He who has sent down to you the Book; in it are verses that are entirely clear - they are the foundation of the Book** until His saying: **All is from our Lord**. As for the clear verses: they are the abrogating verses that are acted upon, and as for the ambiguous verses, they are the abrogated verses.

Bishr told us, Yazid told us, Saeed told us, on the

authority of Qatada: **It is He who has sent down to you the Book; in it are verses that are clear - they are the foundation of the Book.** The clear verses are the abrogating verses that are acted upon, what God has made lawful in it and forbidden in it what He has forbidden. As for the ambiguous verses, they are the abrogated verses that are not acted upon or believed in.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **clear verses**, he said: The clear is that which is acted upon.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': "It is He who has sent down to you the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific." He said: The precise verses are the abrogating verses that are acted upon, and the unspecific verses are the abrogated verses that are not acted upon or believed in.

Al-Muthanna told me, he said, Amr told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Verses that are clear - they are the foundation of the Book**, he said: the abrogating verses, **and others unspecific**, he said: what was abrogated and left to be recited.

Ibn Wakee' told me, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak ibn Muzahim, who said: The decisive verse is that which has not been abrogated, and the ambiguous verse is that which has been abrogated.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Verses that are clear - they are the foundation of the Book**, he said: the abrogating, **and others that are unspecific**, he said: the abrogated.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh narrating, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Some of it are clear verses**, meaning the abrogating verses that are acted upon, **and others are ambiguous**, meaning the abrogated verses, which one believes in but does not act upon.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Salamah told us, on the authority of Ad-Dahhak: **Some of it are clear verses**, he said: what has not been abrogated, **and others are ambiguous**, he said: what has been abrogated.

Others said: The decisive verses of the Book are those in which God has made clear what is permissible and what is forbidden, and the ambiguous verses are those in which some of them resemble others in meaning, even if their wording differs.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his

statement: **Some of it are clear verses**, what is in it of what is permissible and what is forbidden, and other than that it is ambiguous, some of it confirms the other, and it is like his statement: **And He misguides thereby none but the wicked** (al-Baqarah 2:26), and like his statement: **Thus does God place defilement upon those who do not believe** (al-An'am 6:125), and like his statement: **And those who are guided - He increases them in guidance and gives them their righteousness** (Muhammad 47:17).

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: The clear verses of the Book are those that do not bear more than one interpretation, and the ambiguous verses are those that bear more than one interpretation.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, he said, Muhammad ibn Ja'far ibn al-Zubayr told me: **It is He who has sent down to you the Book; in it are verses that are precise**, in which is the proof of the Lord, the protection of the servants, and the repelling of opponents and falsehood, and they cannot be changed or distorted from what they were placed upon, **and others that are ambiguous**, in truth, and they can be changed, distorted, and interpreted, and God has tested the servants with them, as He tested them with regard to what is permissible and what is forbidden, and they should not be diverted to falsehood nor distorted from the truth.

Others said: The meaning of *Muhkam* is what God has made clear in the verses of the Qur'an, and the stories of the nations and their messengers who were sent to them, so He explained that to Muhammad and his nation. And *Mutashabih* is what the words of their stories are confused in when repeated in the surahs, by telling it with the agreement of the words and the difference of the meanings, and by telling it with the difference of the words and the agreement of the meanings.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, and he recited: "Alif, Lam, Ra. A Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted" (Hud 11:1), he said: And he mentioned the hadith of the Messenger of God, may God bless him and grant him peace, in twenty-four verses of it, and the hadith of Noah in twenty-four verses of it. Then he said: **This is from the report of the unseen** (Hud 11:49), then he mentioned **and to Aad**, and he recited until he reached **and seek forgiveness of your Lord**, then he moved on. Then he mentioned Salih, Abraham, Lot, and Shuaib and finished with that. This is an explanation of that, an explanation of whose verses are perfected and then presented in detail. He said: And the ambiguous, he mentioned Moses in many places, and it is ambiguous, and it is all one meaning. And similar: **Walk in it** (al-Mu'minun 23:27), **Carry it** (Hud 11:40), **Walk your hand** (al-Qasas 28:32), **And put your hand in** (al-Naml

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

27:12), **A serpent that crawls** (Ta-Ha 20:20), **A manifest serpent** (al-A'raf 7:107 - al-Shu'ara 26:32). He said: Then he mentioned Hud in ten verses of it, and Salih in eight verses of it, and Abraham in another eight verses, and Lot in eight verses of it, and Shu'aib in thirteen verses, and Moses in four verses. All of this is decided between the prophets and their people in this surah, so that ends with one hundred verses of Surah Hud. Then he said: **This is from the report of the towns which We relate to you, from it standing and harvested** (Hud 11:100). And he said in the similarities of the Qur'an: Whoever God intends to be afflicted and misguided, He says: What is the matter with this that it should not be like this? And what is the matter with this that it should not be like this?

Others said: Rather, the decisive verses of the Qur'an are those whose interpretation the scholars have known and whose meaning and explanation they have understood. And the ambiguous are those which no one has a way to know, of which God has kept His knowledge to Himself and not His creation, such as the report about the time of the emergence of Jesus, son of Mary, and the time of the rising of the sun from the West, and the establishment of the Hour, and the end of the world, and the like, for no one knows that. And they said: God called the ambiguous verses of the Book the disjointed letters at the beginning of some of the chapters of the Qur'an, such as **Alif, Lam, Meem, Alif, Lam, Meem, Sad, Alif, Lam, Ra**, and the like, because they are similar in wording and correspond to the letters of the abjad system. And some of the Jews at the time of the Messenger of God, may God bless him and grant him peace, hoped to attain knowledge of the duration of Islam and its people through them, and to know the end of the eating of Muhammad and his nation, so God proved their claim to be false by that, and informed them that what they sought to know from that through these ambiguous letters they would not attain nor through anything else, and that no one knows that except God.

Abu Ja'far said: This is a statement that was mentioned on the authority of Jabir ibn 'Abdullah ibn Ri'ab: that this verse was revealed about him. We have mentioned the narration on his authority and on the authority of others who said something similar to his statement, in the interpretation of that in the interpretation of His statement: "Alif, Lam, Meem. This is the Book about which there is no doubt" (al-Baqarah 2:2).

Abu Ja'far said: This statement that we mentioned on the authority of Jabir ibn 'Abdullah is more similar to the interpretation of the verse. That is because all the verses of the Qur'an that God the Almighty revealed to His Messenger, may God bless him and grant him peace, He only revealed to him as an explanation for him and his nation and as guidance for the worlds. It is

not permissible for there to be in it something that they do not need, nor for there to be in it something that they need, and then they would not have a way to know its interpretation. Since that is the case, then everything in it is in need of its creation, even if in some of it there is something that they do not need in some of its meanings - [and even if need compels it in many meanings] - and that is like the statement of God the Almighty: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned through its faith any good** (Al-An'am: 158). So the Prophet, may God bless him and grant him peace, informed his nation that the verse that God the Almighty informed His servants that if it comes, no soul will benefit from its faith if it did not believe before, is the rising of the sun from the west. What the servants needed to know about this was knowledge of the time of benefit of repentance, without specifying it by the number of years, months, and days. God made this clear to them through the evidence of the Book, and explained it to them through the tongue of His Messenger, may God bless him and grant him peace, as an explanation. What they did not need to know about it was knowledge of the amount of time between the time of the revelation of this verse and the time of the occurrence of that verse, for that is something they did not need to know in religion or in this world. This is the knowledge that God, may He be glorified and exalted, has kept to Himself without His creation, so He concealed it from them. This and what is similar to it is the meaning that the Jews sought to know during the time of Muhammad, may God bless him and grant him peace, and his nation before His saying: **Alif, Lam, Meem** and **Alif, Lam, Meem, Sad** and **Alif, Lam, Ra** and **Alif, Lam, Ra** and the like of the disjointed, ambiguous letters, about which God, may He be glorified and exalted, informed them that they would not comprehend the interpretation of that before Him, and that no one knows its interpretation except God.

Since the ambiguous is what we have described, then everything other than it is decisive. Because it will not be devoid of being decisive in that it has one meaning and no interpretation other than one interpretation, and hearing it has dispensed with the need for an explanation to clarify it, or it will be decisive, even if it has many aspects and interpretations and is manipulated into many meanings, so the indication of the intended meaning from it is either from the explanation of God Almighty about it, or the explanation of His Messenger, may God bless him and grant him peace, to his nation. And the knowledge of that will not be lost from the scholars of the nation for what we have explained.

Abu Ja'far said: We have already explained the interpretation of that with evidence that testifies to the correctness of what we have said about it. And we are

mentioning the difference of opinion among the people of interpretation about it, and that is because they differed in its interpretation.

Some of them said: The meaning of his saying: **They are the mother of the Book** is that they are the ones in which are the obligations, limits, and rulings, similar to what we said about it.

Who said that?

Imran bin Musa Al-Qazzaz narrated to us, he said: Abdul-Warith bin Saeed narrated to us, he said: Ishaq bin Suwaid narrated to us, on the authority of Yahya bin Ya'mar that he said about this verse: **They are the foundation of the Book**. Yahya said: They are those in which are the obligatory duties, the prescribed punishments, and the pillar of the religion. He gave an example for that, saying: The mother of towns is Mecca, and the mother of Khurasan is Merv, and the mother of travelers, those who entrust their affairs to Him, and He takes care of them in their travels. He said: That is their mother.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **They are the mother of the Book**, he said: They are the entirety of the Book.

Others said: Rather, he means by that: the openings of the surahs from which the Qur'an is extracted.

Who said that?

Imran bin Musa told us, he said, Abdul-Warith bin Saeed told us, he said, Ishaq bin Suwaid told us, on the authority of Abu Fakhita, that he said about this verse: **Among it are verses that are precise - they are the foundation of the Book**. He said: The foundation of the Book is the openings of the chapters, from which the Qur'an is extracted - "Alif, Lam, Meem. That is the Book" (al-Baqarah 2:1-2), from which Al-Baqarah was extracted, and "Alif, Lam, Meem. God - there is no god except Him" from which Al Imran was extracted.

Abu Jaafar said: By that, may His praise be glorified, He means: As for those in whose hearts there is a deviation from the truth and a deviation from it.

It is said: So-and-so deviated from the truth, so he deviates from it with deviation, deviation, deviation, and deviation. And God made him deviate - if He made him incline - so He makes him deviate. And from this is the saying of the Most High: **Our Lord, do not let our hearts deviate** do not incline them from the truth, **after You have guided us** (Al Imran 3:8).

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

Who said that?

Ibn Hamid told us, Salamah told us, Ibn Ishaq told me, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **As for those in whose hearts is deviation**, meaning: deviation from guidance.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **In their hearts is deviation**, he said:

doubt.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **As for those in whose hearts is deviation**, he said: from the people of doubt.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **As for those in whose hearts is deviation**, deviation is doubt.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: He said: *Deviation* means doubt. Ibn Jurayj said: **Those in whose hearts is deviation** means the hypocrites.

Abu Ja'far said: What He, the Most High, means by His saying: **And they follow that which is ambiguous**, is that which has ambiguous words and whose meanings are changed by various interpretations, in order to realize - by claiming false interpretations in that - what they are upon of misguidance and deviation from the path of truth, in order to deceive those whose knowledge of the various interpretations of that and the changes in its meanings is weak, as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And they follow that which is ambiguous in it**, so they interpret the clear verses according to the ambiguous, and the ambiguous according to the clear verses, and they become confused, so God confused them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And they follow that which is ambiguous in it**, meaning: that which has been distorted and changed in it, in order to believe in what they have innovated and introduced, so that it will be an argument for what they said and a doubt.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And they follow that which is ambiguous thereof**, he said: The chapter from which they went astray and perished, seeking its interpretation.

Others said about this:

Musa bin Harun narrated to me, he said: Amr narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi, regarding His statement: **And they follow that of it which is ambiguous**, they follow the abrogated and the abrogating verses and say: Why is it that this verse was acted upon by such and such in place of this verse, so the first was left and this other was acted

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

upon? Why was this verse not acted upon before the first verse that abrogated came? And why does He promise the punishment of whoever does an action that He will punish him [in] the Fire, and in another place: whoever does it, it does not necessitate the Fire?

The interpreters differed about who was meant by this verse.

Some of them said: He meant the delegation of Christians from Najran who came to the Messenger of God, may God bless him and grant him peace, and argued with him as they argued with him, and disputed with him by saying: Do you not claim that Jesus is the spirit of God and His word? And they interpreted what they said about him as blasphemy.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' who said: They - meaning the delegation who came to the Messenger of God, may God bless him and grant him peace, from the Christians of Najran - went and argued with the Prophet, may God bless him and grant him peace, and said: Do you not claim that he is the Word of God and a spirit from Him? He said: Yes! They said: That is enough for us! Then God Almighty revealed: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous, seeking discord.** Then God Almighty revealed: **Indeed, the likeness of Jesus before God is as that of Adam** (Al Imran 3:59), the verse.

Others said: Rather, this verse was revealed about Abu Yasir ibn Akhtab, his brother Huyayy ibn Akhtab, and the group who debated with the Messenger of God, may God bless him and grant him peace, about the amount of time he and his nation would eat, and they wanted to know that from his saying: **Alif, Lam, Meem, Alif, Lam, Meem. Alif, Lam, Ra, and Alif, Lam, Ra.** So God, may He be glorified and exalted, said about them: **But as for those in whose hearts is deviation** - meaning these Jews whose hearts are inclined from guidance and truth - **they follow that which is ambiguous therein** meaning: the meanings of these separate letters that are open to being changed in different ways and interpretations, **seeking discord.**

We mentioned the narration of this before, at the beginning of the surah in which the cow is mentioned.

Others said: Rather, God Almighty has punished every innovator in His religion with an innovation that contradicts what He sent His Messenger, Muhammad, may God bless him and grant him peace, with, by interpreting some verses of the Qur'an that are open to interpretation, even if God has made that clear: either in His Book or on the tongue of His Messenger.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding His statement: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous, seeking discord,** and whenever Qatada would recite this verse: **But as for those in whose hearts is deviation,** he would say: If they are not the Kharijites and the Sabaiyyah, then I do not know who they are! By my life, there was among the people of Badr and Hudaibiyyah who witnessed the Pledge of Ridwan with the Messenger of God, may God bless him and grant him peace, from among the Muhajireen and the Ansar, report for those who seek information, and a lesson for those who seek to learn, for those who have reason and insight. The Khawarij came out and the companions of the Messenger of God, may God bless him and grant him peace, were many at that time in Medina, Syria, and Iraq, and his wives were alive at that time. By God, if a male or female Kharijite ever emerged from them, they were not satisfied with what they were upon, nor did they agree with them in it. Rather, they would talk about the faults of the Messenger of God (peace be upon him) and the description he gave them. They would hate them in their hearts, and be hostile to them with their tongues. By God, their hands would be severe against them when they met them. By my life, if the matter of the Kharijites was guidance, they would have united, but it was misguidance and dispersed. Likewise, if it was from other than God, you would find much disagreement in it. The adherents of this matter presented it a long time ago. Did they ever succeed in it or prosper? Glory be to God! How can the last of these people not take the first of them as a lesson? If they were upon guidance, God would have made it manifest, triumphed, and aided it. But they were upon falsehood, which God denied and refuted. They are as I have seen them; whenever a generation emerged from them, God refuted their argument, refuted their stories, and shed their blood. If they concealed it, it would be a sore in their hearts and a grief upon them. If they declare it, God will shed their blood. By God, that is an evil religion, so avoid it. By God, Judaism is an innovation, Christianity is an innovation, Kharijism is an innovation, and Sabianism is an innovation. No book was sent down concerning them, nor was any prophet prescribed them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous, seeking discord and seeking an interpretation of it.** The people sought an interpretation, but they made a mistake in the interpretation and struck discord, so they followed that of it which was ambiguous, and they perished because of that. By my life, there were among the companions of Badr and Hudaibiyyah

those who witnessed the Pledge of Ridwan. And he mentioned something similar to the hadith of Abd al-Razzaq, on the authority of Muammar, on his authority.

Muhammad bin Khalid bin Khidash and Yaqub bin Ibrahim told me, they said: Ismail bin Aliyah told us, on the authority of Ayoub, on the authority of Abdullah bin Abi Malekah, on the authority of Aisha, she said: "The Messenger of God, may God bless him and grant him peace, recited: 'It is He who has sent down to you the Book' until His saying: 'And none will remember except those of understanding.' He said: So if you see those who argue about it, they are the ones God meant, so beware of them."

Ibn Abd al-A'la told us, he said, al-Mu'tamir ibn Sulayman told us, he said, I heard Ayoub, on the authority of Abdullah ibn Abi Malikah, on the authority of Aisha, that she said: "The Prophet of God, may God bless him and grant him peace, recited this verse: 'It is He who has sent down to you the Book' until 'And none will remember except those of understanding.' She said: The Messenger of God, may God bless him and grant him peace, said: So if you see those who argue about it - or he said: argue about it - they are the ones whom God meant, so beware of them." Matar said, on the authority of Ayoub, that he said: So do not sit with them, they are the ones whom God meant, so beware of them.

Ibn Bashar told us, he said: Abd al-Wahhab told us, he said: Ayoub told us, on the authority of Ibn Abi Malekah, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, with a similar meaning.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ayoub, on the authority of Ibn Abi Malekah, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Al-Harith told us, on the authority of Ayoub, on the authority of Ibn Abi Malekah, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, she said: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific,' the entire verse. Then the Messenger of God, may God bless him and grant him peace, said: 'If you see those who follow that which is unspecific in it, and those who dispute about it, then they are the ones whom God meant, those about whom God said, so do not sit with them.'"

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Yazid ibn Ibrahim, on the authority of Ibn Abi Malekah, he said: I heard Al-Qasim ibn Muhammad narrating, on the authority of Aisha, she said: "The Prophet, may God bless him and grant him peace, recited this verse: 'It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are entirely clear - they are the foundation of the Book.' Then he recited to the end of the verses, and said: 'If

you see those who follow that which is ambiguous in it, then they are those whom God has named, so beware of them.'"

Ali bin Sahl told us, Al-Walid bin Muslim told us, on the authority of Hammad bin Salamah, on the authority of Abd al-Rahman bin al-Qasim, 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, said: They follow that which is ambiguous in it. So the Messenger of God, may God bless him and grant him peace, said: God has warned you, so if you see them, recognize them."

Ali told us: Al-Walid told us, on the authority of Nafi' bin Umar, on the authority of Ibn Abi Malekah, Aisha told me: The Messenger of God, may God bless him and grant him peace, said: If you see them, beware of them. Then he recited: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous, and they do not act according to its clear verses.**

Ahmad ibn Abd al-Rahman ibn Wahb told me, he said, my uncle told us, he said, Shabib ibn Saeed told me, on the authority of Ruh ibn al-Qasim, on the authority of Ibn Abi Malikah, on the authority of Aisha: "The Messenger of God, may God bless him and grant him peace, was asked about this verse: 'As for those in whose hearts is deviation, they follow that of it which is ambiguous, seeking discord and seeking an interpretation of it. And none knows its interpretation except God and those firmly rooted in knowledge.' He said: So if you see them disputing about it, then they are the ones God meant, so beware of them."

Muhammad bin Abdullah bin Abdul Hakam told me, he said, Khalid bin Nizar told us, on the authority of Ibn Abi Malekah, on the authority of Aisha, regarding this verse, **It is He who has sent down to you the Book**, the verse, he follows it, recites it, then says: So if you see those who dispute about it, then beware of them, for they are the ones whom God meant.

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Hammad bin Salamah, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, regarding this verse: **It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are entirely clear - they are the foundation of the Book** to the end of the verse. He said: They are those whom God has named, so if you see them, beware of them.

Abu Ja'far said: What is indicated by the apparent meaning of this verse is that it was revealed about those who argued with the Messenger of God (peace and blessings of God be upon him) about the ambiguous parts of what was revealed to him in the Book of God, either about the matter of Jesus or about the period of his life and the life of his nation. It is more likely that it was revealed about those who argued with the Messenger of God (peace and blessings of God be upon him) about the ambiguous parts of his life and the life of his nation. Because His statement, **And none knows its interpretation except God**, indicates that this is information about the period of time that they wanted to know from the ambiguous parts that none knows except God. As for the matter of Jesus and its causes,

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

God informed His Prophet Muhammad (peace and blessings of God be upon him) and his nation of that and made it clear to them. So it is known that He did not mean by it anything except what was hidden from him regarding the terms of life.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: seeking polytheism.

Who said that?

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Seeking discord**, he said: wanting polytheism.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Seeking discord**, meaning polytheism.

Others said: The meaning of this is: seeking doubts.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Seeking discord**, he said: doubts, by which they were destroyed.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Seeking discord**, doubts. He said: They were destroyed by it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Seeking discord**, he said: doubts. He said: And doubts are what they destroyed with.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Seeking discord**, meaning confusion.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said: Its meaning is: the intention of doubts and confusion.

The meaning of the statement then is: As for those in whose hearts is aversion to the truth and injustice towards it, they follow the verses of the Book whose wording is ambiguous and whose meanings are open to interpretation - by its openness to different meanings - intending to confuse themselves and others, using it as evidence for their falsehood to which their hearts are inclined, rather than the truth which God has made clear and clarified with the decisive verses of His Book.

Abu Ja'far said: Even though this verse was revealed about those we mentioned about whom it was revealed from the people of polytheism, it is intended by it for every innovator in the religion of God with an innovation and his heart inclines towards it, interpreting some of the ambiguous verses of the Qur'an, then arguing and debating with it the people of truth, and deviating from the clear evidence of the decisive verses, intending thereby to confuse the people of truth from the believers, and seeking knowledge of the interpretation of what is ambiguous to him from that, whoever he may be, and whatever type of innovator he may be: from the people of Christianity or Judaism or Zoroastrianism, or whether he is a Sabian, or a Kharijite, or a Qadari, or a Jahmi, like the one who, may God bless him and grant him peace, said: **So when you see those who argue with it, they are the ones God meant, so beware of them**, and as:

Yunus told me, he said, Sufyan told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas - and the Khawarij were mentioned to him and what they twist about the Qur'an, so he said: They believe in its clear verses and perish when they see its ambiguous verses! And Ibn Abbas recited: **And none knows its interpretation except God**, the verse.

Abu Ja'far said: We said that the statement we mentioned is the more correct of the two interpretations, with his saying: **Seeking discord**, because those about whom this verse was revealed were polytheists, and they only wanted, by seeking an interpretation of what they sought an interpretation of, to confuse the Muslims and to use it as evidence against them, to turn them away from the truth that they were upon. So there is no meaning in saying: They did that seeking polytheism, and they were polytheists.

Abu Ja'far said: The people of interpretation differed regarding the meaning of the interpretation that God Almighty meant by His saying: **and seeking its interpretation**. Some of them said: The meaning of that is: the term that the Jews wanted to know of the expiration of the period of the matter of Muhammad, may God bless him and grant him peace, and the matter of his nation, from the separate letters of the abjad system, such as **Alif, Lam, Meem, Alif, Lam, Meem, Sad, Alif, Lam, Ra, Alif, Lam, Ra**, and other similar terms.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas. As for his statement: **And none knows its interpretation except God**, he means its interpretation on the Day of Resurrection,

except God.

Others said: Rather, the meaning of this is: the consequences of the Qur'an. They said: They only wanted to know when the one who abrogates the rulings that God Almighty had legislated for the people of Islam before his coming would come, so he abrogates what he had legislated before that.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And seeking its interpretation**, they wanted to know the interpretation of the Qur'an - which is its consequences - God said: **And none knows its interpretation except God**, and its interpretation, its consequences, when will the abrogating verse come and abrogate the abrogated?

Others said: The meaning of this is: And seeking an interpretation of the ambiguous verses of the Qur'an, they interpret it - since it has aspects and variations in interpretations - according to what is in their hearts of deviation, and what they have committed of misguidance.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And seeking its interpretation**, and that is based on the misguidance they committed in their saying: We created and We decreed.

Abu Ja'far said: The statement made by Ibn 'Abbas, that the people sought the interpretation of the ambiguous verses, which is to know the expiration of the period and the time of the Hour - and what we mentioned from al-Suddi, that they sought and wanted to know the time of its occurrence before its coming - is more correct. Even though al-Suddi neglected the meaning of that in terms of diverting it to limiting it to the meaning that the people sought to know the time of the coming of the abrogator of what had been decreed before that.

We said: The people's request to know the time that came before His coming, the knowledge of which was hidden from them and others, through the ambiguous verses of the Qur'an, is more deserving of the interpretation of His statement: **and seeking its interpretation**, because we have previously demonstrated that God, may He be glorified, informed us that only God knows that interpretation.

There is no doubt that the meaning of his saying: We have decided, we have done, has been understood by many of the ignorant polytheists, not to mention the people of faith and those who are deeply rooted in knowledge among them.

Abu Ja'far said: By that, He, the Most High, means: No one knows the time of the Hour, the end of the period of Muhammad and his nation's eating, and what will happen, except God, not anyone else among the human beings who hoped to comprehend the world of that through calculations, astrology, and divination. As for those firmly grounded in knowledge, they say: **We believe in it, all of it is from our Lord** - they do not know that, but the superiority of their knowledge in that over

others is the knowledge that God is the one who knows that, not anyone else among His creation.

The people of interpretation differed in their interpretation of this. Is **those firmly rooted** conjoined with the name *God*, meaning that they are required to have knowledge of the interpretation of the ambiguous, or are they being mentioned again, meaning that they are being told that they say: We believe in the ambiguous and we believe that only God knows the knowledge of that?

Some of them said: The meaning of this is: No one knows the interpretation of that except God alone, the One with whose knowledge He is alone. As for those firmly grounded in knowledge, the report about them began with them saying: We believe in the ambiguous and the clear, and that all of that is from God.

Who said that?

Muhammad bin Abdullah bin Abdul Hakam told me, he said, Khalid bin Nizar told us, on the authority of Nafi', on the authority of Ibn Abi Malekah, on the authority of Aisha, regarding his statement: **And those firmly rooted in knowledge say, 'We believe in it.'** She said: It was part of their firmness in knowledge that they believed in its clear and ambiguous verses, and they did not know its interpretation.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, he said: Ibn Abbas used to say: And none knows its interpretation except God, and those firmly grounded in knowledge say: We believe in it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Abi Al-Zinad told me, he said, Hisham bin Urwah said: My father used to say about this verse, **None knows its interpretation except God and those firmly rooted in knowledge**, that those firmly rooted in knowledge do not know its interpretation, but they say, "We believe in it. All of it is from our Lord."

Ibn Hamid told us, Yahya bin Wadheeh told us, Ubayd God told us, on the authority of Abu Nahik al-Asadi, regarding his statement: **And none knows its interpretation except God and those firmly rooted in knowledge**, he says: You are connecting this verse, and it is disconnected: **And none knows its interpretation except God** - "And those firmly rooted in knowledge say, 'We believe in it. All is from our Lord,'" so their knowledge ended with what they said.

Al-Muthanna told us, he said, Ibn Dukayn told us, he said, Amr ibn Uthman ibn Abdullah ibn Muhab told us, he said: I heard Umar ibn Abdul Aziz say: **And those firmly rooted in knowledge**, the knowledge of those firmly rooted in knowledge of the interpretation of the Qur'an ended with them saying, **We believe in it, all of it is from our Lord.**

Yunus told me, he said, Ashhab told us, on the authority of Malik, regarding his statement: **And none knows its interpretation except God**, he said: Then he began and said: **And those firmly grounded in knowledge say, 'We believe in it, all is from our Lord,'** and they do not know its interpretation.

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

Others said: Rather, the meaning of this is: None knows its interpretation except God and those firmly rooted in knowledge. And despite their knowledge of this and their firmness in knowledge, they say: "We believe in it. It is all from our Lord."

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, that he said: I am one of those who know its interpretation.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those firmly grounded in knowledge** know its interpretation, and they say: **We believe in it.**

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those firmly grounded in knowledge** know its interpretation, and they say: **We believe in it.**

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **And those firmly grounded in knowledge** know its interpretation and say: **We believe in it.**

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And none knows its interpretation** what he meant, what he meant, "except God and those firmly grounded in knowledge say, 'We believe in it. It is all from our Lord.'" So how can it differ, when it is one statement from one Lord? Then they returned the interpretation of the ambiguous to what they knew of the interpretation of the decisive one, in which no one has an interpretation except one interpretation, so the Book was consistent with their statement and some of it confirmed some of it, so the proof was implemented, the excuse was made clear, falsehood was removed, and disbelief was stamped out.

Abu Ja'far said: Whoever says the first opinion on this, and says that those firmly rooted in knowledge do not know the interpretation of that, but rather God has informed us about their faith and belief that it is from God, then he raises those firmly rooted in knowledge by the beginning according to the Basrans, and makes its predicate: **They say, 'We believe in it.'** As for the opinion of some of the Kufians, it is by the pronoun from mentioning them in **they say**. And according to the opinion of some of them: by the whole predicate about them, which is: **they say**.

Whoever said the second statement, and claimed that

the firm ones know its interpretation, connected the firm ones to the name *God*, and thus raised them by connecting them to Him.

Abu Ja'far said: What is correct in our view is that they are raised by the sentence of their predicate after them, which is: **they say**, because we have previously explained that they do not know the interpretation of the ambiguous verse that God Almighty mentioned in this verse. And it is, as I have heard, in my father's reading: **And those firmly rooted in knowledge say**, as we mentioned from Ibn 'Abbas that he used to read it. And in 'Abdullah's reading: **Its interpretation is only with God, and those firmly rooted in knowledge say.**

Abu Jaafar said: As for the meaning of interpretation in the speech of the Arabs, it is explanation, reference and destination. Some narrators recited the verse of Al-A'sha:

She interpreted her love as the love of my two brothers, and they became friends.

Its origin is from: **The thing ended up like this** - if it became and returned, it is interpreted first, and **I interpreted it** means I turned it into it. It has been said that his statement: **And the best interpretation** (An-Nisa': 59- al-Isra' 17:35) means a reward. This is because the reward is what the people's matter ended up to and became.

What he means by his saying: He interpreted her love: is the explanation of her love and its reference. What he means by that is that her love was small in his heart, then it went from smallness to greatness, and it continued to grow until it became old, like a small seedling that continued to grow until it became old and great like its mother.

This verse may be chanted:

However, her love for him was a consequence of the two quarrelings, so they became friends.

Abu Jaafar said: He means by those firmly rooted in knowledge, the scholars who have mastered their knowledge and comprehended it and memorized it by heart, and no doubt or ambiguity enters their knowledge and understanding of what they have learned.

The origin of this is: the firmness of something in something, which is its stability and penetration into it. It is said from it: faith is firm in the heart of so-and-so, so it is firmly and firmly established.

A report was narrated about their description from the Prophet, may God bless him and grant him peace, which is:

Musa bin Sahl al-Ramli narrated that Muhammad bin Abdullah narrated that Fayyad bin Muhammad al-Raqi

narrated that Abdullah bin Yazid bin Adam narrated that Abu al-Darda' and Abu Umamah said: "The Messenger of God, may God bless him and grant him peace, was asked: Who is firmly grounded in knowledge? He said: He whose oath is true, whose tongue is truthful, whose heart is upright, and whose stomach is chaste. That is the one firmly grounded in knowledge."

Al-Muthanna and Ahmad ibn al-Hasan al-Tirmidhi told me, they said: Na'im ibn Hammad told us, he said: Fayyad al-Raqi told us, he said: Abdullah ibn Yazid al-Awdi told us, he said: He had met the companions of the Messenger of God, may God bless him and grant him peace, he said: Anas ibn Malik, Abu Umamah and Abu al-Darda told us: "The Messenger of God, may God bless him and grant him peace, was asked about those who are firmly grounded in knowledge, so he said: He whose oath is faithful, whose tongue is truthful, whose heart is upright, and whose stomach and private parts are chaste, then that is the one who is firmly grounded in knowledge."

A group of interpreters said: God Almighty called these people who are firmly grounded in knowledge, because they said: **We believe in it, all of it is from our Lord.**

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, he said: **And those firmly rooted in knowledge say, 'We believe in it.'** He said: Those firmly rooted in knowledge are those who say, "We believe in it. It is all from our Lord."

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And those firmly rooted in knowledge**, they are the believers, for they say: **We believe in it**, in its abrogating and abrogated verses, **all from our Lord.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said, Abdullah bin Salam said: **Those firmly rooted in knowledge**, and their knowledge is their saying. Ibn Jurayj said: **And those firmly rooted in knowledge say, 'We believe in it,'** and they are the ones who say, **Our Lord, let not our hearts deviate** (Al Imran 3:8). And they say, **Our Lord, indeed You will gather the people for a Day about which there is no doubt** (Al Imran 3:9).

As for the interpretation of his statement: **They say, 'We believe in it,'** it means that those firmly grounded in knowledge say: We believe in what is ambiguous in the verses of the Book, and that it is true even if we do not know its interpretation. And:

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Salamah bin Nabit told us, on the authority of Ad-Dahhak: **And those firmly grounded in knowledge say, 'We believe in it.'** He said: The decisive and the ambiguous.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **All is from our Lord**, is all the clear and ambiguous verses of the Book, **from our Lord**, which is His revelation and revelation to His

Prophet Muhammad, may God bless him and grant him peace, as:

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **All is from our Lord**, he said: He means what was abrogated from it and what was not abrogated.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And none knows its interpretation except God and those firmly rooted in knowledge**, they said: **All is from our Lord**, they believed in its ambiguous verses and acted upon its clear verses.

It was narrated on the authority of Ammar bin Al-Hasan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **All is from our Lord**. They say: The decisive and the ambiguous are from our 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: **And those firmly grounded in knowledge say, 'We believe in it, all from our Lord.'** We believe in the definitive and believe in it, and we believe in the ambiguous and do not believe in it, and it is all from God.

Yahya bin Abi Talib told us, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And those firmly grounded in knowledge**, they act upon it. They say: We act upon the decisive verses and believe in them, and we believe in the ambiguous verses and do not act upon them, and all of them are from our Lord.

Abu Jaafar said: The Arab scholars differed regarding the ruling on the word *kull* if it is implied in it.

Some of the Basran grammarians said: It is permissible to delete the intended meaning that was with it, to which *all* is added in this place, because it is a noun, as He said: **Indeed, we are all in it** (Ghafir 40:48), meaning: We are all in it. He said: *All* cannot be implied in it, and it is an adjective. It is not said: I passed by the people all. Rather, it is implied if you make it a noun. If **We are all in it** was an adjective, it would not be permissible, because the implied meaning in it is weak and cannot be possible in every place.

Some of the grammarians of Kufa considered the omission of it whether it is an adjective or a noun, the same. Because it is not permissible to delete what comes after it, according to him, unless it is sufficient in itself for what it was added to from the implicit. And it is not permissible for it to be sufficient from it in one case, and not sufficient in another. He said: The way of the whole and the part in indicating what comes after them by themselves and their sufficiency from it is one meaning in every case, whether it is an adjective or a noun.

Abu Ja'far said: This second statement is more appropriate to analogy, because if it is sufficient in itself, then it is omitted from it in a case because it

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

indicates it, so the rule regarding it is that whenever it is found indicating what comes after it, it is sufficient from it.

Abu Ja'far said: By that, may His praise be glorified, He means: None will remember, take heed, and refrain from saying about the ambiguous verses of God's Book what they have no knowledge of, except those of understanding and reason. And:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And none will remember except those of understanding.** He said: And none will remember in such a case, meaning: in referring the interpretation of the ambiguous to what has been known of the interpretation of the definitive, so that they agree on one meaning, **except those of understanding.**

Tafsir al-Qurtubi

It contains nine issues:

First: Muslim narrated 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, recited: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. As for those in whose hearts is deviation, they will follow that of it that is unspecific, seeking discord and seeking an interpretation of it. And none knows its interpretation except God and those firmly rooted in knowledge say, 'We believe in it. All is from our Lord.' And none will remember except those of understanding."

She said: The Messenger of God, may God bless him and grant him peace, said:

If you see those who follow that which is ambiguous in it, then they are the ones whom God has named, so beware of them. And on the authority of Abu Ghalib, he said:

I was walking with my father Abu Umamah while he was on his donkey until he reached the stairs of the Damascus Mosque and saw some heads hanging from the sky. He said: What are these heads? It was said: These are the heads of Khawarij who are being brought from Iraq. Abu Umamah said: The dogs of Hell, the dogs of Hell, the dogs of Hell! The worst of those killed under the sky. Blessed is he who killed them and they were killed. He said it three times and then wept. I said: What makes you weep, Abu Umamah? He said: Out of mercy for them, for they were among the people of Islam and then left it. Then he recited: **It is He who has sent down to you, [O Muhammad], the Book; in it**

are verses that are precise until the end of the verses. Then he recited: **And be not like those who became divided and differed after clear proofs had come to them.** I said: O Abu Umamah, are they these? He said: Yes. I said: Is it something you say in your own opinion or something you heard from the Messenger of God, may God bless him and grant him peace? He said: Then I am bold. Then I am bold. Rather, I heard it from the Messenger of God, may God bless him and grant him peace, more than once, twice, three times, four times, five times, six times, or seven times. And he put his fingers in his ears. He said: Otherwise, be silent. He said it three times, then he said: I heard the Messenger of God, may God bless him and grant him peace, say: "The Children of Israel split into seventy-one sects, one of which will be in Paradise and the rest of them in Hell. And this nation will increase over them by one, one in Paradise and the rest of them in Hell."

Second: Scholars differed on the clear and ambiguous verses in many opinions. Jabir ibn Abdullah said, and this is what Al-Sha'bi, Sufyan Al-Thawri and others implied: The clear verses of the Qur'an are those whose interpretation is known and whose meaning and explanation are understood. The ambiguous verses are those that no one has a way to know, and which God has kept to Himself, without His creation. Some of them said: This is like the time of the Hour, the emergence of Gog and Magog, the Antichrist, and Jesus, and similar to the disconnected letters at the beginning of the surahs.

I said: This is the best that has been said about the ambiguous. We have already mentioned in the beginning of Surat Al-Baqarah on the authority of Al-Rabi' bin Khaitham that God the Most High revealed this Qur'an and kept to Himself the knowledge of whatever He willed from it, the hadith. Abu Uthman said: Al-Muhkam is the opening of the Book without which prayer is not valid. Muhammad bin Al-Fadl said: Surat Al-Ikhlâs, because there is nothing in it except monotheism. It has been said: The entire Qur'an is decisive, because God the Most High said: **A Book whose verses are perfected.** And it has been said: It is all ambiguous, because He said: **A Book whose verses are all ambiguous.**

I said: This has nothing to do with the meaning of the verse, for the Almighty's statement: **A Book whose verses are perfect** means in terms of arrangement and arrangement, and that it is the truth from God. The meaning of a Book that is ambiguous is that some of it resembles others and some of it confirms others. What is meant by His statement, **Verses that are perfect and others that are ambiguous** is not this meaning, but rather the ambiguous in this verse is from the category of possibility and confusion, from His statement, **The cows are all alike to us.** That is, they are confusing to

us, meaning that they could mean many types of cows. What is meant by *perfect* is what is in contrast to this, that is, what is not ambiguous and can only have one meaning. It was said: Ambiguous is what can have many meanings, then if the meanings are returned to one meaning and the rest are invalidated, then the ambiguous becomes perfect. So the perfect is always the origin to which the branches are returned, and the ambiguous is the branch. Ibn Abbas said: The decisive verses are His statement in Surat Al-An'am: **Say, 'Come, I will recite what your Lord has prohibited to you'** up to three verses, and His statement regarding the Children of Israel: **And your Lord has decreed that you not worship except Him, and to parents, good treatment.** Ibn Atiyyah said: I have this as an example that he gave regarding the decisive verses. Ibn Abbas also said: The decisive verses are abrogating, and His prohibitions and obligations, and what is believed in and acted upon, and the ambiguous verses are abrogated, and its beginning and end, and its likes and its categories, and what is believed in but not acted upon. Ibn Mas'ud and others said: The decisive verses are abrogating, and the ambiguous verses are abrogated. Qatada, Al-Rabi' and Ad-Dahhak said the same. Muhammad ibn Ja'far ibn Az-Zubayr said: The decisive verses are those in which there is the proof of the Lord and the protection of the servants and the repelling of opponents and falsehood. They have no transformation or distortion from what they were placed upon. The ambiguous verses have transformation, distortion and interpretation, and God tested the servants with them. This was said by Mujahid and Ibn Ishaq. Ibn Atiyah said: This is the best of the sayings about this verse. An-Nahhas said: The best that has been said about the decisive and ambiguous verses is that the decisive verses are those that exist on their own and do not need to be referred to anything else, such as **And there is none comparable to Him and Indeed, I am the Forgiver of whoever repents.** As for the ambiguous verses, such as **Indeed, God forgives all sins,** they refer to the words of God the Almighty: **And indeed, I am the Forgiver of whoever repents** and to the words of God the Almighty: **Indeed, God does not forgive association with Him.** I said: What An-Nahhas said clarifies what Ibn Atiyah chose, which is the current usage of the tongue, and that is that the decisive verse is a passive participle from *ahkam*, and *al-ihkam* and *al-muhkam*. There is no doubt that what is ambiguous in meaning is not ambiguous or hesitant, it is only like that due to the clarity of its individual words and the perfection of their structure, and whenever one of the two matters is missing, then ambiguity and confusion result. And God knows best. Ibn Juwaiz Mandad said: There are aspects to the ambiguous verses, and what the scholars differed about is that which verses abrogated the other, such as the statement of Ali and Ibn Abbas about a pregnant woman whose husband died, she must observe the waiting period of the longest of the two periods. Omar, Zaid bin Thabit, Ibn Masoud and others used to say that the pregnancy was terminated, and they used to say that Surat An-Nisa' abrogated four months and ten days. Ali and Ibn Abbas used to say that it was not abrogated. And like their disagreement about the will for the heir, was it abrogated or not? And like the conflict between two verses, which of them should be given precedence if

abrogation is not known and its conditions are not met, like the statement of God the Almighty: **And lawful for you are all beyond that** which requires bringing together relatives from the right hand, and His statement the Almighty: **And that you marry two sisters together, except for what has already occurred** prevents that. And from this also is the conflict of reports from the Prophet (peace and blessings of God be upon him) and the conflict of analogies, and that is the ambiguous. It is not ambiguous to read the verse in two readings and have the name or all of it. And the two readings are like the two verses, and it is necessary to act according to them both, as was read: **And wipe over your heads and your feet.** With the fat-ha and the kasra, as will be explained in Al-Ma'idah, God willing.

Third: Al-Bukhari narrated on the authority of Saeed bin Jubair, who said: A man said to Ibn Abbas:

I find in the Qur'an things that I disagree with. He said: What is it? He said: **There will be no kinship between them that Day, nor will they ask about one another.** He said: **And they will turn to one another, asking about one another.** He said: **And they will not conceal from God a word.** He said: **By God, our Lord, we were not polytheists.** He concealed this verse. And in al-Nazi'at 79: **Or did He build the heaven?** to His saying: **He spread it out.** So He mentioned the creation of the heaven before the creation of the earth, then He said: **Do you indeed disbelieve in He who created the earth in two days?** to: *obedient*. So He mentioned in this the creation of the earth before the creation of the heaven. He said: **And God is Forgiving and Merciful.** "And God is Exalted in Might and Wise." **And God is Hearing and Seeing.** It was as if it was and then it passed away. Ibn Abbas said: **There will be no kinship between them** in the first blast, then the trumpet will be blown and all who are in the heavens and on the earth will fall unconscious except whom God wills, so there will be no kinship between them at that time and they will not ask each other, then at the last blast **They will turn to each other, asking each other.** As for His statement, **We were not polytheists,** "nor will they conceal from God a word," God will forgive the sins of the sincere ones, and the polytheists will say, "Come, let us say: We were not polytheists," so God will seal their mouths and their limbs will speak of their deeds. At that time it will be known that God does not conceal a word, and with Him those who disbelieved will wish that they were Muslims. And God created the earth in two days, then He turned to the heaven and made them seven heavens in two days, then He spread out the earth, that is, He extended it and brought forth from it water and pasture, and He created in it the mountains, trees, hills and what is between them in two other days, so that is His statement, **And the earth after that He spread out,** so He created the earth and what is in it in four days, and He created the heaven in two days. His saying, **And God is Forgiving and Merciful,** means Himself, that is, He has always been and will always be like that, for God has never willed anything without bringing about what He willed. Woe to you, so do not let the Qur'an differ with you, for both are from God.

Fourth: The Almighty's saying: **And others similar.** "Akhr" was not declined because it was changed from the alif and lam, because its origin is to be an adjective

Surat Al Imran 3:7

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with the alif and lam like *big* and *small*, but when it was changed from the course of the alif and lam, it prevented it from being declined. Abu Ubaid: They did not decline it because its singular is not declined in definite or indefinite nouns. Al-Mubarrad denied that and said: According to this, *ghadab* and *attach* should not be declined. Al-Kisa'i: It was not declined because it is an adjective. And he said: *Labad* and *Hatama* are two adjectives and they are declined. Sibawayh: It is not permissible for *Akhr* to be changed from the alif and lam, because if it were changed from the alif and lam, it would have been definite. Don't you see that *sihr* is definite in all sayings because it would not have been changed from *sihr*, and *ams* in the saying of the one who said **dahab ams** is changed from *ams*, so if *akhr* was also changed from the alif and lam, it would have been definite, and God the Almighty described it as indefinite.

Fifth: The statement of God the Almighty: **But as for those in whose hearts is deviation al-Baqarah 2:177**, which is raised by the subject and the predicate, they follow that which is ambiguous in it. Deviation is inclination, and from it the sun deviated, and the eyes deviated. It is said: he deviated, yazigh, zighan if he abandoned the straight path, and from it the statement of God the Almighty: **So when they deviated, God caused their hearts to deviate**. This verse includes every group of disbelievers, heretics, ignorant people, and innovators, even though it was referred to at that time by the Christians of Najran. Qatada said in his interpretation of the statement of God the Almighty: **But as for those in whose hearts is deviation**: If they are not the Kharijites and the various types of Khawarij, then I do not know who they are. I said: This interpretation has been mentioned by Abu Umamah with a chain of transmission traceable back to the Prophet, and that is enough for you.

Sixth: The Almighty's saying: **And they follow that of it which is ambiguous, seeking discord and seeking its interpretation**. Our Sheikh Abu al-Abbas, may God have mercy on him, said: Those who follow the ambiguous do not fail to follow it and collect it seeking to cast doubt on the Qur'an and mislead the common people, as the heretics and Qarmatians who challenged the Qur'an did, or seeking to believe in the apparent meanings of the ambiguous, as the anthropomorphists did who collected what is in the Book and Sunnah that appears to be corporeal until they believed that the Creator, exalted be He above that, or they follow it in the manner of manifestation, eye, hand, foot, and morning, God, exalted be He above that, or they follow it in the manner of presenting its interpretations and clarifying its meanings, or as Subaih did when he asked Umar many questions about it. So these are four categories:

First: There is no doubt about their disbelief, and that

God's ruling regarding them is to kill them without being given the opportunity to repent.

Second: The correct view is that they are infidels, as there is no difference between them and worshippers of idols and images. They should be asked to repent, and if they repent, then fine. Otherwise, they should be killed, as is done with those who apostatize.

Third: They differed on the permissibility of that based on the difference in the permissibility of interpreting it. It is known that the doctrine of the predecessors was to refrain from discussing it, even though they were certain of the impossibility of its apparent meanings, so they would say, **Leave it as it came**. Some of them went so far as to express its interpretations and interpret it in a way that is correct to interpret it in the tongue without being certain of the specificity of any ambiguous part of it.

Fourth: The ruling on it is eloquent etiquette, as Omar did with Subaygh. Abu Bakr al-Anbari said: The imams of the Salaf used to punish whoever asked about the interpretation of the problematic letters in the Qur'an, because if the questioner intended by his question to perpetuate innovation and stir up sedition, then he deserves to be denounced and severely punished. But if that was not his intention, then he deserved to be rebuked for the sin he committed, as he created a way for the hypocritical heretics at that time to aim at weakening the Muslims by casting doubt and misleading them into distorting the Qur'an from the methods of revelation and the truths of interpretation. Among that is what Ismail bin Ishaq al-Qadi told us, Sulayman bin Harf told us, on the authority of Hammad bin Zayd, on the authority of Yazid bin Hazim, on the authority of Sulayman bin Yasar, that Subaygh bin Asal came to Madinah and began to ask about the ambiguous and similar verses of the Qur'an. report of that reached Omar, may God be pleased with him, so he sent for him and brought him, and he had prepared for him clusters of palm clusters. When he arrived, Omar said to him: Who are you? He said: I am Abdullah Subaygh. Omar **may God be pleased with him** said: I am the servant of Omar. Then he went to him and struck his head with a palm branch, wounding him. Then he continued to strike him until his blood flowed down his face. He said: That is enough, O Commander of the Faithful. By God, what I felt in my head has gone away. There are different accounts of his good manners, and they will be mentioned in Adh-Dhariyat. Then God inspired him to repent and cast it into his heart, so he repented and his repentance was good. The meaning of seeking discord is seeking doubts and confusion for the believers so that they may corrupt their relationship and return people to their deviation. Abu Ishaq Al-Zajaj said: The meaning of the people seeking is that they sought an interpretation of their resurrection and revival, so God,

the Almighty, informed that the interpretation and time of that is known only to God. He said: The evidence for that is the saying of God, the Almighty: **Do they await anything but its interpretation? The Day its interpretation comes?** That is, the Day they see what they were promised of resurrection, revival, and punishment. Those who had forgotten it before will say, **Indeed, the messengers of our Lord have come with the truth.** That is, we have seen the interpretation of what the messengers informed us of. He said: Stopping at the words of God Almighty, **And none knows its interpretation except God**, means that no one knows when the resurrection will be except God.

Seventh: The Almighty's saying: **And none knows its interpretation except God.** It is said:

A group of Jews, including Huyayy ibn Akhtab, entered upon the Messenger of God (blessings and peace of God be upon him) and said: We have heard that Surat Alif, Lam, Meem, and Alif have been revealed to you. If you are truthful in what you say, then the kingdom of your nation will be seventy-one years, because the Alif in the Abjad numeral system is one, the Lam is thirty, and the Mim is forty. So it was revealed, and none knows its interpretation except God. Interpretation can mean explanation, like when you say: The interpretation of this word is such-and-such. It can also mean what a matter is interpreted by God. Its derivation is from the word **ala al-amr ila kada yu'ulih**, meaning it became. And I interpreted it with an interpretation, meaning I made it into something. Some jurists have defined it, saying: It is the expression of a possibility in the word intended by evidence outside of it. Interpretation is the clarification of the word, like saying: There is no doubt about it. That is, there is no suspicion. Its origin is from interpretation, which means clarification. It is said: I interpreted something, lightened, I interpreted it with a kasra, I interpreted it. Interpretation is the clarification of the meaning, like saying: There is no doubt about it among the believers. Or because it is true in itself, so it does not accept doubt, and doubt is only a description of the doubter. And as Ibn Abbas said about the grandfather, he is a father, because he interpreted the words of God Almighty, **O children of Adam.**

Eighth: The Almighty's saying: **And those firmly rooted in knowledge.** The scholars differed as to whether **and those firmly rooted in knowledge** is the beginning of a statement that is cut off from what precedes it, or is it conjoined to what precedes it, so the *waw* is for the plural. The majority are of the opinion that it is cut off from what precedes it, and that the statement ends at His saying **except God**. This is the opinion of Ibn Umar, Ibn Abbas, Aisha, Urwah ibn al-Zubayr, Umar ibn Abd al-Aziz, and others. It is the opinion of al-Kisa'i, al-Akhfash, al-Farra', Abu Ubaid, and others. Abu Nahik al-Asadi said: You connect this verse, although it is cut off. The knowledge of the firmly rooted did not end except at their saying, "We believe in it. All of it is from our Lord." Umar ibn Abd al-Aziz said something similar, and al-Tabari narrated something similar from Yunus from Ashhab from Malik ibn Anas, and they say that this is the report of the firmly rooted. Al-Khattabi said: God the Almighty has divided the verses of His Book, which He has commanded us to believe in and to affirm what is in it, into two types: clear and

ambiguous. He the Almighty said: "It is He who has sent down to you. [O Muhammad], the Book. In it are verses that are clear - they are the foundation of the Book - and others that are ambiguous." Until His saying: **All are from our Lord.** So know that God has kept the knowledge of the ambiguous parts of the Book to Himself, and no one knows its interpretation except Him. Then God the Almighty praised those firmly rooted in knowledge for saying, **We believe in it.** Had it not been for the soundness of their faith, they would not have deserved to be praised. The view of most scholars is that the complete stop at this verse is at the words of God the Almighty: **And none knows its interpretation except God.** And that what comes after it is a resumption of another statement, which is the words of God the Almighty: **And those firmly rooted in knowledge say, "We believe in it.** This was narrated from Ibn Mas'ud, Ubayy ibn Ka'b, Ibn Abbas, and Aisha. Rather, it was narrated from Mujahid that he connected the firm rooted in knowledge to what came before it and claimed that they knew it. Some linguists have argued for this, saying: Its meaning is **and those firmly rooted in knowledge** teach it, saying, **We believe.** He claimed that the position of **they say** is in the accusative case as a state. Most linguists reject this and reject it, because the Arabs do not imply the verb and the object together, and they do not mention a state except with the appearance of the verb. So if the verb does not appear, then it is not a state. If that were permissible, then it would be permissible to say: **Abdullah is riding**, meaning **Abdullah came riding.** But that is only permissible with the mention of the verb, like his saying: **Abdullah speaks and reconciles between people.** So he was reconciling as a state for him, like the poet's saying: **Abu Omar recited to me.** He said: "Abu al-Abbas Tha'lab recited to us:

I sent a cat to Kaka, it walks short and stands tall

That is, he shortens it while walking, so the statement of the majority of scholars with the help of the grammarians' schools of thought is more appropriate than the statement of Mujahid alone. Also, it is not permissible for God, the Exalted, to deny something from creation and affirm it for Himself and then have a partner in that. Do you not see the statement of God, the Exalted: Say: None in the heavens and earth knows the fault except God, and His statement: "None reveals it at its time except Him," and His statement: **Everything will perish except His Face.** So all of this is something that God, the Exalted, has kept to Himself in knowledge and no one else shares it with Him. Likewise His statement, the Blessed and Most High: **And none knows its interpretation except God.** If the *and* in His statement **and those firmly rooted** had been for the sake of sequence, then there would have been no benefit in His statement: **All is from our Lord.** And God knows best.

I said: What Al-Khattabi narrated, that no one other than Mujahid said, it was narrated on the authority of Ibn Abbas that the firm-founded are connected to the name of God Almighty, and that they are included in the knowledge of the ambiguous, and that with their knowledge of it they say we believe in it, and Al-Rabi' and Muhammad ibn Ja'far ibn Al-Zubayr and Al-Qasim ibn Muhammad and others said it. And they say on this interpretation we reach the state of the firm-founded,

Surat Al Imran 3:7

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as he said:

The wind cries its sorrow and the lightning flashes in the clouds

This verse has two possible meanings. It is possible that **and the lightning** is the subject, and the predicate *glitters* according to the first interpretation, so it is cut off from what precedes it. It is also possible that it is conjoined with **the wind**, and *glitters* is in the place of a state according to the second interpretation, i.e. not together. The proponents of this statement also argued that God Almighty praised them for their firmness in knowledge, so how could He praise them when they are ignorant, and Ibn Abbas said: I am among those who know its interpretation. Mujahid recited this verse and said: I am among those who know its interpretation, as narrated by Imam al-Haramayn Abu al-Ma'ali.

I said: Some scholars have attributed this statement to the first statement, saying: The estimation of the completeness of the statement with God is that its meaning is **and none knows its interpretation except God**, meaning the interpretation of the ambiguous verses, and those firmly rooted in knowledge know some of it, saying, **We believe in it, all from our Lord, because of the evidence that He has established in the decisive verses and the ability to return it to God**. So if they know the interpretation of some of it and do not know some of it, they say, **We believe in all of it, all from our Lord**, and whatever our knowledge does not encompass of the hidden things in His righteous law, its knowledge is with our Lord. If someone says: Some of its interpretation was unclear to the firmly rooted ones, to the point that Ibn Abbas said: I do not know what al-Awah is or what ghuslān is, it is said to him: This is not necessary, because Ibn Abbas became knowledgeable after that, so he explained what he came across. A more definitive answer than this is that He, the Glorified, did not say, **and every firmly rooted one**, so this is necessary, so if no one knows it, the other knows it. Ibn Furak preferred that the firmly rooted ones know the interpretation and elaborated on that, and in his saying, peace be upon him, to Ibn Abbas:

O God, give him understanding of the religion and teach him the interpretation that will make that clear to You. That is, teach him the meanings of Your Book. The pause on this is at His statement, **and those firmly rooted in knowledge**. Our Sheikh Abu al-Abbas Ahmad ibn Umar said: This is correct, for calling them firmly rooted implies that they know more than the decisive, whose knowledge is equal to that of all who understand the speech of the Arabs. And in what is their firmness if they only know what everyone knows? But the ambiguous varies, for some of it is not known at all, such as the matter of the spirit and the Hour, which God has kept to Himself in His unseen, and no

one engages in knowledge of this, not Ibn Abbas nor anyone else. So whoever among the skilled scholars said that those firmly rooted do not know the ambiguous, he meant this type. As for what can be understood in terms of language and approaches in the speech of the Arabs, it is interpreted and its correct interpretation is known, and any interpretation that may be incorrect is removed from it, such as His statement about Jesus and a spirit from Him and other than that. No one is called firmly rooted except if he knows a lot of this type according to what is decreed for him. As for those who say: The ambiguous is the abrogated, then it is correct according to his statement to include those firmly rooted in the science of interpretation, but his limiting the ambiguous to this type is incorrect.

And firmness: is stability in something, and everything that is firm is firm, and its origin in celestial bodies is that the mountain and tree are firmly rooted in the ground. The poet said:

I have a deep-rooted love for Laila in my heart that no sign of her will change.

Faith became firmly established in someone's heart. Some of them said: **The water of the pond dried up**. This was narrated by Ibn Faris, so it is one of the opposites. *Rusakah firm*, *Rasakah firm*, *Rasab firm*, and *Rasab remained* all mean that it is established in him. The Prophet, may God bless him and grant him peace, was asked about those who are firmly established in knowledge, so he said:

He is the one whose oath is fulfilled, whose tongue is truthful, and whose heart is sincere. If it is said: How could there be ambiguous verses in the Qur'an when God says: **And We have sent down to you the message that you may make clear to the people what was sent down to them**. So how could He not make it all clear? It is said to him: The wisdom in that, and God knows best, is to show the superiority of the scholars, because if it were all clear, the superiority of some of them over others would not be apparent. And this is what is done by those who compile a classification, making some of it clear and some of it ambiguous, and leaving room for ambiguity, because that which is easy to find has little splendor. And God knows best.

Ninth: The Almighty's statement: **All is from our Lord**. There is a pronoun in it referring to the Book of God Almighty, its clear and ambiguous verses. The meaning is: All is from our Lord. The pronoun was omitted because *all* indicates it, as it is a word that requires addition. Then he said: **None will remember except those of understanding**, meaning none will say this, believe, stop where he stops, and abandon following the ambiguous verses except one with a core, which is the mind. The core of everything is its essence, and for this reason the mind is called a core.

And *core* is the plural of *with*.

Tafsir Ibn Kathir

God the Almighty informs us that in the Qur'an there are clear verses, they are the foundation of the Book, that is, clear evidence with clear meanings that are not ambiguous to anyone, and there are other verses in which the meaning is ambiguous to many people or some of them, so whoever refers what is ambiguous to what is clear from it and rules its clear verses over its ambiguous verses for him has been guided, and whoever reverses it will be reversed, and for this reason God the Almighty said, **They are the foundation of the Book**, that is, its origin to which one can refer when in doubt, **and others are ambiguous**, that is, their meaning may agree with the clear verses or may mean something else in terms of wording and structure, but not in terms of what is intended. They differed regarding the clear and ambiguous verses, and many expressions were narrated from the predecessors. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: The clear verses abrogate it, its lawful and unlawful verses, its rulings, its limits, its obligations, what is commanded and acted upon. And Ibn Abbas also said that the clear verses are the words of God the Almighty: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'** and the verses after it. And the Almighty's saying: **And your Lord has decreed that you not worship except Him** to three verses after it. It was narrated by Ibn Abi Hatim and he narrated it on the authority of Saeed bin Jubair, he said: My father told us, Sulayman bin Harb told us, Hammad bin Zaid told us, on the authority of Ishaq bin Suwayd, that Yahya bin Ya'mar and Abu Fakhita discussed this verse, which is: **They are the foundations of the Book and others are unspecific**. Abu Fakhita said: The openings of the surahs. Yahya bin Ya'mar said: The obligations, the commands and prohibitions, the lawful and the unlawful. Ibn Lahi'ah said on the authority of Ata' bin Dinar on the authority of Saeed bin Jubair: They are the foundations of the Book because they are written in all the books. Muqatil bin Hayyan said: Because there is no one of the people of religion who does not accept them. It was said about the unspecific: the abrogated, the earlier and later, the examples in it, the sections, and what is believed in but not acted upon. It was narrated by Ali bin Abi Talhah on the authority of Ibn Abbas. It was said that they are the disconnected letters at the beginning of the surahs, as stated by Muqatil bin Hayyan, and from Mujahid, the ambiguous verses confirm each other, and this is in the interpretation of His statement, **A Book similar and repeated**. There they mentioned that the similar is the speech that is in one context, and the repeated is the speech about two opposite things, such as the description of Paradise and the description of Hell, and the mention of the state of the righteous and the state of the wicked, and the like. As for here, the ambiguous is that which is opposite to the decisive, and the best that has been said about it is what we have presented, and it is what Muhammad bin Ishaq bin Yasar, may God have mercy on him, stated, where he said: Among them are the decisive verses, so they are the

proof of the Lord and the protection of the servants and the repelling of falsehood by opponents, and they have no change from what they were placed upon. He said: And the ambiguous verses in truth have no change, distortion, or interpretation. God has tested the servants with them as He tested them with regard to the lawful and the unlawful, so that they are not diverted to falsehood and distorted from the truth.

That is why God Almighty said: **But as for those in whose hearts is deviation** meaning misguidance and deviation from the truth to falsehood **they follow that which is ambiguous of it** meaning they only take from it that which is ambiguous which they can distort to suit their corrupt purposes and apply it to them because its wording is likely to be what they are interpreting. As for the decisive verses, they have no share in them because it is a defense for them and an argument against them. That is why God Almighty said: **Seeking to cause discord** meaning to mislead their followers, making them think that they are using the Qur'an as evidence for their innovation, while it is an argument against them and not for them, just as if the Christians argued that the Qur'an had stated that Jesus was the spirit of God and His word which He bestowed upon Mary and a spirit from Him, and they abandoned the argument of His statement **He is only a servant upon whom We bestowed favor** and His statement "Indeed, the likeness of Jesus before God is as the likeness of Adam. He created him from dust and then said to him, 'Be,' and he was" and other decisive verses that clearly state that he was created from God's creations and a servant and messenger from God's messengers.

And the Almighty's saying, **and seeking its interpretation**, meaning to distort it as they want. Muqatil bin Hayyan and al-Suddi said, **They seek to know what will be and what are the consequences of things from the Qur'an**. Imam Ahmad said, Ismail told us, Ayoub told us, on the authority of Abdullah ibn Abi Malekah, 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, recited, "It is He who has sent down to you the Book. In it are verses that are precise, they are the foundation of the Book, and others that are unspecific," until His saying, **people of understanding**. Then he said, **So when you see those who dispute therein, they are the ones God meant, so beware of them**. This is how the hadith was found in the Musnad of Imam Ahmad, on the authority of Ibn Abi Malekah, on the authority of Aisha, may God be pleased with her, with no one between them. This is how Ibn Majah narrated it on the authority of Ismail ibn Ulayyah and Abd al-Wahhab al-Thaqafi, both of them on the authority of Ayoub, on his authority. Muhammad ibn Yahya al-Abdi narrated it in his Musnad on the authority of Abd al-Wahhab al-Thaqafi on the authority of Ayoub, on his authority. And Abd al-Razzaq narrated it on the authority of Muammar on the authority of Ayoub, and more than one person narrated it on the authority of Ayoub. Ibn Hibban narrated it in his Sahih on the authority of Ayyub narrated it, and Abu Bakr ibn al-Mundhir narrated it in his interpretation through two chains of transmission on the authority of al-Nu'man ibn Muhammad ibn al-Fadl al-Sadosi, whose nickname was A'rim: Hammad ibn Zayd narrated to us, Ayyub narrated to us on the authority of

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

Ibn Abi Malekah, on the authority of Aishah, on his authority. Abu 'Amir al-Kharraz and others followed Ayyub on the authority of Ibn Abi Malekah. At-Tirmidhi narrated it on the authority of Bandar, on the authority of Abu Dawud al-Tayalisi, on the authority of Abu 'Amir al-Kharraz, and he mentioned it. And thus Sa'id ibn Mansur narrated it in his Sunan on the authority of Hammad ibn Yahya al-Abbah, on the authority of 'Abdullah ibn Abi Malekah, on the authority of Aishah. And Ibn Jarir narrated it from the hadith of Ruh ibn al-Qasim and Nafi' ibn 'Umar al-Jumahi, both of them on the authority of Ibn Abi Malekah, on the authority of Aishah, on his authority. Nafi' said in his narration on the authority of Ibn Abi Malekah: Aishah told me, and he mentioned it. This hadith was narrated by Al-Bukhari when interpreting this verse, and by Muslim in the Book of Al-Qadar in his Sahih, and by Abu Dawud in Al-Sunnah in his Sunan, all three of them on the authority of Al-Qa'nabi, on the authority of Yazid ibn Ibrahim Al-Tustari, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim ibn Muhammad, 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, recited this verse: **It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are precise until His saying: And none will remember except those of understanding.** She said: The Messenger of God, may God bless him and grant him peace, said: **So when you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them.** The wording of Al-Bukhari. And Al-Tirmidhi also narrated it likewise, on the authority of Bandar, on the authority of Abu Dawud Al-Tayalisi, on the authority of Yazid ibn Ibrahim, and he said: It is good and authentic. He mentioned that Yazid ibn Ibrahim Al-Tustari was the only one to mention Al-Qasim in this chain of narration. More than one person narrated it on the authority of Ibn Abi Malekah on the authority of Aisha, but he did not mention Al-Qasim, that is what he said. Ibn Abi Hatim narrated it and said: My father told us, Abu al-Walid al-Tayalisi told us, Yazid ibn Ibrahim al-Tastari and Hammad ibn Salamah told us, on the authority of Ibn Abi Malekah, on the authority of al-Qasim ibn Muhammad, 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, was asked about the statement of God Almighty: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous**, so the Messenger of God, may God bless him and grant him peace, said: **When you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them.** Ibn Jarir said: Ali ibn Sahl told us, al-Walid ibn Muslim told us, on the authority of Hammad ibn Salamah, on the authority of Abd al-Rahman ibn al-Qasim, 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, recited this verse: **They follow that of it which is ambiguous, seeking discord**, so the Messenger of God, may God bless him and grant him peace, said: **God has warned you, so when you see them, recognize them.** Ibn Mardawayh narrated it through another chain of transmission on the authority of al-Qasim on the authority of Aisha, and he said: Imam Ahmad. Abu Kamil told us, Hammad told us, on the authority of Abu Ghalib, who said: I heard Abu Umamah telling the Prophet, may God bless him and grant him peace, about the words of God Almighty: **But as for those in whose hearts is deviation, they will follow that of it which is ambiguous**, he said: **They are the Khawarij.** And about the words of God Almighty: **The Day when some faces will turn white and some faces will turn black**, he said: **They are the Khawarij.** Ibn Mardawayh narrated it from more than one source, on the authority of Abu Ghalib. On the authority of Abu Umamah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, who mentioned it. The least of these hadiths is that they are attributed to the Companions, but their meaning is correct. The first innovation that occurred in Islam was the Khawarij tribulation, and their beginning was because of this world when the Prophet, may God bless him and grant him peace, divided the spoils of Hunayn. It was as if they saw in their corrupt minds that he was not just in the division, so they surprised him with this statement. Their speaker, Dhu al-Khuwaysira - may God rip his side open - said: Be just, for you have not been just. The Messenger of God, may God bless him and grant him peace, said to him: "You have failed and lost if I am not just. Does he trust me with the people of the earth and you do not trust me?" When the man turned back, Omar ibn al-Khattab, and in the narration of Khalid ibn al-Walid, asked permission from the Messenger of God to kill him. He said, "Leave him, for from the offspring of this man, that is, from his kind, will emerge a people who will consider your prayer insignificant compared to their prayer, your fasting insignificant compared to their fasting, and your recitation insignificant compared to their recitation. They will depart from the religion as an arrow departs from its target. So wherever you find them, kill them, for in killing them there is a reward for whoever kills them." Then they appeared during the days of Ali ibn Abi Talib, may God be pleased with him, and they killed them at Nahrawan. Then peoples, tribes, opinions, whims, articles, and many widespread sects branched out from them. Then the Qadariyyah emerged, then the Mu'tazila, then the Jahmites, and other innovations that the Truthful, the Trusted One, may God bless him and grant him peace, informed us about in his saying, **And this nation will split into seventy-three sects, all of them in Hell except one.** They said, **Who are they, O Messenger of God?** He

said, **Those who are on what I and my companions are on.** Al-Hakim included this addition in his Mustadrak.

Al-Hafiz Abu Ya'la said: Abu Musa told us, Amr bin Asim told us, Al-Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Al-Hasan bin Jundub bin Abdullah, that it reached him on the authority of Hudhayfah, or he heard it from him, narrating on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **Indeed, among my nation are people who recite the Qur'an, scattering it like scattering dates, and interpreting it in a way other than its interpretation.** They did not include it.

And the Almighty's saying, **And none knows its interpretation except God**, the reciters differed regarding the pause here. It was said: On the majesty, as was mentioned previously on the authority of Ibn Abbas, may God be pleased with him, that he said: Interpretation is of four types: an interpretation that no one is excused for understanding, an interpretation that the Arabs know from their languages, an interpretation that those firmly grounded in knowledge know, and an interpretation that none knows except God. This statement is narrated on the authority of Aisha, Urwah, Abu al-Sha'tha', Abu Nahik, and others. Al-Hafiz Abu al-Qasim said in al-Mu'jam al-Kabir: Hashim bin Muzayd told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shuraih bin Ubayd, on the authority of Abu Malik al-Ash'ari, that he heard the Messenger of God, may God bless him and grant him peace, say, "I do not fear for my nation except three things: that their wealth will increase and they will become envious and fight each other; that the Book will be opened to them and the believer will take it seeking its interpretation. 'None knows its interpretation except God and those firmly rooted in knowledge who say, 'We believe in it,'" the verse; and that their knowledge will increase and they will waste it and not care about it. Very strange. Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, Ahmad ibn Amr told us, Hisham ibn Ammar told us, Ibn Abi Hatim told us, on the authority of his father, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of Ibn al-'As, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The Qur'an was not revealed for some parts to contradict others. So whatever you recognize of it, act upon it, and whatever is ambiguous, believe in it." Abd al-Razzaq said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, who said: Ibn Abbas used to recite: "None knows its interpretation except God. And those firmly rooted in knowledge say, 'We believe in it.'" Ibn Jarir narrated it likewise on the authority of 'Umar ibn 'Abd al-'Aziz and Malik ibn Anas that they believed in it but did not know its interpretation. Ibn Jarir narrated that in the recitation of 'Abdullah ibn Mas'ud: "Its interpretation is only with amusement. And those firmly rooted in knowledge say, 'We believe in it.'" And likewise on the authority of Ubayy ibn Ka'b, Ibn Jarir chose this statement.

Some of them stopped at his saying: **and those firmly rooted in knowledge**, and many of the commentators and scholars of the principles followed them, and said:

Addressing what is not understood is far-fetched. Ibn Abi Nujayh narrated on the authority of Mujahid, on the authority of Ibn Abbas, that he said: I am from those firmly rooted who know its interpretation. Ibn Abi Nujayh said on the authority of Mujahid: And those firmly rooted in knowledge know its interpretation and say, **We believe in it.** And so said al-Rabi' ibn Anas, and Muhammad ibn Ishaq said on the authority of Muhammad ibn Ja'far al-Zubayr: **And none knows its interpretation** he meant what he meant **except God, and those firmly rooted in knowledge say, "We believe in it.** Then they returned the interpretation of the ambiguous verses to what they knew of the interpretation of the decisive verses in which no one has an interpretation except one interpretation, so the Book was consistent with their saying and some of it confirmed some of it, so the argument was implemented, and the excuse became apparent, and falsehood was removed, and disbelief was repelled. And in the hadith, the Messenger of God, may God bless him and grant him peace, prayed for Ibn Abbas, and said, **O God, give him understanding in the religion and teach him the interpretation.** And from Scholars have separated this matter and said: Interpretation is used, and it is intended by it in the Qur'an in two meanings: One of them is interpretation in the sense of the reality of the thing and what its matter leads to, and from it is the saying of the Most High: **And he said, O my father, this is the interpretation of my vision of before** and His saying, **Do they await except its interpretation on the Day its interpretation comes?** meaning the reality of what they were informed of regarding the matter of the Resurrection. If this is what is meant by interpretation, then the pause is at the majesty because the realities of matters and their essence are not known clearly except by God Almighty, and His saying, **And those firmly rooted in knowledge** is the subject and **They say, 'We believe in it'** is its predicate. However, if the other meaning is meant by interpretation, which is explanation, clarification, and expression of the thing, like His saying, **Inform us of its interpretation**, meaning its explanation, if this meaning is meant by it, then the pause is at **And those firmly rooted in knowledge** because they know and understand what they were addressed with in this regard, even if they do not encompass knowledge of the realities of things as they are. Based on this, His saying, **They say, 'We believe in it'** is a state of them, and this is permissible, and it is from The conjoined without the conjoined to it, like his saying: **For the poor emigrants who were expelled from their homes and their wealth** until his saying: "They say: Our Lord, forgive us and our brothers" and the verse, and the Almighty's saying: **And your Lord will come and the angels, rank upon rank** meaning: And the angels will come, rank upon rank.

And His statement, informing about them, "They say: We believe in it," meaning the ambiguous, **All of it is from our Lord**, meaning all of the decisive and the ambiguous are true and correct, and each one of them confirms the other and testifies to it, because all of it is from God and nothing from God is different or contradictory, as He says: **Do they not then consider the Qur'an? Had it been from other than God, they would have found therein much discrepancy**, and for this reason the Most High said: **And none will**

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

remember except those of understanding, meaning only those with sound minds and upright understandings understand, comprehend, and contemplate the meanings in their proper manner. Ibn Abi Hatim said: Muhammad ibn Awf al-Himsi told us, Na'eem ibn Hammad told us, Fayyad al-Raqi told us, Abdullah ibn Yazid told us, and he had met the companions of the Prophet, may God bless him and grant him peace, Anas, Abu Umamah, and Abu al-Darda', may God be pleased with them, said: Abu al-Darda' told us that the Messenger of God, may God bless him and grant him peace, was asked about those firmly grounded in knowledge, so he said: **He whose oath is true, whose tongue is truthful, and whose heart is upright, and he who...** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, heard some people arguing, so he said: "Those who came before you were destroyed because of this. They struck some parts of the Book of God with others. The Book of God was revealed to confirm some parts of it, so do not deny some parts of it with others. So whatever you know of it, say, and whatever you do not know, leave it to its scholar." Ibn Mardawayh's narration of this hadith was presented on the authority of Hisham ibn 'Ammar, on the authority of Ibn Abi Hazim, on the authority of his father, on the authority of 'Amr ibn Shu'ayb, on his authority. Abu Ya'la al-Mawsili said in his Musnad: Zuhair ibn Harb told us, Anas ibn 'Iyad told us, on the authority of Abi Hazim, on the authority of Abi Salamah, who said: I do not know it except from Abi Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **The Qur'an was revealed in seven letters, and arguing about the Qur'an is disbelief.** He said it. Three - what you know of it, then act upon it, and what you do not know of it, then refer it to its Knower, the Most High, the Majestic. This is a sound chain of transmission, but it has a defect because of the narrator's statement, **I do not know it except from Abu Hurairah.** Ibn al-Mundhir said in his interpretation: Muhammad ibn Abdullah ibn Abdul-Hakam told us, Ibn Wahb told us, he said: Nafi' ibn Yazid told me, he said: It is said: Those who are firmly grounded in knowledge are humble before God, humble themselves before God in His pleasure, they do not act arrogantly towards those above them nor do they belittle those below them. Then God the Almighty said, informing us that they called upon their Lord, saying: **Our Lord, do not let our hearts deviate after You have guided us,** meaning do not make them deviate from guidance after You have established them upon it, and do not make us like those in whose hearts is deviation, who seek what is ambiguous in the Qur'an, but establish us on Your straight path and Your upright religion, **and grant us from Yourself**, meaning from You, *mercy* with

which You will establish our hearts and unite us, and increase our faith and certainty. **You are the Giver.**

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, and Ibn Jarir said: Abu Kurayb told us, they both said: Wakee' told us on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, that the Prophet, may God bless him and grant him peace, used to say: **O Changer of the hearts, make my heart firm upon Your religion.** Then he recited: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Ibn Mardawayh narrated it on the authority of Muhammad ibn Bakkar, on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, who is Asma' bint Yazid ibn al-Sakn, who heard her narrating: The Messenger of God, may God bless him and grant him peace, used to frequently supplicate: **O God, Changer of the hearts, make my heart firm upon Your religion.** I said: O Messenger of God, does the heart fluctuate? He said: Yes, God did not create any human being from the children of Adam except that his heart is between two fingers of God Almighty, so if He wills, He makes him steadfast, and if He wills, He makes him deviate." So we ask God Our Lord, let not our hearts deviate after He has guided us, and we ask Him to grant us mercy from Him, for He is the Bestower. And thus Ibn Jarir narrated it from the hadith of Asad ibn Musa, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission. He also narrated it on the authority of al-Muthanna, on the authority of al-Hajjaj ibn Munhal, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission, and he added: **I said, O Messenger of God, will you not teach me a supplication that I can make for myself?** He said, **Yes, say, 'O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.'** Then Ibn Mardawayh said: Sulayman ibn Ahmad narrated to us, Muhammad ibn Harun ibn Bakkar al-Dimashqi narrated to us, al-Abbas ibn al-Walid al-Khalal narrated to us, Yazid ibn Yahya ibn Ubaydullah informed us, Saeed ibn Bashir informed us, on the authority of Qatadah, on the authority of Hassan al-A'raj, 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, often supplicated, **O Changer of the hearts, make my heart firm upon Your religion.** I said, "O Messenger of God, God, how often you supplicate with this supplication, and He said: There is no heart but that it is between two fingers of the fingers of the Most Merciful. If He wills to make it straight, He makes it straight, and if He wills to make it deviate, He makes it deviate. Have you not heard His saying: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Strange in this regard,

but its origin is proven in the two Sahihs and others through many chains of narration without the addition of this noble verse. Abu Dawud, al-Nasa'i, and Ibn Mardawayh narrated it from the hadith of Abu Abd al-Rahman al-Muqri. Al-Nasa'i, Ibn Hibban, and Abdullah ibn Wahb both added on the authority of Sa'id ibn Abi Ayyub: Abdullah ibn al-Waleed al-Tujibi told me on the authority of Sa'id ibn al-Musayyab, on the authority of Aisha, may God be pleased with her. That the Messenger of God, may God bless him and grant him peace, when he woke up at night would say, "There is no god but You, glory be to You, O God, I seek Your forgiveness for my sin, and I ask You for mercy, O God, increase me in knowledge and do not let my heart deviate after You have guided me, and grant me mercy from You, for You are the Bestower." The wording of Ibn Mardawayh. Abd al-Razzaq said, on the authority of Malik, on the authority of Abu Ubayd, the freed slave of Sulayman ibn Abd al-Malik, on the authority of Ubadah ibn Nassi, that he told him that he heard Qays ibn al-Harith say: Abu Abdullah al-Sunabhi told me that he prayed the Maghrib prayer behind Abu Bakr al-Siddiq, may God be pleased with him, and Abu Bakr recited in the first two rak'ahs the Mother of the Qur'an and two short surahs from al-Mufasssal, and he recited in the third rak'ah. He said: So I came close to him until my clothes almost touched his clothes, and I heard him recite the Mother of the Qur'an and this verse: **Our Lord, do not let our hearts deviate after You have guided us al-An'am 2:17.** Abu Ubaid said: Ubadah bin Nassi informed me that he was with Umar bin Abdul Aziz during his caliphate, and Umar said to Qais: How did you tell me about Abu Abdullah? Umar said: We have not abandoned it since we heard it from him, although before that I was on something else. A man said to him: What was the Commander of the Faithful on before that? He said: I used to recite "Say: He is God, the One." This trace was narrated by Al-Walid bin Muslim on the authority of Malik and Al-Awza'i, both on the authority of Abu Ubaid. This trace was also narrated by Al-Walid on the authority of Ibn Jaber, on the authority of Yahya bin Yahya Al-Ghassani, on the authority of Mahmud bin Labid, on the authority of Al-Sunabhi, that he prayed behind Abu Bakr the Maghrib prayer, and in the first two he recited Surat Al-Fatihah and a short surah, reciting aloud. When he stood up for the third, he began to recite, so I came close to him until my clothes touched his clothes, and he recited this verse: **Our Lord, do not let our hearts deviate.**

And His saying, **Our Lord, You will surely gather the people for a Day about which there is no doubt,** meaning they say in their supplication: "O our Lord, You will surely gather Your creation on the Day of Resurrection, and You will separate between them and judge between them in that over which they differed, and You will reward each one according to his deeds and what he was upon in this world of good and evil."

Fath al-Qadir

The Book is the Qur'an, so the lam is for the covenant, and the adverb, which is upon you, was brought forward because it indicates specificity. And his saying: 7- **From it are clear verses** is in accordance with the rules of Arabic, that the adverb be an advanced

predicate, and it is more appropriate in meaning that it be a subject whose estimated value is from the Book, clear verses, as was mentioned in his saying: **And among the people is he who says,** and it is more appropriate because the intended meaning is the division of the Book into the two mentioned sections, not merely informing about them that they are from the Book, and the sentence is a circumstantial in the accusative case or a new sentence with no position. Scholars have differed in interpreting the decisive and ambiguous verses. It has been said that the decisive is that which is known to be interpreted and its meaning and explanation understood, and the ambiguous is that which no one has a way to know. Among those who said this are Jabir ibn Abdullah, Al-Sha'bi and Sufyan Ath-Thawri. They said: This is similar to the separate letters at the beginning of the surahs. It has been said: The decisive is that which does not have one interpretation, and the ambiguous is that which has several interpretations. If they are returned to one interpretation and the rest is nullified, then the ambiguous becomes decisive. It has been said: The decisive is its abrogator, its fines, its permissibles, its obligations, and what we believe in and act upon. The ambiguous is its abrogated, its likes, its divisions, and what we believe in but do not act upon. This was narrated from Ibn Abbas. It was said that the decisive is the abrogator, and the ambiguous is the abrogated. It was narrated from Ibn Mas'ud, Qatadah and Al-Rabi'. The ambiguous is that which contains inflection, prohibition and interpretation. This was said by Mujahid and Ibn Ishaq. Ibn Atiyah said: This is the best of the sayings. It was said that the decisive is that which is self-sufficient and does not need to be referred to something else, and the ambiguous is that which is referred to something else. An-Nahhas said: This is the best that has been said about the decisive and ambiguous verses. Al-Qurtubi said: What An-Nahhas said clarifies what Ibn Atiyah chose, which is the current usage of the tongue, and that is that the decisive is a passive participle from the verb to rule, and the ruling is perfection. There is no doubt that what is clear in meaning is not ambiguous or hesitant, it is only like that due to the clarity of its individual words and the perfection of their structure, and whenever one of the two matters is missing, then the ambiguous and ambiguous result. Ibn Khuwaiz Mandad said that the ambiguous has aspects about which the scholars differed, which verse abrogates the other, as in the case of a pregnant woman whose husband has died, for some of the companions said that the verse of giving birth abrogated the verse of the four months and ten, and some of them said the opposite. And like their disagreement about the will to the heir, and the conflict of analogies, this is the meaning of his words.

It is better to say: The decisive is that which has a clear meaning and apparent indication, either by considering itself or by considering something else, and the ambiguous is that which has a meaning that is not clear, or its indication is not apparent, neither by considering itself nor by considering something else. If you know this, you will know that this difference that we have presented is not as it should be, because the people of each opinion defined the decisive by some of its attributes, and defined the ambiguous by what is

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

opposite to them. The explanation of this is that the people of the first opinion made the decisive what there is a way to implement, and the ambiguous what there is no way to know, and there is no doubt that the concept of the decisive and the ambiguous is broader in scope than what they mentioned, for mere obscurity or lack of appearance or possibility or hesitation necessitates similarity, and the people of the second opinion limited the decisive to what there is no possibility, and the ambiguous to what there is possibility, and there is no doubt that some of the descriptions of the decisive and the ambiguous are mentioned, not all of them, and so are the people of the third opinion, for they limited each of the two sections to those specific descriptions and not others, and the people of the fourth opinion limited each of them to some of the descriptions mentioned by the people of the third opinion, and the matter is broader than what they all said, and the people of the fifth opinion limited the decisive to the description of not being inflected or distorted, and they made the ambiguous its opposite, and they neglected what is more important than that which there is no way to implement without inflection and distortion like the openings of the disconnected surahs, and the people of the sixth opinion limited the decisive to what is established by itself, and the ambiguous to what is not established by it, and that this is some of their descriptions, and the owner of the seventh opinion, who is Ibn Khuwaiz Mandad, intended the image of agreement and made it A decisive one, and to the image of disagreement and conflict, so he made them similar, so he neglected what is the most specific description of each of them, whether it is in itself understood in meaning or not understood. His saying: **They are the mother of the Book** means: its origin that is relied upon, and what differs from it is referred to it. This sentence is a description of what preceded it. His saying: **And other similar ones** is a description of an implied omission: meaning, and other similar verses, which is the plural of other, and it was not declined because he changed it from the other, because its origin is to be like that. Abu Ubaid said: It was not declined because its singular is not declined in definite or indefinite, and Al-Mubarrad denied that. Al-Kisa'i said: It was not declined because it is a description, and Al-Mubarrad also denied that. Sibawayh said: It is not permissible for the other to be modified from the alif and lam because if it were modified from it, it would be definite. Do you not see that magic is definite in all sayings, so it would not be modified. His statement: **As for those in whose hearts is deviation** Deviation means inclination. From this, the sun deviated and the eyes deviated. It is also said: he deviated, yazigh, zaighan: if he abandoned the straight path. From this, the Most High said: **So when they deviated, God caused their hearts to deviate.** This verse includes every sect of the sects that have deviated from the truth. The reason for

revelation was the Christians of Najran, as mentioned above and will come. His statement: **And they follow that which is ambiguous therein** means: they cling to the ambiguous verses of the Book, casting doubt on the believers by it, and they make it evidence of the innovation that they are in that deviates from the truth, as you find in every sect of innovation. They play with the Book of God greatly, and they bring from it to awaken their ignorance what is not evidence at all. His statement: **Seeking discord** means: seeking to interpret it in the way they want and that agrees with their corrupt doctrines. Al-Zajjaj said: The meaning of their seeking its interpretation is that they sought the interpretation of their resurrection and revival, so God the Almighty informed that the interpretation of that and its time are known only to God. He said: The evidence for that is His statement: **Do they await anything but its interpretation? The Day its interpretation comes** meaning: the Day they see what they are promised of resurrection, revival, and punishment. **Those who forgot it** meaning: they abandoned it, **The messengers of our Lord have come with the truth** meaning: We have seen the interpretation of what the messengers informed us of. His statement: **And none knows its interpretation except God** Interpretation can mean explanation, like their saying the interpretation of this word as such and such: meaning its interpretation. It can also mean what the matter will lead to, and its derivation is from the word **the matter ended up in such and such** meaning it became, and **I interpreted it with an interpretation** means I made it, and this sentence is a circumstantial one: meaning they follow the ambiguous in seeking its interpretation, and the fact is that none knows its interpretation except God. The scholars have differed regarding His statement: **and those firmly rooted in knowledge** is it a statement separated from what preceded it or conjoined with what preceded it? So the waw is for all of them, so what the majority say is that it is cut off from what precedes it, and that the speech is complete when he says: **except God.** This is the saying of Ibn Umar, Ibn Abbas, Aisha, Urwah ibn al-Zubayr, Umar ibn Abd al-Aziz, Abu al-Shatha', Abu Nahik, and others. It is the school of thought of al-Kisa'i, al-Farra', al-Akhfash, Abu Ubaid, and Ibn Jarir al-Tabari narrated it from Malik and chose it. Al-Khattabi narrated it on the authority of Ibn Mas'ud and Ubayy ibn Ka'b, who said: It was narrated on the authority of Mujahid that he arranged the firmly grounded in knowledge on what preceded it, and claimed that they knew it. He said: Some of the linguists provided evidence for him, saying: Its meaning is that those firmly grounded in knowledge know it, saying: **We believe in it.** He claimed that the position of **they say** is in the accusative case as a state, and most linguists reject it and reject it, because the Arabs do not imply the verb and the object together, and do not mention a state except with the appearance

of the verb. So if the verb does not appear, it is not a state. If that were permissible, it would be permissible to say: 'Abdullah is riding, meaning: 'Abdullah came riding. But that is only permissible with the mention of the verb, like his saying: 'Abdullah speaks, reconciling between people, so he was reconciling a state, like the poet's saying: Abu 'Amr recited to me. He said: Abu al-'Abbas Tha'lab recited to us:

I sent a man to Kalka who walks short and stands tall

So the statement of the majority of scholars with the help of the grammarians' schools of thought is more appropriate than the statement of Mujahid alone. Also, it is not permissible for God, the Exalted, to deny something from creation and attribute it to Himself, so that He would have a partner in that. Do you not see His, the Exalted's, saying: "Say: None in the heavens and earth knows the unseen except God," and His, the Exalted's, saying: **None reveals it at its time except Him**, and His, the Exalted's, saying: **Everything will perish except His Face**. So all of this is something that God, the Exalted, has kept to Himself and no one else shares it with Him. Likewise His, the Exalted's, saying: **And none knows its interpretation except God**. If the waw in His, the Exalted's, statement was for the sake of sequence, there would be no benefit to His statement: **All is from our Lord**. End quote. Al-Qurtubi said: What Al-Khattabi narrated that no one else said what Mujahid said. It was narrated from Ibn Abbas that the word **the firm** is conjoined with the name of God, the Exalted, and that they are included in the knowledge of the ambiguous, and that with their knowledge of it they say: We believe in it. Al-Rabi', Muhammad ibn Ja'far ibn al-Zubayr, al-Qasim ibn Muhammad, and others said: **They say** according to this interpretation is in the accusative case as a state of **those firmly rooted**, as he said:

The wind cries with sorrow and lightning flashes in the clouds

This verse has two possible meanings. It is possible that **and the lightning** is the subject and the predicate *glimmers* according to the first interpretation, so it is cut off from what precedes it. It is possible that it is conjoined with **the wind**, and *glimmers* is in the place of a state according to the second interpretation, i.e. *glimmering*. It is clear from you that what Al-Khattabi said in the face of the impossibility of his saying: **They say, 'We believe in it'** being a state, because the Arabs do not mention a state except with the appearance of the verb until the end of his speech, is not complete except on the assumption that there is no verb here, and this is not the case. The verb is mentioned, which is his saying: **And he does not know its interpretation**, but the state came from the conjoined, which is his saying: **and the firm ones**, without the conjoined to it, which is his saying: **except God**. And that is permissible in the Arabic language. And something similar to it came in the Noble Book. And from this is the saying of the Most High: **For the poor emigrants who were expelled from their homes** until His saying: **And those who came after them say, 'Our Lord, forgive us'** the verse, and like His saying: **And your Lord came with the angels, rank upon rank** meaning: And the angels came, rank upon rank. But here there is another obstacle to making that a state, which is that

restricting their knowledge of its interpretation to the state of their saying: We believe in it is not correct, because those who are firmly grounded in knowledge, according to the view of the validity of the conjunction with the noble name, know it in every state, not in this particular state. So this necessitated making His saying: **And those firmly grounded in knowledge** a subject whose predicate is: **they say**. And among the evidence that those who say the conjunction used is that God, the Most High, praised them for being firmly grounded in knowledge, so how could He praise them when they do not know that? The answer to this is that their abandonment of seeking knowledge that God did not permit, nor did He make a way for His creation to do it, is due to their being firmly rooted, because they knew that this was something that God had kept to Himself in knowledge, and that those who follow Him are the ones in whose hearts is deviation. This is sufficient for you as being firmly rooted. The root of steadfastness in the Arabic language is: to be fixed in something, and everything that is fixed is firmly rooted. Its root in bodies is that horses or trees are firmly rooted in the ground, and from this is the saying of the poet:

I have a deep-rooted love for Laila in my heart that no sign of her will change.

These people were steadfast in complying with what came to them from God, of abandoning following the ambiguous, and referring its knowledge to God, the Most High. Some of the people of knowledge took a middle position between the two positions and said: Interpretation is used and intended in the Qur'an to mean two things: One of them is interpretation in the sense of the reality of a thing and what its matter leads to, and from that is His statement: **This is the interpretation of my vision**, and His statement: **Do they await anything but its interpretation on the Day its interpretation comes?** That is, the reality of what they were informed of regarding the matter of the Resurrection. If this is what is meant by interpretation, then the pause is on the majesty, because the realities and essence of matters are known only to God, the Most High, and His statement: **and those firmly rooted in knowledge** is the subject, and **they say, 'We believe in it'** is its predicate. If the other meaning is intended by the interpretation, which is explanation, clarification, and expression of something, as in his saying: **Inform us of its interpretation**, meaning: its explanation, then the pause is at **and those firmly rooted in knowledge**, because they know and understand what they are addressed with in this regard, even if they do not encompass knowledge of the realities of things as they are. Based on this, **they say, 'We believe in it,'** is a state of them. Ibn Furak preferred that those firmly rooted know its interpretation, and he elaborated on that, and so did a group of the most knowledgeable commentators who preferred that. Al-Qurtubi said: Our Sheikh Abu al-Abbas Ahmad bin Omar said: This is correct, because calling them **firmly rooted** indicates that they know more than the clear verses, the knowledge of which is equal to that of all who understand the speech of the Arabs. In what is their firmness if they only know what everyone knows? However, the ambiguous varies, and some of it is not known at all, such as the matter of the soul and the Hour, which God has kept to Himself in knowledge,

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

and no one engages in knowledge of this. So whoever among the skilled scholars said that the firmly rooted do not know the ambiguous verses, he only meant this type. As for what can be interpreted in various ways in the language, it is interpreted and its correct interpretation is known, and any incorrect interpretation in it is removed.

Know that the most significant cause of this confusion in the articles of scholars is the difference in their statements regarding the meaning of the decisive and the ambiguous. We have presented to you what is correct in their investigation, and here we will add to you clarification and explanation, so we say: Among what is true of the interpretation of the ambiguous that we have presented are the openings of the surahs, for their meaning is not clear, nor is their indication apparent, not with respect to themselves because no one who knows the language of the Arabs and knows the custom of the Shari'ah knows what the meaning of Alif Laam Meem, Alif Laam Meem, Ha Mim, Ta Seen, Ta Seen Meem and the like is known, because he will not find their explanation in any of the speech of the Arabs or the speech of the Shari'ah, so their meaning is not clear, neither in themselves nor in terms of another matter that explains and clarifies them, and similar to that are the words transferred from the language of the non-Arabs, and the strange words that do not exist in the language of the Arabs or in the custom of the Shari'ah what clarifies them, and similarly what God has kept to Himself in His knowledge, such as the spirit and what is in His saying: **Indeed, with God is knowledge of the Hour** to the end of the verse, and similarly what its indication is not clear, neither in terms of itself nor in terms of something else, such as the occurrence of a thing as being possible for two matters with a possibility that does not outweigh one another in terms of that thing in itself, and that is Such as ambiguous words without any clarification of the intended meaning of that ambiguous matter from the external matters, and also the occurrence of two completely contradictory proofs such that one cannot be preferred over the other, neither by considering itself nor by considering another matter that gives it preference. As for what is clear in meaning by considering itself, such as being known in the language of the Arabs or in the custom of the Shari'ah or by considering something else, such as the ambiguous matters whose explanation has been mentioned elsewhere in the Noble Book or in the pure Sunnah, or the matters whose meanings are contradictory, then what has been mentioned that clarifies the stronger of them from the weaker of them has been mentioned elsewhere in the Book or the Sunnah or other well-known preferential matters among the people of the principles that are accepted by the people of fairness, then there is no doubt or suspicion that these are from the decisive and not from the ambiguous, and whoever claims that they are from

the ambiguous has confused the truth, so tighten your hands on this, for you will be saved by it from the difficulties and pitfalls that have befallen people in this situation until every group has called what indicates what it has gone to decisive and what indicates what the one who opposes it goes to ambiguous, especially the people of theology, and whoever denies this should refer to their writings.

Know that there is evidence in the Noble Book that it is all decisive, but not in this sense mentioned in this verse, but in another sense. Among these is the saying of God the Almighty: **A Book whose verses are decisive** and His saying: **These are the verses of the Wise Book**. What is meant by decisive in this sense is that it has correct words, sound meanings, and is superior in eloquence and fluency to all speech. There is also evidence that it is all ambiguous, but not in this sense mentioned in this verse that we are trying to interpret, but in another sense. Among these is the saying of God the Almighty: **A Book that is allegorical**. What is meant by ambiguous in this sense is that it resembles one another in soundness, eloquence, beauty, and rhetoric. The scholars have mentioned benefits for the occurrence of ambiguous verses in the Qur'an: one of them is that reaching the truth, even though they are present in it, is more difficult and arduous, and this necessitates more reward for those who extract the truth, who are the diligent imams. Al-Zamakhshari, Al-Razi, and others have mentioned aspects, this is the best of them, and the rest are not worth mentioning here. His statement: **All is from our Lord** contains an implied pronoun referring to the two sections, the definitive and the ambiguous: that is, all of it, or the omitted non-pronoun: that is, each one of them. This is part of the completion of the statement mentioned before it. And his statement: **And none will remember except those of understanding** means the pure intellects: and they are the ones firmly grounded in knowledge, who stop at its ambiguous parts, who know its definitive parts and act according to what God has guided them to in this verse.

Tafsir al-Baghawi

7- The Almighty said: **It is He who has sent down to you the Book, in it are verses that are precise** clear and detailed, they are called precise from the rulings, as if He made them precise and prevented creation from tampering with them due to their clarity and the clarity of their meaning **They are the mother of the Book** meaning its origin that is worked upon in the rulings, and He only said: **They are the mother of the Book** and did not say the mothers of the Book that all the verses in their completeness and gathering are like one verse, and the speech of God is one and it was said: its meaning is each verse of them is the mother

of the Book as He said: **And We made the son of Mary and his mother a sign** 50-*Al-Mu'minun* meaning each one of them is a sign **and another** the plural of another and He did not decline it because it is modified from the other, like: Amr and Zafar *similar* so if it is said how did He differentiate here between the precise and the ambiguous when He made the entire Qur'an precise in another place? He said: "Alif, Lam, Ra. This is a Book whose verses are perfected" **Hud 1**. And He made it all similar in another place, saying: **God has sent down the best statement, a consistent Book Az-Zumar 23**.

It was said: When He made the whole perfect, He meant that the whole is true, with no frivolity or playfulness in it. And when He made the whole similar, He meant that some of it resembles some of it in truth, honesty, and goodness. And here He made some of it perfect and some of it similar.

Scholars differed about it. Ibn Abbas, may God be pleased with him, said: The decisive verses are the three verses in the form of al-An'am 6: **Say, 'Come, I will recite what your Lord has prohibited to you'** 151, and its counterpart in the Children of Israel: **And your Lord has decreed that you worship none but Him** 23-*Al-Isra'* the verses. And it was narrated from him that he said: The ambiguous verses are the letters of spelling at the beginning of the surahs.

Mujahideen Ikrimah said: The decisive verse is that which contains what is permissible and what is forbidden, and other than that it is ambiguous, some of it resembling some of it in truth and some of it confirming some of it, like the Almighty's saying: **And He misguides thereby only the wicked** 26-*Al-Baqarah* **And He places defilement upon those who do not use reason** 100-*Yunus*.

Qatada, Ad-Dahhak and As-Suddi said: The definitive verses of the Qur'an are the abrogating verses that are acted upon, and the ambiguous verses are the abrogated verses that are believed in but not acted upon. Ali ibn Abi Talha narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: The definitive verses of the Qur'an are its abrogators, its lawful and unlawful verses, its limits and its obligations, and what is believed in and acted upon. The ambiguous verses are its abrogated verses, its beginning and end, its examples and its categories, and what is believed in but not acted upon. It was said: The definitive verses are what God has informed creation of their meaning, and the ambiguous verses are what God has kept to Himself knowledge, and no one has a way to know it, such as the report about the signs of the Hour, such as the emergence of the Antichrist, the descent of Jesus, peace be upon him, the rising of the sun from the West, the establishment of the Hour, and the end of the world.

Muhammad bin Jaafar bin Al-Zubayr said: **You have glimpsed what cannot bear more than one interpretation, and the ambiguous is what bears more than one interpretation**. It was said: **The decisive is what its meaning is known and its arguments are clear and its evidence is evident and not ambiguous**. The ambiguous is what its knowledge is attained by contemplation, and the common people do not know the details of the truth in it from the false. Some of them said: **The decisive is what is independent in its**

meaning, and the ambiguous is what cannot stand alone in itself except by referring it to something else.

Ibn Abbas **may God be pleased with him** said in the narration of *Bazan*: The letters of the spelling at the beginning of the surahs are similar. This is because a group of Jews, including Huyayy ibn Akhtab and Ka'b ibn al-Ashraf and their peers, came to the Prophet (peace and blessings of God be upon him). Huyayy said to him: We have heard that **Alif, Lam, Meem** was revealed to you. We ask you by God, was it revealed to you? He said: Yes. He said: If that is true, then I know the duration of your nation's reign, which is seventy-one years. Was anything else revealed? He said: Yes **Alif, Lam, Meem**. He said: This is more, it is one hundred and sixty-one years. He said: Is anything else? He said: Yes **Alif, Lam, Ra**. He said: This is more, it is two hundred and seventy-one years. You have confused us, so we do not know whether we should take much of it or little of it. We are among those who do not believe in this. Then God the Almighty revealed: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific."

As for those in whose hearts is deviation meaning a deviation from the truth, and it was said doubt, **they follow that of it which is ambiguous**. They differed regarding the meaning of this verse. Al-Rabi' said: They are the delegation of Najran who argued with the Prophet, may God bless him and grant him peace, regarding Jesus, peace be upon him, and they said to him: Do you not claim that he is the Word of God and a spirit from Him? He said: Yes. They said: That is enough for us. Then God revealed this verse.

Al-Kalbi said: They are the Jews who sought knowledge of the fate of this nation and extracted it by calculating the letters. Ibn Jurayj said: They are the hypocrites. Al-Hasan said: They are the Khawarij. When Qatada read this verse: **As for those in whose hearts is deviation**, he said: If they are not the Kharijites and the Sabians, then I do not know who they are. It was said: They are all the innovators.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Maslama told us, Yazid bin Ibrahim Al-Tastari told us, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha, may God be pleased with them both, she said: The Messenger of God, may God bless him and grant him peace, recited this verse: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others that are unspecific" - up to His saying: **Those of understanding**. She said: The Messenger of God, may God bless him and grant him peace, said: So if you see those who follow that of it that is unspecific, then those are the ones whom God has named, so beware of them.

The Almighty's statement: **Seeking discord** means seeking polytheism. This was stated by Al-Rabi' and Al-Suddi. Mujahid said: seeking doubts and confusion so that they may mislead their ignorant ones. **And seeking its interpretation** means its interpretation and

Surat Al Imran 3:7

It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are entirely clear - they are the foundation of the Book - and others that are unspecific. But as for those in whose hearts is deviation, they follow that of it that is unspecific, seeking discord and seeking an interpretation of it. But none knows its interpretation except Allah and those firmly rooted in knowledge. They say, "We believe in it." All of it is unspecific. From our Lord, and none will remember except those of understanding.

its scholars. Its evidence is the Almighty's statement: **I will inform you of the interpretation of that over which you could not have patience** 78-*Al-Kahf*. It was said: seeking its outcome, which is seeking the end of this nation from the calculation of the letters. Its evidence is the Almighty's statement: **That is better and more suitable for final outcome** 350-*Al-Isra'*, meaning an outcome.

God the Almighty says: **And none knows its interpretation except God and those firmly rooted in knowledge**. The scholars differed in the structure of this verse. Some people said: The waw in His statement **and those firmly rooted in knowledge** is a conjunction waw, meaning that God knows the interpretation of the ambiguous and those firmly rooted in knowledge know it, and with their knowledge, **they say, 'We believe in it.'** This is the statement of Mujahid and Al-Rabi'. Based on this, His statement **they say** is a state, meaning: and those firmly rooted in knowledge say, **We believe in it**. This is like His statement, the Almighty: **What God has bestowed upon His Messenger from the people of the towns belongs to God and to the Messenger and to near relatives**. 7-*Al-Hashr* Then He said: **For the poor emigrants who were expelled from their homes**. 8-*Al-Hashr* until He said: **And those who were established in the home and in faith before them**. 9-*Al-Hashr* Then He said: **And those who came after them**. This is a conjunction to what came before. Then He said: **They say, 'Our Lord, forgive us.'** 10-*Al-Hashr* meaning that despite their deserving the spoils, they say, **Our Lord, forgive**. For us, that is, saying in the present tense.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he used to say about this verse: I am among those who are firmly grounded in knowledge. It was narrated on the authority of Mujahid: I am among those who know its interpretation.

The majority of scholars have said that the waw in his statement **and the firmly rooted** is a waw of resumption, and the discussion ends with his statement: **and none knows its interpretation except God**, which is the statement of Ubayy ibn Ka'b, Aisha, and Urwah ibn al-Zubayr, may God be pleased with them, and the narration of Tawus on the authority of Ibn Abbas, may God be pleased with them, and al-Hasan and most of the followers said the same, and al-Kisa'i, al-Farra', and al-Akhfash chose it. They said: None knows the interpretation of the ambiguous except God, and it is permissible for the Qur'an to have an interpretation that God has kept to Himself, and has not informed any of His creation of it, just as He has kept to Himself the knowledge of the Hour, the time of the sun rising from the West, the emergence of the Antichrist, the descent of Jesus, peace and blessings be upon him, and the like. Creation is committed to believing in the ambiguous, and believing in and acting upon the

decisive. What confirms this is the reading of Abdullah: **Its interpretation is with God, and the firmly rooted in knowledge say, 'We believe in it.'** In the wording of Ubayy: **And the firmly rooted in knowledge say, 'We believe in it.'**

Omar bin Abdul Aziz said: In this verse, the knowledge of those firmly grounded in knowledge of the interpretation of the Qur'an ended with them saying, **We believe in it, all of it is from our Lord**. This is the correct interpretation of the Arabic language and is more similar to the apparent meaning of the verse.

God the Almighty says: **And those firmly rooted in knowledge** meaning those who have entered into knowledge, they are those who have mastered their knowledge to the point that no doubt enters into their knowledge. Its origin is from the firmness of something in something, which is its stability. It is said: Faith has become firmly rooted in the heart of so-and-so, firmly and firmly. It was said: Those firmly rooted in knowledge are the scholars and believers of the People of the Book, such as Abdullah bin Salam and his companions. The evidence for this is the Almighty's statement: **But those firmly rooted in knowledge among them An-Nisa' 162**, meaning those who study the knowledge of the Torah. Malik bin Anas, may God be pleased with him, was asked about those firmly rooted in knowledge. He said: The scholar who acts according to what he knows and follows it. It was said: Those firmly rooted in knowledge are those who find four things in their knowledge: piety between themselves and God, humility between themselves and creation, asceticism between themselves and the world, and struggle between themselves and themselves.

Ibn Abbas, may God be pleased with him, and Mujahid and Al-Suddi said: By their saying, **We believe in it**, God Almighty called them **firmly rooted in knowledge**. Their firmness in knowledge is their saying, **We believe in it**, meaning in the ambiguous. **All is from our Lord**, the decisive and the ambiguous, the abrogating and the abrogated, what we know and what we do not know. **And none will remember**, and none will take heed of what is in the Qur'an, **except those of understanding**, those with intellects.

Tafsir al-Baidawi

7 "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise." Its wording is precise by being free from ambiguity and ambiguity. **They are the mothers of the Book**. Its origin is such that others can be traced back to it, and analogy is that mothers are so separated according to the interpretation of each one, or that all are in the position

of one verse. **And others that are ambiguous** are ambiguous, and their intended meaning is not clear - due to ambiguity or contradiction of the apparent meaning - except by examination and consideration, so that the merit of the scholars becomes apparent in them, and their eagerness increases to strive to contemplate them and acquire the knowledge that depends on deducing what is intended by them, so that they attain by them - and by tiring their minds in extracting their meanings, and reconciling what is between them and the precise verses - the highest degrees. As for the Almighty's saying: "Alif, Lam, Ra. A Book whose verses are perfected," its meaning is that they are protected from corruption of meaning and weakness of wording. His saying: **A Book that is similar**, its meaning is that some of it resembles others in the correctness of meaning and the eloquence of wording. **And another** is the plural of *another*, and it was not declined because it is a description that was modified from the other, and it does not necessarily require knowing it, because its meaning is that analogy is to know and not to know, not that it is in the meaning of the definite or from *another* of **As for those in whose hearts is deviation**, deviation from the truth like the innovators. **They follow that which is ambiguous thereof**, so they cling to its apparent meaning or to a false interpretation. **Seeking discord**, seeking to tempt people away from their religion by doubting and confusing and contradicting the clear with the ambiguous. **And seeking its interpretation**, and seeking that they interpret it according to what they desire. It is possible that the motive for following is the combination of the two requests, or each one of them in succession. The first suits the obstinate and the second suits the ignorant. **And he does not know its interpretation**, which is what it must be carried on. **Except God and those firmly rooted in knowledge** meaning those who are steadfast and established in it. Whoever stops at **except God** interprets the ambiguous as what God has kept knowledge to Himself: such as the duration of the world, the time of the Hour, and the characteristics of numbers such as the number of the guards, or as an exchange for the decisive, although its apparent meaning is not intended and does not indicate what is intended. **They say, 'We believe in it'** is a resumption of the position of **the firmly rooted**, is the state of them or the predicate or you made it the subject. **All is from our Lord** meaning all of the ambiguous and the decisive are from Him, **and none will remember except those of understanding** is praise for those firmly rooted in the quality of their minds and good insight, and an indication of what they have prepared for guidance to its interpretation, which is the mind being free from the veils of the senses, and the connection of the verse to what preceded it in that it depicts the soul with knowledge and its education, and what preceded it in depicting the body and its formation, or it is an answer to the Christians' steadfastness in the manner of the Almighty's saying: **And His Word which He bestowed on Mary and a spirit from Him**. It is also an answer to his saying that he has no father but God, so it is necessary that He is his father, because He, the Most High, is the one who shapes the embryos however He wills, so He shapes them.

Surat Al Imran 3:8

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

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Tafsir al-Jalalayn

Our Lord, let not our hearts deviate do not make them deviate from the truth by seeking an interpretation of it that is not befitting for us, as You have deviated the hearts of those **after You have guided us** directed us to it **and grant us from Yourself** from You *mercy* as confirmation **for You are the Bestower**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means that those firmly grounded in knowledge are responsible for: We believe in what is ambiguous in the verses of the Book of God, and that it and the decisive verses of His are from the revelation and inspiration of our Lord. They also say: **Our Lord, let not our hearts deviate after You have guided us**, meaning that they say, desiring that their Lord remove from them what He has afflicted those whose hearts have deviated from following the ambiguous verses of the Qur'an, seeking temptation and seeking its interpretation that no one knows but God: "Our Lord, do not make us like those whose hearts have deviated from the truth and have turned away from Your path. "Let not our hearts deviate," do not tire of them and turn them away from Your guidance after You have guided us and granted us success in believing in the definitive and ambiguous verses of Your Book. **And grant us**, O our Lord, **from Yourself mercy**, meaning: from Yourself mercy, meaning by that: grant us from Yourself success and steadfastness in what we are upon of acknowledging the definitive and ambiguous verses of Your Book. **Indeed, You are the Bestower**, meaning: You are the One who gives Your servants success and guidance to remain steadfast in Your religion and to believe in Your Book and Your Messengers, as.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Our Lord, let not our hearts deviate after You have guided us**, meaning: do not let our hearts become bored even if we become bored with our events, **and grant us from Yourself mercy**.

Abu Ja'far said: In the praise of God, the Most High, of these people with what He praised them with, of their desire for Him not to make their hearts deviate, and to give them mercy from Him to help them to remain steadfast in what they are upon of good insight into the truth upon which they are established, what reveals the error of the saying of the ignorant Qadarites: that

God's deviation of the heart of those of His servants whose hearts He has deviated from His obedience and His inclination towards them from it is injustice. Because if that were as they said, then those who said, **Our Lord, do not let our hearts deviate after You have guided us**, would be more deserving of blame than praise. Because if the statement were as they said, then the people would have only asked their Lord, by asking Him not to make their hearts deviate, not to wrong them or be unjust to them. And that is ignorance on the part of the questioner, because God, the Most High, does not wrong His servants or be unjust to them. He has informed His servants of that and denied it of Himself by saying, **And your Lord is not unjust to His servants** (Fussilat 41:46). There is no reason for his question to be in the manner that he informed them that he was. In the corruption of what they said about that, there is clear evidence that it is justice from God Almighty: to turn away from His obedience to whoever has his heart turned away from His obedience. Therefore, he deserves praise from whoever desires Him not to turn him away, for directing the desire to those who deserve it, and placing his question in its place, with the apparent reports from the Messenger of God, may God bless him and grant him peace, about his desire to his Lord in that, with his position with Him and his honor upon Him.

Abu Kuraib told us, he said, Wakee' told us, on the authority of Abdul Hamid bin Bahram, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah: "The Messenger of God, may God bless him and grant him peace, said: 'O Changer of hearts, make my heart firm upon Your religion!' Then he recited: 'Our Lord, let not our hearts deviate after You have guided us,' to the end of the verse."

Abu Kuraib told us, he said, Waki' told us, on the authority of Abdul Hamid bin Bahram, on the authority of Shahr bin Hawshab, on the authority of Asma', on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Al-Muthanna narrated to us, Al-Hajjaj bin Al-Munhal narrated to us, Abdul Hamid bin Bahram Al-Fazari narrated to us, Shahr bin Hawshab narrated to us, he said: I heard Umm Salamah narrating: "The Messenger of God (*peace be upon him*) used to say frequently in his supplication: 'O God, the Changer of the hearts, make my heart firm upon Your religion.' She said: I said: O Messenger of God, does the heart indeed change? He said: 'Yes, God has not created a human being from among the children of Adam except that his heart is between two of His fingers. If He wills, He makes it steadfast, and if He wills, He makes it deviate. So we ask God, our Lord, not to make our hearts deviate after He has guided us, and we ask Him to bestow upon us mercy from Him, for He is the Bestower.' She said: I said: O Messenger of God, will you not teach me a supplication that I can make for myself? He said: 'Yes, say: O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.'"

Muhammad ibn Mansur al-Tusi told me, he said,

Muhammad ibn Abdullah al-Zubayri told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, he said: "The Messenger of God, may God bless him and grant him peace, used to say frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' Some of his family said to him: 'Does he fear for us when we have believed in you and what you have brought?' He said: 'The heart is between two fingers of the fingers of the Most Gracious, Blessed and Most High, and He says with them like this.' Abu Ahmad moved his two fingers. Abu Ja'far said: And al-Tusi put it between his two fingers."

Saeed bin Yahya Al-Umawi told me, he said, Abu Muawiyah told us, he said, Al-A'mash told us, on the authority of Abu Sufyan, on the authority of Anas, he said: "The Messenger of God, may God bless him and grant him peace, often said: 'O Changer of hearts, make my heart firm upon Your religion.' We said: 'O Messenger of God, we have believed in you and confirmed what you brought, so should we be afraid?' He said: 'Yes, for the hearts are between two of God's fingers, and He, Blessed and Exalted be He, turns them.'"

Muhammad ibn Abdullah ibn Abdul-Hakam told me, he said, Bishr ibn Bakr told us, and Ali ibn Sahl told me, he said, Ayoub ibn Bishr told us, all on the authority of Ibn Jabir, he said: I heard Busr ibn Ubaydullah say, I heard Abu Idris al-Khawlani say: I heard al-Nawwas ibn Sam'an al-Kalabi say: "I heard the Messenger of God, may God bless him and grant him peace, say: 'There is no heart but that it is between two fingers of the Most Merciful. If He wills, He makes it steadfast, and if He wills, He causes it to deviate.'"

And the Messenger of God, may God bless him and grant him peace, used to say: **O Changer of hearts, make our hearts firm upon Your religion.** And the scale is in the hand of the Most Merciful, He raises some people and lowers others until the Day of Resurrection.

Omar bin Abdul Malik Al-Ta'i told me, he said, Muhammad bin Ubaidah told us, he said, Al-Jarrah bin Malih Al-Bahrani told us, on the authority of Al-Zubaidi, on the authority of Juwaybir, on the authority of Samurah bin Fatik Al-Asadi - who was among the companions of the Messenger of God, may God bless him and grant him peace - "on the authority of the Prophet, may God bless him and grant him peace, that he said: The scales are in the hand of God. He raises some people and lowers others, and the heart of the son of Adam is between two fingers of the fingers of the Most Merciful. If He wills, He makes it deviate, and if He wills, He makes it straight."

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Haywah bin Shuraih, he said, Abu Hani Al-Khawlani told me: that he heard Abu Abd Al-Rahman Al-Habli say: I heard Abdullah bin Amr bin Al-Aas say: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The hearts of the children of Adam are all between two fingers of the fingers of the Most Merciful, like a single heart, which He directs as He wills.' Then the Messenger of God, may God bless him and grant him peace, says: 'O God, Director of hearts, direct our hearts to Your obedience.'"

Al-Rabi' bin Sulayman narrated to us, he said: Asad bin Musa narrated to us, he said: Abdul Hamid bin Bahram narrated to us, he said: Shahr bin Hawshab narrated to us, he said: I heard Umm Salamah narrating: "The Messenger of God, may God bless him and grant him peace, used to say frequently in his supplication: O God, make my heart firm upon Your religion. She said: I said: O Messenger of God, do hearts change? He said: Yes, there is no human being created by God from among the children of Adam except that his heart is between two fingers of God's fingers. If He wills, He makes it steadfast, and if He wills, He causes it to deviate. So we ask God, our Lord, not to make our hearts deviate after He has guided us, and we ask Him to bestow upon us mercy from Him, for He is the Bestower."

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Our Lord, let not our hearts deviate.** There is an omission in the speech, the meaning of which is **they say**. This is a narration about those firmly rooted. It is possible that the meaning is **Say, O Muhammad.** And it is said: The deviation of the heart is corruption and inclination from the religion. So they were afraid, after they had been guided, that God would lead them to corruption. So the answer is that they asked, when God guided them, that He not test them with actions that would be too heavy for them and that they would be unable to do them, such as **And if We had decreed upon them, 'Kill yourselves' or 'Leave your homes.'**

Ibn Kaysan said: They asked not to deviate, so God would not make their hearts deviate, like: **So when they deviated, God made their hearts deviate,** meaning, **Keep us steadfast in Your guidance as You have guided us, and do not let us deviate, so that we deserve for our hearts to deviate.** It was said: It is disconnected from what came before, because when God mentioned the people of deviance, He followed that by teaching His servants to supplicate to Him so that they would not be from the blameworthy group that was mentioned, which are the people of deviance. In Al-Muwatta', on the authority of Abu Abdullah Al-Sunabhi, he said: I came to Madinah during the caliphate of Abu Bakr Al-Siddiq, so I prayed Maghrib behind him, so he recited in the first two rak'ahs the Mother of the Qur'an and a short surah from Al-Mufasssal, then he stood up in the third, so I came close to him until my clothes almost touched his clothes, and I heard him recite the Mother of the Qur'an and this verse: **Our Lord, do not let our hearts deviate Al-Mufasssal.** Scholars said: Reciting this verse is a form of Qunut because it contains the matter of the apostates. Qunut is permissible in the Maghrib prayer according to a group of scholars, and in every prayer also if a great matter befalls the Muslims that frightens them and they fear for themselves. Al-Tirmidhi narrated it in the hadith of Shahr ibn Hawsha who said: I said to Umm Salamah: O Mother of the Believers, what was the most frequent supplication of the Messenger of God (blessings and peace of God be upon him) when he was with you? She said: The most

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frequent supplication was: **O Changer of the hearts, make my heart firm upon Your religion.** I said: O Messenger of God, what is your most frequent supplication: **O Changer of the hearts, make my heart firm upon Your religion.** He said: "O Umm Salamah, there is no human being except that his heart is between two of the fingers of God. So whoever He wills, He may stand, and whoever He wills, He may deviate." Muadh then recited: **Our Lord, let not our hearts deviate after You have guided us.** He said: A good hadith. This verse is an argument against the Mu'tazilah in their hearts: God does not lead His servants astray. If the deviation had not come from him, it would not have been permissible for him to claim that he should prevent what he is not permitted to do. Abu Waqid read to Jarrah, **Do not let our hearts deviate**, attributing the action to the hearts, and this is a request to God Almighty. The meaning of the verse according to both readings is that you should not create deviation in it, so that it deviates.

Second: The Almighty's saying: **And grant us from Yourself mercy** meaning from You and from before You as a favor, not because of any reason or action from us. In this there is surrender and exchange. There are four languages for *Ladan*: *Ladan* with a fatha and with a damma on the lam, a jazm on the dal and a fatha on the noon, and with a fatha on the lam, a sukoon on the dal and a fatha on the noon. Perhaps the ignorant Sufis and heretics of the Batiniyyah cling to this verse and others like it and say: Knowledge is what God has granted us from the beginning other than acquisition, and looking at books and papers is a veil. This is refuted by what will be explained in this place. The meaning of the verse is: Grant us a blessing emanating from mercy, because mercy returns to the attribute of the Self, so a gift cannot be imagined in it. It is said: **Wahba yahabi**, and the original is *yuhib* with a kasra on the ha'. Whoever says: The original is *yuhib* with a fatha on the ha' has made a mistake, because if it were as he said, the waw would not have been deleted, just as the waw was not deleted in *yujall*. The waw was deleted because it came between a ya and a kasra, then it was opened after it was deleted because it contains a throat letter.

Tafsir Ibn Kathir

God the Almighty informs us that in the Qur'an there are clear verses, they are the foundation of the Book, that is, clear evidence with clear meanings that are not ambiguous to anyone, and there are other verses in which the meaning is ambiguous to many people or some of them, so whoever refers what is ambiguous to what is clear from it and rules its clear verses over its ambiguous verses for him has been guided, and whoever reverses it will be reversed, and for this reason God the Almighty said, **They are the foundation of the Book**, that is, its origin to which one can refer when in doubt, **and others are ambiguous**, that is, their meaning may agree with the clear verses or may mean something else in terms of wording and structure, but

not in terms of what is intended. They differed regarding the clear and ambiguous verses, and many expressions were narrated from the predecessors. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: The clear verses abrogate it, its lawful and unlawful verses, its rulings, its limits, its obligations, what is commanded and acted upon. And Ibn Abbas also said that the clear verses are the words of God the Almighty: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'** and the verses after it. And the Almighty's saying: **And your Lord has decreed that you not worship except Him** to three verses after it. It was narrated by Ibn Abi Hatim and he narrated it on the authority of Saeed bin Jubair, he said: My father told us, Sulayman bin Harb told us, Hammad bin Zaid told us, on the authority of Ishaq bin Suwayd, that Yahya bin Ya'mar and Abu Fakhita discussed this verse, which is: **They are the foundations of the Book and others are unspecific.** Abu Fakhita said: The openings of the surahs. Yahya bin Ya'mar said: The obligations, the commands and prohibitions, the lawful and the unlawful. Ibn Lahi'ah said on the authority of Ata' bin Dinar on the authority of Saeed bin Jubair: They are the foundations of the Book because they are written in all the books. Muqatil bin Hayyan said: Because there is no one of the people of religion who does not accept them. It was said about the unspecific: the abrogated, the earlier and later, the examples in it, the sections, and what is believed in but not acted upon. It was narrated by Ali bin Abi Talhah on the authority of Ibn Abbas. It was said that they are the disconnected letters at the beginning of the surahs, as stated by Muqatil bin Hayyan, and from Mujahid, the ambiguous verses confirm each other, and this is in the interpretation of His statement, **A Book similar and repeated.** There they mentioned that the similar is the speech that is in one context, and the repeated is the speech about two opposite things, such as the description of Paradise and the description of Hell, and the mention of the state of the righteous and the state of the wicked, and the like. As for here, the ambiguous is that which is opposite to the decisive, and the best that has been said about it is what we have presented, and it is what Muhammad bin Ishaq bin Yasar, may God have mercy on him, stated, where he said: Among them are the decisive verses, so they are the proof of the Lord and the protection of the servants and the repelling of falsehood by opponents, and they have no change from what they were placed upon. He said: And the ambiguous verses in truth have no change, distortion, or interpretation. God has tested the servants with them as He tested them with regard to the lawful and the unlawful, so that they are not diverted to falsehood and distorted from the truth.

That is why God Almighty said: **But as for those in whose hearts is deviation** meaning misguidance and deviation from the truth to falsehood **they follow that which is ambiguous of it** meaning they only take from it that which is ambiguous which they can distort to suit their corrupt purposes and apply it to them because its wording is likely to be what they are interpreting. As for the decisive verses, they have no share in them

because it is a defense for them and an argument against them. That is why God Almighty said: **Seeking to cause discord** meaning to mislead their followers, making them think that they are using the Qur'an as evidence for their innovation, while it is an argument against them and not for them, just as if the Christians argued that the Qur'an had stated that Jesus was the spirit of God and His word which He bestowed upon Mary and a spirit from Him, and they abandoned the argument of His statement **He is only a servant upon whom We bestowed favor** and His statement "Indeed, the likeness of Jesus before God is as the likeness of Adam. He created him from dust and then said to him, 'Be,' and he was" and other decisive verses that clearly state that he was created from God's creations and a servant and messenger from God's messengers.

And the Almighty's saying, **and seeking its interpretation**, meaning to distort it as they want. Muqatil ibn Hayyan and al-Suddi said, **They seek to know what will be and what are the consequences of things from the Qur'an**. Imam Ahmad said, Ismail told us, Ayoub told us, on the authority of Abdullah ibn Abi Malekah, 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, recited, "It is He who has sent down to you the Book. In it are verses that are precise, they are the foundation of the Book, and others that are unspecific," until His saying, **people of understanding**. Then he said, **So when you see those who dispute therein, they are the ones God meant, so beware of them**. This is how the hadith was found in the Musnad of Imam Ahmad, on the authority of Ibn Abi Malekah, on the authority of Aisha, may God be pleased with her, with no one between them. This is how Ibn Majah narrated it on the authority of Ismail ibn Ulayyah and Abd al-Wahhab al-Thaqafi, both of them on the authority of Ayoub, on his authority. Muhammad ibn Yahya al-Abdi narrated it in his Musnad on the authority of Abd al-Wahhab al-Thaqafi on the authority of Ayoub, on his authority. And Abd al-Razzaq narrated it on the authority of Muammar on the authority of Ayoub, and more than one person narrated it on the authority of Ayoub. Ibn Hibban narrated it in his Sahih on the authority of Ayyub narrated it, and Abu Bakr ibn al-Mundhir narrated it in his interpretation through two chains of transmission on the authority of al-Nu'man ibn Muhammad ibn al-Fadl al-Sadosi, whose nickname was A'rim: Hammad ibn Zayd narrated to us, Ayyub narrated to us on the authority of Ibn Abi Malekah, on the authority of Aishah, on his authority. Abu 'Amir al-Kharraz and others followed Ayyub on the authority of Ibn Abi Malekah. At-Tirmidhi narrated it on the authority of Bandar, on the authority of Abu Dawud al-Tayalisi, on the authority of Abu 'Amir al-Kharraz, and he mentioned it. And thus Sa'id ibn Mansur narrated it in his Sunan on the authority of Hammad ibn Yahya al-Abbah, on the authority of 'Abdullah ibn Abi Malekah, on the authority of Aishah. And Ibn Jarir narrated it from the hadith of Ruh ibn al-Qasim and Nafi' ibn 'Umar al-Jumahi, both of them on the authority of Ibn Abi Malekah, on the authority of Aishah, on his authority. Nafi' said in his narration on the authority of Ibn Abi Malekah: Aishah told me, and he mentioned it. This hadith was narrated by Al-Bukhari when interpreting this verse, and by Muslim

in the Book of Al-Qadar in his Sahih, and by Abu Dawud in Al-Sunnah in his Sunan, all three of them on the authority of Al-Qa' nabi, on the authority of Yazid ibn Ibrahim Al-Tustari, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim ibn Muhammad, 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, recited this verse: **It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are precise until His saying: And none will remember except those of understanding**. She said: The Messenger of God, may God bless him and grant him peace, said: **So when you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them**. The wording of Al-Bukhari. And Al-Tirmidhi also narrated it likewise, on the authority of Bandar, on the authority of Abu Dawud Al-Tayalisi, on the authority of Yazid ibn Ibrahim, and he said: It is good and authentic. He mentioned that Yazid ibn Ibrahim Al-Tustari was the only one to mention Al-Qasim in this chain of narration. More than one person narrated it on the authority of Ibn Abi Malekah on the authority of Aisha, but he did not mention Al-Qasim, that is what he said. Ibn Abi Hatim narrated it and said: My father told us, Abu al-Walid al-Tayalisi told us, Yazid ibn Ibrahim al-Tastari and Hammad ibn Salamah told us, on the authority of Ibn Abi Malekah, on the authority of al-Qasim ibn Muhammad, 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, was asked about the statement of God Almighty: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous**, so the Messenger of God, may God bless him and grant him peace, said: **When you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them**. Ibn Jarir said: Ali ibn Sahl told us, al-Walid ibn Muslim told us, on the authority of Hammad ibn Salamah, on the authority of Abd al-Rahman ibn al-Qasim, 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, recited this verse: **They follow that of it which is ambiguous, seeking discord**, so the Messenger of God, may God bless him and grant him peace, said: **God has warned you, so when you see them, recognize them**. Ibn Mardawayh narrated it through another chain of transmission on the authority of al-Qasim on the authority of Aisha, and he said: Imam Ahmad. Abu Kamil told us, Hammad told us, on the authority of Abu Ghalib, who said: I heard Abu Umamah telling the Prophet, may God bless him and grant him peace, about the words of God Almighty: **But as for those in whose hearts is deviation, they will follow that of it which is ambiguous**, he said: **They are the Khawarij**. And about the words of God Almighty: **The Day when some faces will turn white and some faces will turn black**, he said: **They are the Khawarij**. Ibn Mardawayh narrated it from more than one source, on the authority of Abu Ghalib. On the authority of Abu Umamah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, who mentioned it. The least of these hadiths is that they are attributed to the Companions, but their meaning is correct. The first innovation that occurred in Islam was the Khawarij

Surat Al Imran 3:8

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tribulation, and their beginning was because of this world when the Prophet, may God bless him and grant him peace, divided the spoils of Hunayn. It was as if they saw in their corrupt minds that he was not just in the division, so they surprised him with this statement. Their speaker, Dhu al-Khuwaysira - may God rip his side open - said: Be just, for you have not been just. The Messenger of God, may God bless him and grant him peace, said to him: "You have failed and lost if I am not just. Does he trust me with the people of the earth and you do not trust me?" When the man turned back, Omar ibn al-Khattab, and in the narration of Khalid ibn al-Walid, asked permission from the Messenger of God to kill him. He said, "Leave him, for from the offspring of this man, that is, from his kind, will emerge a people who will consider your prayer insignificant compared to their prayer, your fasting insignificant compared to their fasting, and your recitation insignificant compared to their recitation. They will depart from the religion as an arrow departs from its target. So wherever you find them, kill them, for in killing them there is a reward for whoever kills them." Then they appeared during the days of Ali ibn Abi Talib, may God be pleased with him, and they killed them at Nahrawan. Then peoples, tribes, opinions, whims, articles, and many widespread sects branched out from them. Then the Qadariyyah emerged, then the Mu'tazila, then the Jahmites, and other innovations that the Truthful, the Trusted One, may God bless him and grant him peace, informed us about in his saying, **And this nation will split into seventy-three sects, all of them in Hell except one.** They said, **Who are they, O Messenger of God?** He said, **Those who are on what I and my companions are on.** Al-Hakim included this addition in his Mustadrak.

Al-Hafiz Abu Ya'la said: Abu Musa told us, Amr bin Asim told us, Al-Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Al-Hasan bin Jundub bin Abdullah, that it reached him on the authority of Hudhayfah, or he heard it from him, narrating on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **Indeed, among my nation are people who recite the Qur'an, scattering it like scattering dates, and interpreting it in a way other than its interpretation.** They did not include it.

And the Almighty's saying, **And none knows its interpretation except God**, the reciters differed regarding the pause here. It was said: On the majesty, as was mentioned previously on the authority of Ibn Abbas, may God be pleased with him, that he said: Interpretation is of four types: an interpretation that no one is excused for understanding, an interpretation that the Arabs know from their languages, an interpretation that those firmly grounded in knowledge know, and an interpretation that none knows except God. This statement is narrated on the authority of Aisha, Urwah, Abu al-Sha'tha', Abu Nahik, and others. Al-Hafiz Abu al-Qasim said in al-Mu'jam al-Kabir: Hashim bin Muzayd told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shuraih bin Ubayd, on the

authority of Abu Malik al-Ash'ari, that he heard the Messenger of God, may God bless him and grant him peace, say, "I do not fear for my nation except three things: that their wealth will increase and they will become envious and fight each other; that the Book will be opened to them and the believer will take it seeking its interpretation. 'None knows its interpretation except God and those firmly rooted in knowledge who say, 'We believe in it,'" the verse; and that their knowledge will increase and they will waste it and not care about it. Very strange. Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, Ahmad ibn Amr told us, Hisham ibn Ammar told us, Ibn Abi Hatim told us, on the authority of his father, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of Ibn al-'As, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The Qur'an was not revealed for some parts to contradict others. So whatever you recognize of it, act upon it, and whatever is ambiguous, believe in it." Abd al-Razzaq said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, who said: Ibn Abbas used to recite: "None knows its interpretation except God. And those firmly rooted in knowledge say, 'We believe in it.'" Ibn Jarir narrated it likewise on the authority of 'Umar ibn 'Abd al-'Aziz and Malik ibn Anas that they believed in it but did not know its interpretation. Ibn Jarir narrated that in the recitation of 'Abdullah ibn Mas'ud: "Its interpretation is only with amusement. And those firmly rooted in knowledge say, 'We believe in it.'" And likewise on the authority of Ubayy ibn Ka'b, Ibn Jarir chose this statement.

Some of them stopped at his saying: **and those firmly rooted in knowledge**, and many of the commentators and scholars of the principles followed them, and said: Addressing what is not understood is far-fetched. Ibn Abi Nujayh narrated on the authority of Mujahid, on the authority of Ibn Abbas, that he said: I am from those firmly rooted who know its interpretation. Ibn Abi Nujayh said on the authority of Mujahid: And those firmly rooted in knowledge know its interpretation and say, **We believe in it.** And so said al-Rabi' ibn Anas, and Muhammad ibn Ishaq said on the authority of Muhammad ibn Ja'far al-Zubayr: **And none knows its interpretation** he meant what he meant **except God, and those firmly rooted in knowledge say, "We believe in it.** Then they returned the interpretation of the ambiguous verses to what they knew of the interpretation of the decisive verses in which no one has an interpretation except one interpretation, so the Book was consistent with their saying and some of it confirmed some of it, so the argument was implemented, and the excuse became apparent, and falsehood was removed, and disbelief was repelled. And in the hadith, the Messenger of God, may God bless him and grant him peace, prayed for Ibn Abbas, and said, **O God, give him understanding in the religion and teach him the interpretation.** And from Scholars have separated this matter and said: Interpretation is used, and it is intended by it in the Qur'an in two meanings: One of them is interpretation in the sense of the reality of the thing and what its

matter leads to, and from it is the saying of the Most High: **And he said, O my father, this is the interpretation of my vision of before** and His saying, **Do they await except its interpretation on the Day its interpretation comes?** meaning the reality of what they were informed of regarding the matter of the Resurrection. If this is what is meant by interpretation, then the pause is at the majesty because the realities of matters and their essence are not known clearly except by God Almighty, and His saying, **And those firmly rooted in knowledge** is the subject and **They say, 'We believe in it'** is its predicate. However, if the other meaning is meant by interpretation, which is explanation, clarification, and expression of the thing, like His saying, **Inform us of its interpretation**, meaning its explanation, if this meaning is meant by it, then the pause is at **And those firmly rooted in knowledge** because they know and understand what they were addressed with in this regard, even if they do not encompass knowledge of the realities of things as they are. Based on this, His saying, **They say, 'We believe in it'** is a state of them, and this is permissible, and it is from The conjoined without the conjoined to it, like his saying: **For the poor emigrants who were expelled from their homes and their wealth** until his saying: "They say: Our Lord, forgive us and our brothers" and the verse, and the Almighty's saying: **And your Lord will come and the angels, rank upon rank** meaning: And the angels will come, rank upon rank.

And His statement, informing about them, "They say: We believe in it," meaning the ambiguous, **All of it is from our Lord**, meaning all of the decisive and the ambiguous are true and correct, and each one of them confirms the other and testifies to it, because all of it is from God and nothing from God is different or contradictory, as He says: **Do they not then consider the Qur'an? Had it been from other than God, they would have found therein much discrepancy**, and for this reason the Most High said: **And none will remember except those of understanding**, meaning only those with sound minds and upright understandings understand, comprehend, and contemplate the meanings in their proper manner. Ibn Abi Hatim said: Muhammad ibn Awf al-Himsi told us, Na'eem ibn Hammad told us, Fayyad al-Raqi told us, Abdullah ibn Yazid told us, and he had met the companions of the Prophet, may God bless him and grant him peace, Anas, Abu Umamah, and Abu al-Darda', may God be pleased with them, said: Abu al-Darda' told us that the Messenger of God, may God bless him and grant him peace, was asked about those firmly grounded in knowledge, so he said: **He whose oath is true, whose tongue is truthful, and whose heart is upright, and he who...** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, heard some people arguing, so he said: "Those who came before you were destroyed because of this. They struck some parts of the Book of God with others. The Book of God was revealed to confirm some parts of it, so do not deny some parts of it with others. So whatever you know of it, say, and whatever you do not know, leave it to its scholar." Ibn Mardawayh's narration of this hadith

was presented on the authority of Hisham ibn `Ammar, on the authority of Ibn Abi Hazim, on the authority of his father, on the authority of `Amr ibn Shu'ayb, on his authority. Abu Ya'la al-Mawsili said in his Musnad: Zuhair ibn Harb told us, Anas ibn `Iyad told us, on the authority of Abi Hazim, on the authority of Abi Salamah, who said: I do not know it except from Abi Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **The Qur'an was revealed in seven letters, and arguing about the Qur'an is disbelief.** He said it. Three - what you know of it, then act upon it, and what you do not know of it, then refer it to its Knower, the Most High, the Majestic. This is a sound chain of transmission, but it has a defect because of the narrator's statement, **I do not know it except from Abu Hurairah.** Ibn al-Mundhir said in his interpretation: Muhammad ibn Abdullah ibn Abdul-Hakam told us, Ibn Wahb told us, he said: Nafi' ibn Yazid told me, he said: It is said: Those who are firmly grounded in knowledge are humble before God, humble themselves before God in His pleasure, they do not act arrogantly towards those above them nor do they belittle those below them. Then God the Almighty said, informing us that they called upon their Lord, saying: **Our Lord, do not let our hearts deviate after You have guided us**, meaning do not make them deviate from guidance after You have established them upon it, and do not make us like those in whose hearts is deviation, who seek what is ambiguous in the Qur'an, but establish us on Your straight path and Your upright religion, **and grant us from Yourself**, meaning from You, *mercy* with which You will establish our hearts and unite us, and increase our faith and certainty. **You are the Giver.**

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, and Ibn Jarir said: Abu Kurayb told us, they both said: Wakee' told us on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, that the Prophet, may God bless him and grant him peace, used to say: **O Changer of the hearts, make my heart firm upon Your religion.** Then he recited: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Ibn Mardawayh narrated it on the authority of Muhammad ibn Bakkar, on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, who is Asma' bint Yazid ibn al-Sakn, who heard her narrating: The Messenger of God, may God bless him and grant him peace, used to frequently supplicate: **O God, Changer of the hearts, make my heart firm upon Your religion.** I said: O Messenger of God, does the heart fluctuate? He said: Yes, God did not create any human being from the children of Adam except that his heart is between two fingers of God Almighty, so if He wills, He makes him steadfast, and if He wills, He makes him deviate." So we ask God Our Lord, let not our hearts deviate after He has guided us, and we ask Him to grant us mercy from Him, for He is the Bestower. And thus Ibn Jarir narrated it from the hadith of Asad ibn Musa, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission. He also narrated it on the authority of al-Muthanna, on the authority of al-Hajjaj ibn Munhal, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission, and he added: **I said, O Messenger of God, will you not**

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teach me a supplication that I can make for myself? He said, **Yes, say, 'O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.'** Then Ibn Mardawayh said: Sulayman ibn Ahmad narrated to us, Muhammad ibn Harun ibn Bakkar al-Dimashqi narrated to us, al-Abbas ibn al-Walid al-Khalal narrated to us, Yazid ibn Yahya ibn Ubaydullah informed us, Saeed ibn Bashir informed us, on the authority of Qatadah, on the authority of Hassan al-A'raj, 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, often supplicated, **O Changer of the hearts, make my heart firm upon Your religion.** I said, "O Messenger of God, God, how often you supplicate with this supplication, and He said: There is no heart but that it is between two fingers of the fingers of the Most Merciful. If He wills to make it straight, He makes it straight, and if He wills to make it deviate, He makes it deviate. Have you not heard His saying: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Strange in this regard, but its origin is proven in the two Sahih and others through many chains of narration without the addition of this noble verse. Abu Dawud, al-Nasa'i, and Ibn Mardawayh narrated it from the hadith of Abu Abd al-Rahman al-Muqri. Al-Nasa'i, Ibn Hibban, and Abdullah ibn Wahb both added on the authority of Sa'id ibn Abi Ayyub: Abdullah ibn al-Waleed al-Tujibi told me on the authority of Sa'id ibn al-Musayyab, on the authority of Aisha, may God be pleased with her. That the Messenger of God, may God bless him and grant him peace, when he woke up at night would say, "There is no god but You, glory be to You, O God, I seek Your forgiveness for my sin, and I ask You for mercy, O God, increase me in knowledge and do not let my heart deviate after You have guided me, and grant me mercy from You, for You are the Bestower." The wording of Ibn Mardawayh. Abd al-Razzaq said, on the authority of Malik, on the authority of Abu Ubayd, the freed slave of Sulayman ibn Abd al-Malik, on the authority of Ubadah ibn Nassi, that he told him that he heard Qays ibn al-Harith say: Abu Abdullah al-Sunabhi told me that he prayed the Maghrib prayer behind Abu Bakr al-Siddiq, may God be pleased with him, and Abu Bakr recited in the first two rak'ahs the Mother of the Qur'an and two short surahs from al-Mufasssal, and he recited in the third rak'ah. He said: So I came close to him until my clothes almost touched his clothes, and I heard him recite the Mother of the Qur'an and this verse: **Our Lord, do not let our hearts deviate after You have guided us al-An'am 2:17.** Abu Ubaid said: Ubadah bin Nassi informed me that he was with Umar bin Abdul Aziz during his caliphate, and Umar said to Qais: How did you tell me about Abu Abdullah? Umar said: We have not abandoned it since we heard it from him, although before that I was on something else. A man said to him: What was the Commander of the Faithful on before that? He said: I used to recite "Say: He is God, the One." This trace was narrated by Al-Walid bin Muslim on the authority of Malik and Al-Awza'i, both on the authority of Abu Ubaid. This trace was also narrated by Al-Walid on the

authority of Ibn Jaber, on the authority of Yahya bin Yahya Al-Ghassani, on the authority of Mahmud bin Labid, on the authority of Al-Sunabhi, that he prayed behind Abu Bakr the Maghrib prayer, and in the first two he recited Surat Al-Fatihah and a short surah, reciting aloud. When he stood up for the third, he began to recite, so I came close to him until my clothes touched his clothes, and he recited this verse: **Our Lord, do not let our hearts deviate.**

And His saying, **Our Lord, You will surely gather the people for a Day about which there is no doubt,** meaning they say in their supplication: "O our Lord, You will surely gather Your creation on the Day of Resurrection, and You will separate between them and judge between them in that over which they differed, and You will reward each one according to his deeds and what he was upon in this world of good and evil."

Fath al-Qadir

And His saying: 8- **Our Lord, do not let us deviate** etc. is from the completion of what the firmly grounded say: that is, they say we believe in it, all of it is from our Lord, and they say: **Our Lord, do not let our hearts deviate.** Ibn Kaysan said: They asked that their hearts not deviate, similar to the saying of the Most High: **So when they deviated, God made their hearts deviate.** It is as if when they heard His saying, the Most High: **But as for those in whose hearts is deviation, they follow that which is ambiguous thereof,** they said: **Our Lord, do not let our hearts deviate** by following that which is ambiguous **after You have guided us** to the truth by what You have permitted us to do of working with the clear verses, and the circumstance, which is His saying: after, is in the accusative case with His saying: **do not let us deviate.** His saying: **And grant us from Yourself mercy** means that which is from You. *Min* is for the beginning of the goal, *wa-l-dan* with the opening of the lam, the damma of the dal, and the sukoon of the nun. There are other languages of this, the most eloquent of which is that it is an adverb of place and it may be added to time. The indefiniteness of *mercy* is for glorification, meaning a great and vast mercy. His saying: **Indeed, You are the Giver** is an explanation for the question or for giving to the one being asked.

Tafsir al-Baghawi

8- The Almighty said: **Our Lord, let not our hearts deviate** meaning, the firm-minded say: **Our Lord, let not our hearts deviate** meaning, do not let them turn away from the truth and guidance, as You have deviated the hearts of those in whose hearts is deviation, **after You have guided us** and guided us to Your religion and to belief in the clear and ambiguous verses of Your Book, **and grant us from Yourself** give us from Yourself *mercy* as success and confirmation of what we are upon of faith and guidance. Ad-Dahhak said: as a transgression and forgiveness, **for You are the Giver.**

Abu al-Faraj al-Muzaffar ibn Ismail al-Tamimi told us, Abu al-Qasim Hamza ibn Yusuf al-Sahmi told us, Abu Ahmad ibn Adi al-Hafiz told us, Abu Bakr ibn Abd al-Rahman ibn al-Qasim al-Qurashi, known as Ibn al-Rawas al-Kabir in Damascus told us, Abu Musahir Abd al-A'la ibn Musahir al-Ghasani told us, Sadaqah told us, Abd al-Rahman ibn Zayd ibn Jabir told us, Bishr ibn Ubayd God told us, he said: I heard Abu Idris al-Khawlani say: Al-Nawwas ibn Sam'an al-Kalabi told us, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no heart but that it is between two fingers of the fingers of the Most Merciful. If He wills to make it straight, He makes it straight, and if He wills to deviate, He deviates it." And the Messenger of God, may God bless him and grant him peace, used to say: "O God, O Changer of hearts, make our hearts firm upon Your religion, and the scale is in the hand of the Most Merciful. He raises some people and lowers others until the Day of Resurrection."

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hairi told us, Hajib bin Ahmad Al-Tusi told us, Abdul Rahim bin Munib told us, Yazid bin Harun told us, Saeed bin Iyas Al-Jariri told us, on the authority of Ghanim bin Qais, on the authority of Abu Musa Al-Ash'ari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The example of the heart is like a feather in a desert land, turned upside down by the winds.**

Tafsir al-Baidawi

8 Our Lord, do not let our hearts deviate from the article of the firm-rooted. It was said: It is a resumption and the meaning is do not let our hearts deviate from the path of truth to follow the ambiguous with an interpretation that you do not accept. He, peace and blessings be upon him, said: "The heart of the son of Adam is between two fingers of the Most Merciful. If He wills, He will make him stay on the truth and if He wills, He will make him deviate from it." It was said: Do not test us with afflictions that will cause our hearts to deviate. **After You have guided us** to the truth and faith in both parts. From the decisive and ambiguous, and after is the accusative of the circumstance, and when is in the position of the genitive with its addition to it. It was said that it means if. **And grant us mercy from Yourself** to draw us closer to You and we win it with You, or success to remain steadfast on the truth or forgiveness of sins. **Indeed, You are the Giver** for every question, and in it is evidence that guidance and misguidance are from God and that He is generous with what He bestows upon His servants and nothing is required of Him.

Surat Al Imran 3:9

Our Lord, You will surely gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.

Surat Al Imran 3:9

Our Lord, You will surely gather the people for a Day about which there is no doubt. Indeed, God does not fail in His promise.

Tafsir al-Jalalayn

○ **Our Lord, You will surely gather mankind** You will gather them **for a Day** that is, on a Day **about which there is no doubt** there is no doubt **and You will reward them for their deeds as You promised (Indeed, God does not fail in His promise)** His promise of resurrection in it is a shift from the address and it is possible that it is from His words, the Most High, and the purpose of supplicating with that is to show that their concern is the matter of the Hereafter and therefore they asked for steadfastness in guidance so that they may attain its reward. The two sheikhs narrated on the authority of Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, recited this verse: {It is He who has sent down to you, [O Muhammad], the Book, in it are verses that are precise} until the end of it, and he said: So when you see those who follow that which is ambiguous in it, then those are the ones whom God has named, so beware of them." At-Tabarani narrated in Al-Kabeer on the authority of Abu Musa Al-Ash'ari that he heard the Prophet, may God bless him and grant him peace, say: "I do not fear for my nation except three things, and he mentioned among them that the Book will be opened for them and the believer will take it seeking its interpretation, and none knows its interpretation except God, and those firmly rooted in knowledge will say, 'We believe.'" All of it is from our Lord and is not mentioned to those of understanding." Hadith

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means that they also say - along with their saying: We believe in what is ambiguous in the verses of our Lord's Book, all the decisive and ambiguous verses in it are from our Lord -: O our Lord, "Indeed, You will gather the people for a Day about which there is no doubt. Indeed, God does not fail in His promise."

This is one of the words about which mentioning what was mentioned makes it unnecessary to mention what was left out. That is because the meaning of the words is: Our Lord, You will gather the people on the Day of Resurrection, so forgive us on that Day and pardon us, for You do not fail to fulfill Your promise: whoever believes in You, follows Your Messenger, and does what You have commanded him to do in Your Book, You will forgive him on that Day.

Rather, this is a request from the people to their Lord to make them steadfast in their good insight, in faith in

God and His Messenger, and in what He brought them of His revelation, until He takes them with their best deeds and faith. For if He does that to them, Paradise will be obligatory for them, because He has promised whoever does that to among His servants that He will admit him into Paradise.

The verse, even though it was presented as a report, its interpretation by the people is: a question, a supplication, and a desire to their Lord.

As for the meaning of his saying: **On a Day about which there is no doubt**, it is: There is no doubt about it. We have explained that with evidence of its authenticity in what has passed before.

The meaning of his saying: **for a day is on a day**. That is the day on which God will gather His creation to pass judgment between them in the place of presentation and reckoning.

The appointment is a verbal noun, from the word *promise*.

Tafsir al-Qurtubi

That is, He who will raise them up and revive them after their dispersion. This is an acknowledgment of the resurrection on the Day of Judgment. Al-Zajaj said: This is the interpretation that the firmly grounded knew and acknowledged. Those who followed disagreed with what was unclear to them about the matter of resurrection until they denied it. Doubt is suspicion, and its implications have been discussed previously in Surat Al-Baqarah. Al-Mi'ad is a noun derived from al-Wa'ad.

Tafsir Ibn Kathir

God the Almighty informs us that in the Qur'an there are clear verses, they are the foundation of the Book, that is, clear evidence with clear meanings that are not ambiguous to anyone, and there are other verses in which the meaning is ambiguous to many people or some of them, so whoever refers what is ambiguous to what is clear from it and rules its clear verses over its ambiguous verses for him has been guided, and whoever reverses it will be reversed, and for this reason God the Almighty said, **They are the foundation of the Book**, that is, its origin to which one can refer when in doubt, **and others are ambiguous**, that is, their meaning may agree with the clear verses or may mean something else in terms of wording and structure, but not in terms of what is intended. They differed regarding the clear and ambiguous verses, and many expressions were narrated from the predecessors. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: The clear verses abrogate it, its lawful and unlawful verses, its rulings, its limits, its obligations, what is commanded and acted upon. And Ibn Abbas also said that the clear verses

are the words of God the Almighty: **Say, 'Come, I will recite what your Lord has prohibited to you - that you not associate anything with Him.'** and the verses after it. And the Almighty's saying: **And your Lord has decreed that you not worship except Him** to three verses after it. It was narrated by Ibn Abi Hatim and he narrated it on the authority of Saeed bin Jubair, he said: My father told us, Sulayman bin Harb told us, Hammad bin Zaid told us, on the authority of Ishaq bin Suwayd, that Yahya bin Ya'mar and Abu Fakhita discussed this verse, which is: **They are the foundations of the Book and others are unspecific.** Abu Fakhita said: The openings of the surahs. Yahya bin Ya'mar said: The obligations, the commands and prohibitions, the lawful and the unlawful. Ibn Lahi'ah said on the authority of Ata' bin Dinar on the authority of Saeed bin Jubair: They are the foundations of the Book because they are written in all the books. Muqatil bin Hayyan said: Because there is no one of the people of religion who does not accept them. It was said about the unspecific: the abrogated, the earlier and later, the examples in it, the sections, and what is believed in but not acted upon. It was narrated by Ali bin Abi Talhah on the authority of Ibn Abbas. It was said that they are the disconnected letters at the beginning of the surahs, as stated by Muqatil bin Hayyan, and from Mujahid, the ambiguous verses confirm each other, and this is in the interpretation of His statement, **A Book similar and repeated.** There they mentioned that the similar is the speech that is in one context, and the repeated is the speech about two opposite things, such as the description of Paradise and the description of Hell, and the mention of the state of the righteous and the state of the wicked, and the like. As for here, the ambiguous is that which is opposite to the decisive, and the best that has been said about it is what we have presented, and it is what Muhammad bin Ishaq bin Yasar, may God have mercy on him, stated, where he said: Among them are the decisive verses, so they are the proof of the Lord and the protection of the servants and the repelling of falsehood by opponents, and they have no change from what they were placed upon. He said: And the ambiguous verses in truth have no change, distortion, or interpretation. God has tested the servants with them as He tested them with regard to the lawful and the unlawful, so that they are not diverted to falsehood and distorted from the truth.

That is why God Almighty said: **But as for those in whose hearts is deviation** meaning misguidance and deviation from the truth to falsehood **they follow that which is ambiguous of it** meaning they only take from it that which is ambiguous which they can distort to suit their corrupt purposes and apply it to them because its wording is likely to be what they are interpreting. As for the decisive verses, they have no share in them because it is a defense for them and an argument against them. That is why God Almighty said: **Seeking to cause discord** meaning to mislead their followers, making them think that they are using the Qur'an as evidence for their innovation, while it is an argument against them and not for them, just as if the Christians argued that the Qur'an had stated that Jesus was the spirit of God and His word which He bestowed upon Mary and a spirit from Him, and they abandoned the argument of His statement **He is only a servant upon whom We bestowed favor** and His statement "Indeed,

the likeness of Jesus before God is as the likeness of Adam. He created him from dust and then said to him, 'Be,' and he was" and other decisive verses that clearly state that he was created from God's creations and a servant and messenger from God's messengers.

And the Almighty's saying, **and seeking its interpretation**, meaning to distort it as they want. Muqatil bin Hayyan and al-Suddi said, **They seek to know what will be and what are the consequences of things from the Qur'an.** Imam Ahmad said, Ismail told us, Ayoub told us, on the authority of Abdullah ibn Abi Malekah, 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, recited, "It is He who has sent down to you the Book. In it are verses that are precise, they are the foundation of the Book, and others that are unspecific," until His saying, **people of understanding.** Then he said, **So when you see those who dispute therein, they are the ones God meant, so beware of them.** This is how the hadith was found in the Musnad of Imam Ahmad, on the authority of Ibn Abi Malekah, on the authority of Aisha, may God be pleased with her, with no one between them. This is how Ibn Majah narrated it on the authority of Ismail ibn Ulayyah and Abd al-Wahhab al-Thaqafi, both of them on the authority of Ayoub, on his authority. Muhammad ibn Yahya al-Abdi narrated it in his Musnad on the authority of Abd al-Wahhab al-Thaqafi on the authority of Ayoub, on his authority. And Abd al-Razzaq narrated it on the authority of Muammar on the authority of Ayoub, and more than one person narrated it on the authority of Ayoub. Ibn Hibban narrated it in his Sahih on the authority of Ayyub narrated it, and Abu Bakr ibn al-Mundhir narrated it in his interpretation through two chains of transmission on the authority of al-Nu'man ibn Muhammad ibn al-Fadl al-Sadosi, whose nickname was A'rim: Hammad ibn Zayd narrated to us, Ayyub narrated to us on the authority of Ibn Abi Malekah, on the authority of Aishah, on his authority. Abu 'Amir al-Kharraz and others followed Ayyub on the authority of Ibn Abi Malekah. At-Tirmidhi narrated it on the authority of Bandar, on the authority of Abu Dawud al-Tayalisi, on the authority of Abu 'Amir al-Kharraz, and he mentioned it. And thus Sa'id ibn Mansur narrated it in his Sunan on the authority of Hammad ibn Yahya al-Abbah, on the authority of 'Abdullah ibn Abi Malekah, on the authority of Aishah. And Ibn Jarir narrated it from the hadith of Ruh ibn al-Qasim and Nafi' ibn 'Umar al-Jumahi, both of them on the authority of Ibn Abi Malekah, on the authority of Aishah, on his authority. Nafi' said in his narration on the authority of Ibn Abi Malekah: Aishah told me, and he mentioned it. This hadith was narrated by Al-Bukhari when interpreting this verse, and by Muslim in the Book of Al-Qadar in his Sahih, and by Abu Dawud in Al-Sunnah in his Sunan, all three of them on the authority of Al-Qa'nabi, on the authority of Yazid ibn Ibrahim Al-Tustari, on the authority of Ibn Abi Malekah, on the authority of Al-Qasim ibn Muhammad, 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, recited this verse: **It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are precise** until His saying: **And none will remember except those of understanding.** She

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Our Lord, You will surely gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.

said: The Messenger of God, may God bless him and grant him peace, said: **So when you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them.** The wording of Al-Bukhari. And Al-Tirmidhi also narrated it likewise, on the authority of Bandar, on the authority of Abu Dawud Al-Tayalisi, on the authority of Yazid ibn Ibrahim, and he said: It is good and authentic. He mentioned that Yazid ibn Ibrahim Al-Tustari was the only one to mention Al-Qasim in this chain of narration. More than one person narrated it on the authority of Ibn Abi Malekah on the authority of Aisha, but he did not mention Al-Qasim, that is what he said. Ibn Abi Hatim narrated it and said: My father told us, Abu al-Walid al-Tayalisi told us, Yazid ibn Ibrahim al-Tastari and Hammad ibn Salamah told us, on the authority of Ibn Abi Malekah, on the authority of al-Qasim ibn Muhammad, 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, was asked about the statement of God Almighty: **But as for those in whose hearts is deviation, they follow that of it which is ambiguous**, so the Messenger of God, may God bless him and grant him peace, said: **When you see those who follow that of it which is ambiguous, then those are the ones whom God has named, so beware of them.** Ibn Jarir said: Ali ibn Sahl told us, al-Walid ibn Muslim told us, on the authority of Hammad ibn Salamah, on the authority of Abd al-Rahman ibn al-Qasim, 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, recited this verse: **They follow that of it which is ambiguous, seeking discord**, so the Messenger of God, may God bless him and grant him peace, said: **God has warned you, so when you see them, recognize them.** Ibn Mardawayh narrated it through another chain of transmission on the authority of al-Qasim on the authority of Aisha, and he said: Imam Ahmad. Abu Kamil told us, Hammad told us, on the authority of Abu Ghalib, who said: I heard Abu Umamah telling the Prophet, may God bless him and grant him peace, about the words of God Almighty: **But as for those in whose hearts is deviation, they will follow that of it which is ambiguous**, he said: **They are the Khawarij.** And about the words of God Almighty: **The Day when some faces will turn white and some faces will turn black**, he said: **They are the Khawarij.** Ibn Mardawayh narrated it from more than one source, on the authority of Abu Ghalib. On the authority of Abu Umamah, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, who mentioned it. The least of these hadiths is that they are attributed to the Companions, but their meaning is correct. The first innovation that occurred in Islam was the Khawarij tribulation, and their beginning was because of this world when the Prophet, may God bless him and grant him peace, divided the spoils of Hunayn. It was as if they saw in their corrupt minds that he was not just in the division, so they surprised him with this statement. Their speaker, Dhu al-Khuwaysira - may God rip his side open - said: Be just, for you have not been just. The Messenger of God, may God bless him and grant

him peace, said to him: "You have failed and lost if I am not just. Does he trust me with the people of the earth and you do not trust me?" When the man turned back, Omar ibn al-Khattab, and in the narration of Khalid ibn al-Walid, asked permission from the Messenger of God to kill him. He said, "Leave him, for from the offspring of this man, that is, from his kind, will emerge a people who will consider your prayer insignificant compared to their prayer, your fasting insignificant compared to their fasting, and your recitation insignificant compared to their recitation. They will depart from the religion as an arrow departs from its target. So wherever you find them, kill them, for in killing them there is a reward for whoever kills them." Then they appeared during the days of Ali ibn Abi Talib, may God be pleased with him, and they killed them at Nahrawan. Then peoples, tribes, opinions, whims, articles, and many widespread sects branched out from them. Then the Qadariyyah emerged, then the Mu'tazila, then the Jahmites, and other innovations that the Truthful, the Trusted One, may God bless him and grant him peace, informed us about in his saying, **And this nation will split into seventy-three sects, all of them in Hell except one.** They said, **Who are they, O Messenger of God?** He said, **Those who are on what I and my companions are on.** Al-Hakim included this addition in his Mustadrak.

Al-Hafiz Abu Ya'la said: Abu Musa told us, Amr bin Asim told us, Al-Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Al-Hasan bin Jundub bin Abdullah, that it reached him on the authority of Hudhayfah, or he heard it from him, narrating on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **Indeed, among my nation are people who recite the Qur'an, scattering it like scattering dates, and interpreting it in a way other than its interpretation.** They did not include it.

And the Almighty's saying, **And none knows its interpretation except God**, the reciters differed regarding the pause here. It was said: On the majesty, as was mentioned previously on the authority of Ibn Abbas, may God be pleased with him, that he said: Interpretation is of four types: an interpretation that no one is excused for understanding, an interpretation that the Arabs know from their languages, an interpretation that those firmly grounded in knowledge know, and an interpretation that none knows except God. This statement is narrated on the authority of Aisha, Urwah, Abu al-Sha'tha', Abu Nahik, and others. Al-Hafiz Abu al-Qasim said in al-Mu'jam al-Kabir: Hashim bin Muzayd told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damsam bin Zar'ah told me, on the authority of Shuraih bin Ubayd, on the authority of Abu Malik al-Ash'ari, that he heard the Messenger of God, may God bless him and grant him peace, say, "I do not fear for my nation except three things: that their wealth will increase and they will become envious and fight each other; that the Book will be opened to them and the believer will take it seeking its interpretation. 'None knows its interpretation except God and those firmly rooted in

knowledge who say, 'We believe in it,'" the verse; and that their knowledge will increase and they will waste it and not care about it. Very strange. Ibn Mardawayh said: Muhammad ibn Ahmad ibn Ibrahim told us, Ahmad ibn Amr told us, Hisham ibn Ammar told us, Ibn Abi Hatim told us, on the authority of his father, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of Ibn al-'As, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The Qur'an was not revealed for some parts to contradict others. So whatever you recognize of it, act upon it, and whatever is ambiguous, believe in it." Abd al-Razzaq said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, who said: Ibn Abbas used to recite: "None knows its interpretation except God. And those firmly rooted in knowledge say, 'We believe in it.'" Ibn Jarir narrated it likewise on the authority of 'Umar ibn 'Abd al-'Aziz and Malik ibn Anas that they believed in it but did not know its interpretation. Ibn Jarir narrated that in the recitation of 'Abdullah ibn Mas'ud: "Its interpretation is only with amusement. And those firmly rooted in knowledge say, 'We believe in it.'" And likewise on the authority of Ubayy ibn Ka'b, Ibn Jarir chose this statement.

Some of them stopped at his saying: **and those firmly rooted in knowledge**, and many of the commentators and scholars of the principles followed them, and said: Addressing what is not understood is far-fetched. Ibn Abi Nujayh narrated on the authority of Mujahid, on the authority of Ibn Abbas, that he said: I am from those firmly rooted who know its interpretation. Ibn Abi Nujayh said on the authority of Mujahid: And those firmly rooted in knowledge know its interpretation and say, **We believe in it**. And so said al-Rabi' ibn Anas, and Muhammad ibn Ishaq said on the authority of Muhammad ibn Ja'far al-Zubayr: **And none knows its interpretation** he meant what he meant **except God, and those firmly rooted in knowledge say, "We believe in it"**. Then they returned the interpretation of the ambiguous verses to what they knew of the interpretation of the decisive verses in which no one has an interpretation except one interpretation, so the Book was consistent with their saying and some of it confirmed some of it, so the argument was implemented, and the excuse became apparent, and falsehood was removed, and disbelief was repelled. And in the hadith, the Messenger of God, may God bless him and grant him peace, prayed for Ibn Abbas, and said, **O God, give him understanding in the religion and teach him the interpretation**. And from Scholars have separated this matter and said: Interpretation is used, and it is intended by it in the Qur'an in two meanings: One of them is interpretation in the sense of the reality of the thing and what its matter leads to, and from it is the saying of the Most High: **And he said, O my father, this is the interpretation of my vision of before** and His saying, **Do they await except its interpretation on the Day its interpretation comes?** meaning the reality of what they were informed of regarding the matter of the Resurrection. If this is what is meant by interpretation, then the pause is at the majesty because the realities of matters and their essence are not known clearly except by God Almighty, and His saying, **And those firmly rooted in knowledge** is the subject and **They say,**

'We believe in it' is its predicate. However, if the other meaning is meant by interpretation, which is explanation, clarification, and expression of the thing, like His saying, **Inform us of its interpretation**, meaning its explanation, if this meaning is meant by it, then the pause is at **And those firmly rooted in knowledge** because they know and understand what they were addressed with in this regard, even if they do not encompass knowledge of the realities of things as they are. Based on this, His saying, **They say, 'We believe in it'** is a state of them, and this is permissible, and it is from The conjoined without the conjoined to it, like his saying: **For the poor emigrants who were expelled from their homes and their wealth** until his saying: "They say: Our Lord, forgive us and our brothers" and the verse, and the Almighty's saying: **And your Lord will come and the angels, rank upon rank** meaning: And the angels will come, rank upon rank.

And His statement, informing about them, "They say: We believe in it," meaning the ambiguous, **All of it is from our Lord**, meaning all of the decisive and the ambiguous are true and correct, and each one of them confirms the other and testifies to it, because all of it is from God and nothing from God is different or contradictory, as He says: **Do they not then consider the Qur'an? Had it been from other than God, they would have found therein much discrepancy**, and for this reason the Most High said: **And none will remember except those of understanding**, meaning only those with sound minds and upright understandings understand, comprehend, and contemplate the meanings in their proper manner. Ibn Abi Hatim said: Muhammad ibn Awf al-Himsi told us, Na'eem ibn Hammad told us, Fayyad al-Raqi told us, Abdullah ibn Yazid told us, and he had met the companions of the Prophet, may God bless him and grant him peace, Anas, Abu Umamah, and Abu al-Darda', may God be pleased with them, said: Abu al-Darda' told us that the Messenger of God, may God bless him and grant him peace, was asked about those firmly grounded in knowledge, so he said: **He whose oath is true, whose tongue is truthful, and whose heart is upright, and he who...** Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, heard some people arguing, so he said: "Those who came before you were destroyed because of this. They struck some parts of the Book of God with others. The Book of God was revealed to confirm some parts of it, so do not deny some parts of it with others. So whatever you know of it, say, and whatever you do not know, leave it to its scholar." Ibn Mardawayh's narration of this hadith was presented on the authority of Hisham ibn 'Ammar, on the authority of Ibn Abi Hazim, on the authority of his father, on the authority of 'Amr ibn Shu'ayb, on his authority. Abu Ya'la al-Mawsili said in his Musnad: Zuhair ibn Harb told us, Anas ibn 'Iyad told us, on the authority of Abi Hazim, on the authority of Abi Salamah, who said: I do not know it except from Abi Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **The Qur'an was revealed in seven letters, and arguing about the Qur'an is disbelief**. He said it. Three - what you know of it, then act upon it,

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and what you do not know of it, then refer it to its Knower, the Most High, the Majestic. This is a sound chain of transmission, but it has a defect because of the narrator's statement, **I do not know it except from Abu Hurairah**. Ibn al-Mundhir said in his interpretation: Muhammad ibn Abdullah ibn Abdul-Hakam told us, Ibn Wahb told us, he said: Nafi' ibn Yazid told me, he said: It is said: Those who are firmly grounded in knowledge are humble before God, humble themselves before God in His pleasure, they do not act arrogantly towards those above them nor do they belittle those below them. Then God the Almighty said, informing us that they called upon their Lord, saying: **Our Lord, do not let our hearts deviate after You have guided us**, meaning do not make them deviate from guidance after You have established them upon it, and do not make us like those in whose hearts is deviation, who seek what is ambiguous in the Qur'an, but establish us on Your straight path and Your upright religion, **and grant us from Yourself**, meaning from You, *mercy* with which You will establish our hearts and unite us, and increase our faith and certainty. **You are the Giver**.

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, and Ibn Jarir said: Abu Kurayb told us, they both said: Wakee' told us on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, that the Prophet, may God bless him and grant him peace, used to say: **O Changer of the hearts, make my heart firm upon Your religion**. Then he recited: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Ibn Mardawayh narrated it on the authority of Muhammad ibn Bakkar, on the authority of Abdul Hameed ibn Bahram, on the authority of Shahr ibn Hawshab, on the authority of Umm Salamah, who is Asma' bint Yazid ibn al-Sakn, who heard her narrating: The Messenger of God, may God bless him and grant him peace, used to frequently supplicate: **O God, Changer of the hearts, make my heart firm upon Your religion**. I said: O Messenger of God, does the heart fluctuate? He said: Yes, God did not create any human being from the children of Adam except that his heart is between two fingers of God Almighty, so if He wills, He makes him steadfast, and if He wills, He makes him deviate." So we ask God Our Lord, let not our hearts deviate after He has guided us, and we ask Him to grant us mercy from Him, for He is the Bestower. And thus Ibn Jarir narrated it from the hadith of Asad ibn Musa, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission. He also narrated it on the authority of al-Muthanna, on the authority of al-Hajjaj ibn Munhal, on the authority of Abd al-Hamid ibn Bahram, with a similar chain of transmission, and he added: **I said, O Messenger of God, will you not teach me a supplication that I can make for myself?** He said, **Yes, say, 'O God, Lord of the Prophet Muhammad, forgive my sin, remove the anger in my heart, and save me from the misleading trials.'** Then Ibn Mardawayh said: Sulayman ibn Ahmad narrated to us, Muhammad ibn Harun ibn Bakkar al-Dimashqi narrated to us, al-Abbas ibn al-Walid al-Khalal narrated to us, Yazid ibn Yahya ibn Ubaydullah

informed us, Saeed ibn Bashir informed us, on the authority of Qatadah, on the authority of Hassan al-A'raj, 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, often supplicated, **O Changer of the hearts, make my heart firm upon Your religion**. I said, "O Messenger of God, God, how often you supplicate with this supplication, and He said: There is no heart but that it is between two fingers of the fingers of the Most Merciful. If He wills to make it straight, He makes it straight, and if He wills to make it deviate, He makes it deviate. Have you not heard His saying: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Strange in this regard, but its origin is proven in the two Sahih and others through many chains of narration without the addition of this noble verse. Abu Dawud, al-Nasa'i, and Ibn Mardawayh narrated it from the hadith of Abu Abd al-Rahman al-Muqri. Al-Nasa'i, Ibn Hibban, and Abdullah ibn Wahb both added on the authority of Sa'id ibn Abi Ayyub: Abdullah ibn al-Waleed al-Tujibi told me on the authority of Sa'id ibn al-Musayyab, on the authority of Aisha, may God be pleased with her. That the Messenger of God, may God bless him and grant him peace, when he woke up at night would say, "There is no god but You, glory be to You, O God, I seek Your forgiveness for my sin, and I ask You for mercy, O God, increase me in knowledge and do not let my heart deviate after You have guided me, and grant me mercy from You, for You are the Bestower." The wording of Ibn Mardawayh. Abd al-Razzaq said, on the authority of Malik, on the authority of Abu Ubayd, the freed slave of Sulayman ibn Abd al-Malik, on the authority of Ubadah ibn Nassi, that he told him that he heard Qays ibn al-Harith say: Abu Abdullah al-Sunabhi told me that he prayed the Maghrib prayer behind Abu Bakr al-Siddiq, may God be pleased with him, and Abu Bakr recited in the first two rak'ahs the Mother of the Qur'an and two short surahs from al-Mufassal, and he recited in the third rak'ah. He said: So I came close to him until my clothes almost touched his clothes, and I heard him recite the Mother of the Qur'an and this verse: **Our Lord, do not let our hearts deviate after You have guided us al-An'am 2:17**. Abu Ubaid said: Ubadah bin Nassi informed me that he was with Umar bin Abdul Aziz during his caliphate, and Umar said to Qais: How did you tell me about Abu Abdullah? Umar said: We have not abandoned it since we heard it from him, although before that I was on something else. A man said to him: What was the Commander of the Faithful on before that? He said: I used to recite "Say: He is God, the One." This trace was narrated by Al-Walid bin Muslim on the authority of Malik and Al-Awza'i, both on the authority of Abu Ubaid. This trace was also narrated by Al-Walid on the authority of Ibn Jaber, on the authority of Yahya bin Yahya Al-Ghassani, on the authority of Mahmud bin Labid, on the authority of Al-Sunabhi, that he prayed behind Abu Bakr the Maghrib prayer, and in the first two he recited Surat Al-Fatihah and a short surah, reciting aloud. When he stood up for the third, he began to recite, so I came close to him until my clothes touched his clothes, and he recited this verse: **Our**

Lord, do not let our hearts deviate.

And His saying, **Our Lord, You will surely gather the people for a Day about which there is no doubt,** meaning they say in their supplication: "O our Lord, You will surely gather Your creation on the Day of Resurrection, and You will separate between them and judge between them in that over which they differed, and You will reward each one according to his deeds and what he was upon in this world of good and evil."

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And His statement: 9- **Our Lord, indeed You will gather mankind** meaning You will raise them up and revive them after their dispersion **for a Day** which is the Day of Resurrection, meaning for the reckoning of a Day or for the recompense of a Day, assuming the addition is deleted and the addition to it is placed in its place. His statement: **There is no doubt about it** meaning: in its occurrence and the occurrence of what is in it of reckoning and recompense. The explanation of doubt has been presented, and the whole of His statement: **Indeed, God does not fail in His promise** is to explain the meaning of what preceded it: meaning that fulfilling a promise is the affair of God, glory be to Him, and failing to do so contradicts divinity, just as it contradicts and contrasts it.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The clear verses are its abrogators, its lawful and unlawful, its limits and its obligations, what we believe in and act upon, and the ambiguous verses are its abrogated, its beginning and end, its likes and its divisions, what we believe in but do not act upon. Saeed Ibn Mansour, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Ibn Abbas who said regarding his statement: **Among its verses are clear verses** he said: The three verses at the end of Surat Al-An'am are clear verses: **Say, 'Come,'** and the two verses after it. In a narration from him narrated by Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim regarding his statement: **Clear verses** he said: From here **Say, 'Come,'** to three verses, and from here **And your Lord has decreed that you not worship except Him** to three verses after it. I say: May God have mercy on Ibn Abbas, how little is the benefit of these words attributed to him. So specifying three verses or ten or one hundred from all the verses of the Qur'an and describing them as decisive is of no benefit, as the decisive verses are the majority of the Qur'an according to all opinions, even according to his statement that is close to what is transmitted from him that the decisive verses abrogate it and make it permissible, etc. So what is the meaning of specifying those verses from the end of Surat Al-An'am? And Abd bin Hamid narrated from him that he said: The decisive verses are the permissible and the forbidden. And the predecessors had many opinions that go back to what we mentioned at the beginning of this research. And Ibn Jarir Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas that he said: **But as for those in whose hearts is deviation** meaning the people of doubt, so they interpret the decisive verses as ambiguous and the ambiguous verses as decisive, and they confuse, so God confuses them. **And none knows its**

interpretation except God he said: Its interpretation on the Day of Resurrection, none knows it except God. And Ibn Jarir narrated from Ibn Mas'ud *deviation* he said: doubt. In the two Sahihs and others, on the authority of Aisha, she said: "The Messenger of God, may God bless him and grant him peace, recited: 'It is He who has sent down to you the Book' until His saying: 'But as for those in whose hearts is deviation' until His saying: 'People of understanding', she said: The Messenger of God, may God bless him and grant him peace, said: 'If you see those who dispute therein, they are the ones meant, so beware of them.' And in another version: 'But if you see those who follow that which is ambiguous therein, they are the ones whom God has named, so beware of them.' This is the wording of Al-Bukhari, and the wording of Ibn Jarir and others: 'But if you see those who follow that which is ambiguous therein and those who dispute therein, they are the ones meant by God, so do not sit with them.'" And 'Abd ibn Humayd, 'Abd al-Razzaq, Ahmad, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi narrated in his Sunan on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace, regarding His saying: 'But as for those in whose hearts is deviation, they follow that which is ambiguous therein,' he said: They are the Khawarij. Ibn Jarir and Al-Hakim narrated with a chain of transmission that he authenticated on the authority of Ibn Masoud on the authority of the Prophet, may God bless him and grant him peace, who said: "The first Book was revealed from one chapter and in one dialect. The Qur'an was revealed in seven dialects: prohibiting, commanding, lawful, unlawful, clear, ambiguous, and parables. So make lawful what it makes lawful and forbid what it forbids, do what you are commanded to do and refrain from what you are forbidden to do, learn from its parables, act upon its clear, believe in its ambiguous, and say: We believe in it, all of it is from our Lord." Ibn Abi Hatim narrated it on the authority of Ibn Masoud as a continuation of the narration. Al-Tabarani narrated on the authority of Umar ibn Abi Salamah that the Prophet, may God bless him and grant him peace, said to Abdullah ibn Masoud and mentioned something similar. Al-Bukhari narrated in At-Tarikh on the authority of Ali with a weak chain of transmission something similar. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Dawud narrated something similar in Al-Masahif on the authority of Ibn Masoud. Ibn Jarir and Abu Ya'la narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "The Qur'an was revealed in seven letters, and disputing about the Qur'an is disbelief. Whatever you know, act upon it, and whatever you do not know, refer it to its scholar." Its chain of transmission is sound. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, in which it says: **And follow the clear verses and believe in the ambiguous verses.** Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Hakim narrated - and authenticated it - on the authority of Tawus, who said: Ibn Abbas used to recite it: "And none knows its interpretation except God. And those firmly rooted in knowledge say, 'We believe in it.'" Ibn Abi Dawud narrated in Al-Masahif on the authority of Al-A'mash, who said regarding Abdullah's recitation:

Surat Al Imran 3:9

Our Lord, You will surely gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.

"And the true interpretation of it is with God. And those firmly rooted in knowledge say, 'We believe in it.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Shathaa and Abu Nahik who said: You pray this verse while it is disconnected: "And none knows its interpretation except God. And those firmly rooted in knowledge say, 'We believe in it. All is from our Lord.'" So their knowledge ended with what they said. Ibn Jarir narrated on the authority of Urwah who said: Those firmly rooted in knowledge do not know its interpretation, but they say, "We believe in it. All is from our Lord." Abd bin Hamid and Ibn Jarir narrated on the authority of Umar bin Abdul Aziz something similar. Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Abu who said: The Book of God, whatever is clear, act upon it, and whatever is unclear to you, believe in it and entrust it to its scholar. He also narrated on the authority of Ibn Masoud who said: The Qur'an has a beacon like a beacon on the road, so whatever you know, hold fast to it, and whatever is unclear to you, leave it. He also narrated on the authority of Muadh something similar. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: The interpretation of the Qur'an is of four types: an interpretation that scholars know, an interpretation that people are excused for not knowing, whether it is permissible or forbidden, an interpretation that the Arabs know in their language, and an interpretation whose interpretation is known only to God, and whoever claims to know it is a liar. Ibn Jarir narrated on his authority that he said: The Qur'an was revealed in seven letters: permissible and forbidden, no one is excused for not knowing it, an interpretation that the Arabs interpret, an interpretation that the scholars interpret, and ambiguous verses that only God knows, and whoever claims to know it is a liar. Ibn Jarir and Ibn Al-Mundhir narrated on his authority that he said: I am one of those who know its interpretation. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Atiyah Al-Awfi on his authority regarding His statement: **They say, 'We believe in it'** We believe in the decisive verses and believe in them, and we believe in the ambiguous verses but do not believe in them, and it is all from God. Ad-Darimi narrated in his Musnad and Nasr Al-Maqdisi in Al-Hujjah on the authority of Sulayman ibn Yasar that a man called Dhubay' came to Madinah and began to ask about the ambiguous verses of the Qur'an. So Omar sent for him and prepared palm clusters for him. He said: Who are you? He said: I am Abdullah Dhubay'. He said: And I am Abdullah Omar. Omar took a cluster of those clusters and beat him until his head bled. He said: O Commander of the Faithful, that is enough. What I felt in my head has gone away. Ad-Darimi also reported it from another chain of transmission, in which it says: He beat him three times, leaving him alone each time until he recovered, then he beat him. Ibn Asakir reported the original story in his history on the authority of Anas. Ad-Darimi and Ibn Asakir reported that Omar wrote to the people of Basra not to sit with Dhubay'. This story was reported by a group of people. Ibn Jarir, Ibn Abi Hatim and At-Tabarani reported on the authority of Anas, Abu Umamah, Wathilah ibn Al-Asqa' and Abu Ad-Darda' that the Messenger of God (peace

and blessings of God be upon him) was asked about those who are firmly grounded in knowledge. He said: He who keeps his oath, speaks truthfully, keeps his heart straight, and keeps his stomach and private parts chaste, then he is one of those firmly grounded in knowledge. Ibn Asakir narrated on the authority of Abdullah bin Yazid Al-Azdi on the authority of Anas, with a similar chain of transmission. Abu Dawud and Al-Hakim narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Disputing about the Qur'an is disbelief**. Nasr Al-Maqdisi narrated in Al-Hujjah on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, came out and from behind his room were some people who were disputing about the Qur'an. He came out with his cheeks red as if they were dripping blood. He said: 'O people, do not argue about the Qur'an, for those who came before you went astray because of their arguments. The Qur'an was not revealed to contradict some of it, but it was revealed to confirm some of it. So whatever is clear in it, act upon it, and whatever is ambiguous in it, believe in it.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Umm Salamah, "The Prophet, may God bless him and grant him peace, used to say: 'O Changer of hearts, make my heart firm upon Your religion.'" Then he recited: 'Our Lord, let not our hearts deviate after You have guided us'" 10:10. Ibn Abi Shaybah, Ahmad, Al-Tirmidhi, Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated from her, with a chain of transmission traceable to the Prophet, similar to this, but longer. Ibn Abi Shaybah, Ahmad and Ibn Mardawayh narrated from Aisha, with a chain of transmission traceable to the Prophet, similar to this. Similar to this has been narrated through other chains of transmission. Ibn Al-Najjar narrated in his history, regarding the statement of God, **Our Lord, You will surely gather mankind for a Day**, the verse, on the authority of Ja'far ibn Muhammad Al-Khalidi, who said: It was narrated on the authority of the Prophet, may God bless him and grant him peace: "Whoever recites this verse over something that he has lost, God will restore it to him. And he should say after reciting it: O Gatherer of mankind for a Day about which there is no doubt, gather me and my wealth, for You are over all things competent."

Tafsir al-Baghawi

9- The Almighty said: **Our Lord, You will surely gather the people for a Day**, meaning to fulfill a Day. It was said: **The lam** means *in*, meaning on a Day **about which there is no doubt**, meaning there is no suspicion, and it is the Day of Resurrection. **Indeed, God does not fail in His promise**, and it is a verbal noun from the word *promise*.

Tafsir al-Baidawi

9 Our Lord, You will surely gather mankind for a Day for the reckoning of a Day or for its recompense. **There is no doubt about it** in the occurrence of the Day and what it contains of gathering and recompense, drawing attention to the fact that most of their purpose in the two requests is related to the Hereafter, for it is the goal and the wealth. **Indeed, God does not fail in His promise** for divinity contradicts it, and to indicate it and to glorify the promised one, there is a color of speech, and the threat was used as evidence. It was answered that the threat of the wicked is conditional upon not pardoning, for separate evidence, just as it is conditional upon not repenting, in agreement.

Surat Al Imran 3:10

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against Allah. And it is those who are the fuel of the Fire.

Surat Al Imran 3:10

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God. And it is those who are the fuel of the Fire.

Tafsir al-Jalalayn

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God i.e. His punishment **and those are the fuel of the Fire** with the opening of the waw, what is kindled with it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **Indeed, those who disbelieved**, is that those who denied the truth that they knew of the prophethood of Muhammad, may God bless him and grant him peace, from the Jews of the Children of Israel and their hypocrites and the hypocrites of the Arabs and their disbelievers, in whose hearts is deviation, so they follow the ambiguous verses of God's Book seeking discord and seeking its interpretation, **neither their wealth nor their children will avail them at all against God**, meaning by that that their wealth and children will not save them from God's punishment if He inflicts it upon them - immediately in this world for their denial of the truth after it has become clear to them, and their following the ambiguous verses seeking confusion - so that it repels it from them, and that will not avail them at all against it, and in the Hereafter they are **fuel of the Fire**, meaning by that: its firewood.

Tafsir al-Qurtubi

Its meaning is between, i.e. their wealth and children will not protect them from the punishment of God at all. Al-Salami read *lan yaghni* with a *ya'* because the verb came before it and there was a barrier between the noun and the verb. Al-Hasan read *yaghni* with a *ya'* and the sukoon of the last *ya'* for the sake of alleviation, like the poet's saying:

Enough despair from Asmaa Kafi and not for her illness, as the cure is long

He should have said enough, so he sent the *ya'*. Al-Farra' added something similar:

As if their hands in the bottom of the valley were the hands of slave girls, playing with paper.

Qarq and Qarqah are two dialects in Al-Qaa. And *min* in His saying **min God** means *with*, Abu Ubaidah said. Those are the fuel of the Fire. And fuel is a name for firewood, and it was mentioned in Al-Baqarah.

Al-Hasan, Mujahid, and Talhah bin Masraf read *waqood* with a damma on the waw, deleting an added word, which is *hatab* the fuel of the fire. And it is permissible in Arabic, if the waw is a damma, to say *aqwad* like *aqtat*. And *waqood* with a damma on the waw is the source, and the fire was ignited if it was lit. Ibn Al-Mubarak narrated from the hadith of Al-Abbas bin Abdul Muttalib that the Messenger of God, may God bless him and grant him peace, said:

This religion will appear until it crosses the seas and until the seas are crossed by horses in the way of God Almighty. Then there will come people who will recite the Qur'an. When they recite it, they will say, **Who among us recites more knowledgeable than us?** Then he will turn to his companions and say, **Do you see any good in those people?** They will say, *No*. He will say, **Those are from you and those are from this nation and those are the fuel of the Fire.**

Tafsir Ibn Kathir

God Almighty tells us about the disbelievers that they are fuel for the Fire **On the Day when their excuses will not benefit the wrongdoers, and for them is the curse, and for them is the worst home.** And what they were given in this world of wealth and children will not benefit them with God, nor will it save them from His punishment and painful chastisement, as God Almighty said: "So do not be impressed by their wealth or their children. God only intends to punish them thereby in the life of this world, and that their souls should depart while they are disbelievers." And God Almighty said: "Do not be deceived by the movement of those who disbelieve throughout the land. A brief enjoyment. Then their refuge is Hell, and an evil resting place." And He said here: **Indeed, those who disbelieve** meaning in God's signs, and denied His messengers, and disobeyed His book, and did not benefit from His revelation to His prophets, "Never will their wealth or their children avail them against God at all. And those are the fuel for the Fire" meaning its wood with which it is lit and kindled, as He said: **Indeed, you and what you worship besides God are fuel for Hell.** The verse. Ibn Abi Hatim said: My father told us, Ibn Abi Maryam told us, Ibn Lahi'ah told us, Ibn Al-Haad told me on the authority of Hind bint Al-Harith, on the authority of Umm Al-Fadl, the mother of Abdullah bin Abbas, who said: While we were in Mecca, the Messenger of God, may God bless him and grant him peace, got up at night and called out, **Have I conveyed the message? O God, have I conveyed the message?** three times. Umar bin Al-Khattab, may God be pleased with him, got up and said, *Yes*. Then morning came and the Messenger of God, may God bless him and grant him peace, said, "Islam will prevail until disbelief returns to its places. People will cross the seas with Islam. A time will come upon the people when they will learn the Qur'an and recite it, then they will say, 'We have recited and taught. So who is this who is better than us?' Is there any good in those people? They said, 'O Messenger of

God, who are those people?' He said, 'Those are from you, and those are the fuel of the Fire.'" And this is how I saw it with this wording. Ibn Mardawayh narrated it on the authority of Yazid bin Abdullah bin Al-Haad, on the authority of Hind bint Al-Harith, the wife of Abdullah bin Shaddad, on the authority of Umm Al-Fadl, that the Messenger of God, may God bless him and grant him peace, got up one night in Mecca and said, **Have I conveyed the message?** He said it three times. Then Umar ibn al-Khattab, who was the most patient, stood up and said: O God, yes, I was keen, I tried hard, and I advised, so be patient. The Prophet, may God bless him and grant him peace, said: "Faith will prevail until disbelief is returned to its places. Men will cross the seas with Islam. A time will come upon the people when they will read the Qur'an, and they will read it and teach it, and they will say: We have read and we have taught, so who is this who is better than us? There is no good in those people." They said: O Messenger of God, who are those people? He said: Those people are from you, and those people are the fuel of the Fire." Then he narrated it via Musa ibn Ubayd, on the authority of Muhammad ibn Ibrahim, on the authority of Bint al-Haad, on the authority of al-Abbas ibn Abd al-Muttalib, in a similar manner.

And the Almighty's saying: **Like the way of Pharaoh's family.** Ad-Dahhak said on the authority of Ibn Abbas: Like the actions of Pharaoh's family. This was also narrated on the authority of Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and more than one person. Some of them say: Like the way of Pharaoh's family, and like the actions of Pharaoh's family, and like the likeness of Pharaoh's family. The words are similar, and *dāb* with sukūn and ḥarā' like nahr and nahr, is the action, state, affair, matter, and habit, just as it is said: This will not cease to be my habit and your habit. Imru' al-Qays said:

My companions standing there on their mounts said,
Don't be sad, be kind.

As usual, from Umm Al-Huwairith before her and her neighbor Umm Al-Rabab in Masal

The meaning is as you usually do with Umm al-Huwairith when you destroyed yourself in your love for her and cried over her house and her image. The meaning of the verse is that neither wealth nor children will avail the disbelievers, rather they will perish and be tormented as happened to the people of Pharaoh and those before them who denied the messengers in what they brought of God's signs and proofs. **And God is severe in penalty**, meaning severe in punishment, painful in torment, no one can avoid it and nothing escapes Him. Rather, He is the doer of whatever He wills, the One who has overcome everything and everything has been humbled to Him. There is no god but Him and no lord but Him.

Fath al-Qadir

Those who disbelieve are meant to be the disbelievers - and it was said: the delegation of Najran, and it was said: Qurayzah, and it was said: An-Nadir, and it was said: the polytheists of the Arabs. As-Salami read lan yaghni with a dhammah, and Al-Hasan read it with the final ya' as a relief. His statement: 10- **From God**

something meaning: from His punishment something of enrichment, and it was said: the word min means with: meaning it does not avail anything with God, Abu Ubaid said, and it was said: it means a substitute. The meaning is a substitute for God's mercy, and this is far-fetched. His statement: **And those are the fuel of the Fire** Fuel: is the name for firewood, and we have already discussed it in Surat Al-Baqarah. That is: they are the firewood of Hell with which it is set ablaze, and they are the subject, and fuel is its predicate, and the sentence is the predicate of those, or they are a disjunctive pronoun, and in both cases the sentence is resumed and confirms His statement: **Their wealth will not avail them** the verse. Al-Hasan, Mujahid, and Talha bin Masraf read *waqood* with a damma on the waw, and it is a verbal noun. Likewise, *waqood* with a fatha on the waw in the reading of the majority may be a name for firewood, as mentioned above, so it does not need to be estimated. It may also be a verbal noun, because it is one of the verbal nouns that come in the form of *fa'ul*, so it needs to be estimated: that is, they are the people of the fuel of the fire.

Tafsir al-Baghawi

10- The Almighty said: **Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against God.** Al-Kalbi said: From the punishment of God. Abu Ubaidah said: *From* means *with*, meaning with God. **And those are the fuel of the Fire, like the way of the people of Pharaoh.**

Tafsir al-Baidawi

10 **Indeed, those who disbelieve** is general for the disbelievers. It was said that what is meant by it is the delegation of Najran, or the Jews, or the polytheists of the Arabs. **Their wealth and their children will not avail them at all against God** meaning from His mercy, or from His obedience in the sense of substitution, or from His punishment. **And those are the fuel of the Fire** its firewood. It was read with the dammah meaning the people of its fuel.

Surat Al Imran 3:11

Like the people of Pharaoh and those before them, they denied Our signs, so Allah seized them for their sins, and Allah is severe in penalty.

Surat Al Imran 3:11

Like the people of Pharaoh and those before them, they denied Our signs, so God seized them for their sins, and God is severe in penalty.

Tafsir al-Jalalayn

Their habit **like the habit** like the habit **of the people of Pharaoh and those before them** of the nations like Aad and Thamud **denied Our signs, so God seized them** destroyed them **for their sins** and the sentence explains what came before it **and God is severe in penalty** and it was revealed when the Prophet, may God bless him and grant him peace, ordered the Jews to convert to Islam after his return from Badr, so they said to him, do not be deceived by the fact that you killed a group of Quraysh who were ignorant and did not know how to fight:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Indeed, those who disbelieved, their wealth and their children will not avail them at all against God when Our punishment comes to them, like the way and custom of the people of Pharaoh, **and those before them** of the nations who denied Our signs, so We seized them for their sins, and destroyed them when they denied Our signs, so their wealth and their children did not avail them at all against God when Our punishment came to them, like those who were hastened to be punished for their denial of their Lord before the people of Pharaoh: of the people of Noah, the people of Hud, the people of Lot, and their likes.

The interpreters differed in their interpretation of his statement: **Like the way of Pharaoh's people.**

Some of them said: It means: Like their Sunnah.

Who said that?

Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **Like the way of Pharaoh's people**, he said: Like their way.

Some of them said: It means: like their work.

Who said that?

Muhammad bin Bashir told us, he said, Muammil told us, he said, Sufyan told us, and Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, all of them, on the authority of Juwaybir, on the authority of Al-Dahhak: **Like the way of Pharaoh's family**, he said: Like the work of Pharaoh's family.

Yahya bin Abi Talib told us, Yazid told us, Juwaybir

told us, on the authority of Ad-Dahhak, regarding his statement: **Like the way of Pharaoh's family**, he said: Like the work of Pharaoh's family.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **Like the habit of the people of Pharaoh**, he said: Like their actions, like their denial when they denied the messengers, and he recited the statement of God: **Like the habit of the people of Noah** (Ghafir 40:31), that you should be afflicted with the same punishment that afflicted them from God. He said: The habit is the action.

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Tamila Yahya bin Wadh told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah and Mujahid, regarding his statement: **Like the way of Pharaoh's family**, he said: Like the actions of Pharaoh's family, like the way of Pharaoh's family.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: **Like the practice of Pharaoh's family**, he said: Like the practice of Pharaoh's family.

Others said: The meaning of this is: like the denial of the people of Pharaoh. Those who said this were mentioned:

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Like the way of the people of Pharaoh and those before them, they denied Our signs, so God seized them for their sins**, he mentioned those who disbelieved and the actions of their denial, like the denial of those before them in denial and rejection.

Abu Jaafar said: The origin of the word *da'ab* comes from **da'bat fi al-amr da'ban**, meaning you are addicted to work and toiling in it. Then the Arabs transferred its meaning to: the affair, the matter, and the habit, as Imru' al-Qais ibn Hajar said:

And my recovery is a shed tear, so is there a recourse against the drawing of a scholar?

As usual, from Umm Al-Huwairith before her and her neighbor Umm Al-Rabab in Masal

He means by his saying: As is your habit, your affair, and your action. It is said: This is my habit and your habit forever. He means by it: My action and your action, my affair and your affair, my affair and your affair. It is said from it: I have always been persistent and persistent. It was narrated from the Arabs by hearing: I have always been persistent, with a heavy hamza and a vowel, just as it was said: This is poetry and a river, so the second letter was moved because it is a letter from the six letters, so the correct word is *al-dābt* since its second letter is from the six letters, just as the poet said:

He has a sandal that does not smell like dogs, and if you put it in the company of the scum, it will smell it.

As for his saying: **And God is severe in penalty**, he means by it: And God is severe in His punishment for whoever disbelieves in Him and denies His messengers after the proof has been established against him.

Tafsir al-Qurtubi

Persistence is habit and affair. A man's perseverance in his work is perseverance and diligence if he is serious and strives, and I made him persevere. And his camel is persevering if he exerts himself in walking. And the two persevering are night and day. Abu Hatim said: I heard Yaqub mention Kad'ab with the opening of the hamza, and he said to me when I was a young man: On what is Kad'ab permissible? I said to him: I think it is from dai'b yadab daban. He accepted that from me and was amazed at the quality of the estimate for my youth, and I do not know whether it is said or not. An-Nahhas said: This statement is wrong, it is not said at all in dai'b, but rather it is said da'ab yadab da'uban and da'aban, this is how the grammarians narrated it, including Al-Farra' who narrated it in the Book of Sources, as Imru' al-Qais said:

As usual, from Umm Al-Huwairith before her and her neighbor Umm Al-Rabab in Masal

As for the word *da'ab*, it is permissible, just as it is said: *poetry* and *poetry*, "river" and *river*, because it contains a throat letter. They differed about the letter *kaf*. It was said: It is in the nominative case, and its meaning is **their habit is like the habit of the people of Pharaoh**, meaning the actions of the infidels with you are like the actions of the people of Pharaoh with Moses. Al-Farra' claimed that the meaning is: The Arabs disbelieved as the people of Pharaoh disbelieved. Al-Nahhas said: It is not permissible for the letter *kaf* to be related to *disbelieved*, because *disbelieved* is included in the relative clause. It was said: It is related to **God took them**, meaning He took them as He took the people of Pharaoh. It was said: It is related to His statement: **Neither their wealth nor their children will avail them**, meaning they will not avail them as wealth and children did not avail the people of Pharaoh. This is an answer to someone who stayed behind from jihad and said: **Our wealth and families have occupied us**. It is correct for an action to be applied to it from the word *fuel*, and the simile would be in the burning itself. This meaning is supported by "And the people of Pharaoh were overtaken by an evil punishment. The Fire, they will be exposed to it morning and evening. And on the Day the Hour comes, [it will be said], 'Admit the people of Pharaoh into the severest punishment.'" The first statement is more correct, and was chosen by more than one scholar. Ibn Arafah said: **Like the habit of the people of Pharaoh** meaning like the habit of the people of Pharaoh. He said: These infidels were accustomed to blasphemy and to oppressing the Prophet, may God bless him and grant him peace, just as the people of Pharaoh were accustomed to oppressing the prophets. Al-Azhari said the same meaning. As for His statement in Surat al-Anfal **Like the habit of the people of Pharaoh**, the meaning is that these people were punished with killing and captivity just as the people of Pharaoh were punished with drowning and

destruction.

The Almighty's saying: **By Our signs** may mean the recited signs, or it may mean the signs that are in the accusative case to indicate oneness. **So God seized them for their sins, and God is severe in penalty.**

Tafsir Ibn Kathir

God Almighty tells us about the disbelievers that they are fuel for the Fire **On the Day when their excuses will not benefit the wrongdoers, and for them is the curse, and for them is the worst home**. And what they were given in this world of wealth and children will not benefit them with God, nor will it save them from His punishment and painful chastisement, as God Almighty said: "So do not be impressed by their wealth or their children. God only intends to punish them thereby in the life of this world, and that their souls should depart while they are disbelievers." And God Almighty said: "Do not be deceived by the movement of those who disbelieve throughout the land. A brief enjoyment. Then their refuge is Hell, and an evil resting place." And He said here: **Indeed, those who disbelieve** meaning in God's signs, and denied His messengers, and disobeyed His book, and did not benefit from His revelation to His prophets, "Never will their wealth or their children avail them against God at all. And those are the fuel for the Fire" meaning its wood with which it is lit and kindled, as He said: **Indeed, you and what you worship besides God are fuel for Hell**. The verse. Ibn Abi Hatim said: My father told us, Ibn Abi Maryam told us, Ibn Lahi'ah told us, Ibn Al-Haad told me on the authority of Hind bint Al-Harith, on the authority of Umm Al-Fadl, the mother of Abdullah bin Abbas, who said: While we were in Mecca, the Messenger of God, may God bless him and grant him peace, got up at night and called out, **Have I conveyed the message? O God, have I conveyed the message?** three times. Umar bin Al-Khattab, may God be pleased with him, got up and said, *Yes*. Then morning came and the Messenger of God, may God bless him and grant him peace, said, "Islam will prevail until disbelief returns to its places. People will cross the seas with Islam. A time will come upon the people when they will learn the Qur'an and recite it, then they will say, 'We have recited and taught. So who is this who is better than us?' Is there any good in those people? They said, 'O Messenger of God, who are those people?' He said, 'Those are from you, and those are the fuel of the Fire.'" And this is how I saw it with this wording. Ibn Mardawayh narrated it on the authority of Yazid bin Abdullah bin Al-Haad, on the authority of Hind bint Al-Harith, the wife of Abdullah bin Shaddad, on the authority of Umm Al-Fadl, that the Messenger of God, may God bless him and grant him peace, got up one night in Mecca and said, **Have I conveyed the message?** He said it three times. Then Umar ibn al-Khattab, who was the most patient, stood up and said: O God, yes, I was keen, I tried hard, and I advised, so be patient. The Prophet, may God bless him and grant him peace, said: "Faith will prevail until disbelief is returned to its places. Men will cross the seas with Islam. A time will come upon the people when they will read the Qur'an,

Surat Al Imran 3:11

Like the people of Pharaoh and those before them, they denied Our signs, so Allah seized them for their sins, and Allah is severe in penalty.

and they will read it and teach it, and they will say: We have read and we have taught, so who is this who is better than us? There is no good in those people.” They said: O Messenger of God, who are those people? He said: Those people are from you, and those people are the fuel of the Fire.” Then he narrated it via Musa ibn Ubayd, on the authority of Muhammad ibn Ibrahim, on the authority of Bint al-Haad, on the authority of al-Abbas ibn Abd al-Muttalib, in a similar manner.

And the Almighty’s saying: **Like the way of Pharaoh’s family**. Ad-Dahhak said on the authority of Ibn Abbas: Like the actions of Pharaoh’s family. This was also narrated on the authority of Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and more than one person. Some of them say: Like the way of Pharaoh’s family, and like the actions of Pharaoh’s family, and like the likeness of Pharaoh’s family. The words are similar, and *dāb* with sukūn and ḥarā’ like nahr and nahr, is the action, state, affair, matter, and habit, just as it is said: This will not cease to be my habit and your habit. Imru’ al-Qays said:

My companions standing there on their mounts said,
Don't be sad, be kind.

As usual, from Umm Al-Huwairith before her and her neighbor Umm Al-Rabab in Masal

The meaning is as you usually do with Umm al-Huwayrith when you destroyed yourself in your love for her and cried over her house and her image. The meaning of the verse is that neither wealth nor children will avail the disbelievers, rather they will perish and be tormented as happened to the people of Pharaoh and those before them who denied the messengers in what they brought of God’s signs and proofs. **And God is severe in penalty**, meaning severe in punishment, painful in torment, no one can avoid it and nothing escapes Him. Rather, He is the doer of whatever He wills, the One who has overcome everything and everything has been humbled to Him. There is no god but Him and no lord but Him.

Fath al-Qadir

His saying: 11- **Like the habit of the people of Pharaoh** Perseverance: diligence. It is said: A man persevered in his work, he persevered, diligently: if he was serious and worked hard. The two who are diligent are night and day. Perseverance: habit and affair. From this is the saying of Imru’ al-Qais:

As usual, from Umm Al-Huwairith before her and her neighbor Umm Al-Rabab in Masal

What is meant here is like the custom of the people of Pharaoh and their condition. They differed about the Kaf. It was said: It is in the nominative case, and its meaning is that the people of Pharaoh were accustomed to it with Moses. Al-Farra’ said: The meaning is that the Arabs disbelieved as the people of Pharaoh disbelieved. Al-Nahas said: It is not permissible for the Kaf to be related to disbelieve, because disbelieve is included in the relative clause. It

was said: It is related to God taking them, meaning He took them as He took the people of Pharaoh. It was said: It is related to **it will not avail them**, meaning it did not avail them at all, as it did not avail the people of Pharaoh. It was said: The agent is an implied verb from the word fuel, and the simile is in the burning itself. They said: It is supported by the Almighty’s saying: “The Fire will be exposed to them morning and evening. And on the Day the Hour will come, [say], ‘Admit the people of Pharaoh into the severest punishment.’” The first statement is what the majority of scholars said, including Al-Azhari. His saying: **And those before them** means before the people of Pharaoh from the disbelieving nations: meaning, as was the habit of those before them. His statement: **They denied Our signs, so God seized them**. It is possible that he means the recited signs, or the recited signs, or the signs that are in the accusative case to indicate monotheism, and it is correct to mean all of them. The sentence is a statement and explanation of their habit, and it is possible that it is in the accusative case as a state of the people of Pharaoh and those before them, with the omission of *had*: meaning the habit of these is like the habit of those, they denied, etc. And his statement: **for their sins** means for all of their sins, one of which was their denial.

Tafsir al-Baghawi

11- **Like the habit of the people of Pharaoh** Ibn Abbas, may God be pleased with them, and Ikrimah and Mujahid said: Like the actions of the people of Pharaoh and their deeds in disbelief and denial. Ata’, Al-Kisa’i and Abu Ubaidah said: Like the way of the people of Pharaoh. Al-Akhfash said: Like the way of the people of Pharaoh and their manners. Al-Nadr bin Shumayl said: Like the habit of the people of Pharaoh, meaning the habit of these disbelievers in denying the Messenger and rejecting the truth like the habit of the people of Pharaoh, **and those before them** the disbelievers of the past nations, like Aad, Thamud and others **denied Our signs, so God seized them** so God punished them **for their sins**. It was said that the structure of the verse is: **Indeed, those who disbelieve - neither their wealth nor their children will avail them** when the punishment and vengeance come, like the people of Pharaoh and the disbelievers of the past nations, We seized them, so their wealth and children will not avail them, **and God is severe in penalty**.

Tafsir al-Baidawi

11 **Like the way of Pharaoh’s people** is connected to what came before it, meaning it will not suffice for those, or kindle with them as you kindle with those, or a resumption in the nominative case, the estimated way of these people is like their way of disbelief and torment, and it is a source of perseverance in work if one toils in it, so it was transferred to the meaning of the matter. **And those before them** is in apposition to

Pharaoh's people. It was said that it is a resumption. **They denied Our signs, so God seized them for their sins** is a state with the implied *had*, or a resumption explaining their state, or a predicate of **if you begin with those before them.** **And God is severe in penalty** is an exaggeration of the punishment and an increase in the fear of the disbelievers.

Surat Al Imran 3:12

Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

Surat Al Imran 3:12

Say to those who disbelieve, **You will be overcome and gathered together to Hell, and wretched is the resting place.**

Tafsir al-Jalalayn

Say O Muhammad **to those who disbelieve** from the Jews **You will be overcome** with the ta' and the ya' in this world by killing, captivity, and the imposition of the jizya tax, and that has already happened **and you will be gathered** with both faces in the Hereafter **to Hell** so you will enter it **and wretched is the resting place** the bed is it.

Tafsir al-Suyuti

God Almighty said: Say to those who disbelieve, **You will be overcome.** Abu Dawud narrated in his Sunan and Al-Bayhaqi in Al-Dala'il on the authority of Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad on the authority of Saeed or Ikrimah on the authority of Ibn Abbas that when the Messenger of God, may God bless him and grant him peace, afflicted the people of Badr with what he afflicted and returned to Medina, he gathered the Jews in the market of Banu Qaynuqa and said: O group of Jews, submit to Islam before God afflicts you with what afflicted Quraysh. They said: O Muhammad, do not be deceived by yourself because you killed a group of Quraysh who were ignorant and did not know how to fight. By God, if you had fought us, you would have known that we are the people and that you have not encountered the likes of us. Then God revealed: Say to those who disbelieve, **You will be overcome**, up to His saying: **For those with insight.**

Ibn al-Mundhir narrated on the authority of Ikrimah that Phinehas the Jew said on the day of Badr: **Do not let Muhammad be deceived by killing and defeating Quraysh, for Quraysh are not good at fighting.** So this verse was revealed.

Tafsir al-Tabari

Abu Ja'far said: The readings differed in this regard. Some of them read it: **Say to those who disbelieve, 'You will be overcome and gathered together'** with the letter ta', as a way of addressing those who disbelieved that they will be overcome. They argued for their choice of reading it with the letter ta' by saying: **There has already been for you a sign in two companies** (Al Imran 3:13). They said: In this is evidence that His saying: **You will be overcome** is also addressed to them. This is the general reading of the readers of Hijaz, Basra, and some of the Kufians. It may be permissible for someone whose intention in this verse is that those promised to be overcome are those to whom the Prophet (peace and blessings of God be upon him) was commanded to say this, to read it with the letter ya' and the letter ta', because the

address in the revelation when it was revealed was to others. So it is similar to the saying of the speaker in speech: I said to the al-Nas 114: You will be overcome, and I said to them: They will be overcome. It was mentioned that in Abdullah's reading: **Say to those who disbelieve, 'If you desist, you will be forgiven,'** and in our reading: **If they desist, they will be forgiven** (al-Anfal 8:38).

A group of the people of Kufa read it as: **They will be defeated and herded**, meaning: Say to the Jews: The polytheists of the Arabs will be defeated and herded to Hell. Whoever reads it in this way with this interpretation, does not allow anything other than the letter ya' in his reading.

Abu Ja'far said: What we choose from the readings in this regard is the reading of those who read it with the letter ta', meaning: Say, O Muhammad, to those who disbelieved from the Jews of the Children of Israel who follow what is ambiguous in the verses of the Book that I revealed to you, seeking discord and seeking its interpretation: **You will be overcome and gathered together to Hell, and an evil resting place.**

We chose to read it this way, rather than reading it with the letter ya', because of the indication of His statement: **There has certainly been for you a sign in two companies** (Al Imran 3:13), that by His statement: **You will be overcome**, they are addressing their speech with His statement: **There has certainly been for you**, so attaching the speech to a similar speech is more appropriate than addressing its opposite in the report about an absent person.

Another is that:

Abu Kurayb narrated to us, he said, Yunus bin Bakir narrated to us, on the authority of Muhammad bin Ishaq, he said, Muhammad bin Abi Muhammad, the client of Zaid, narrated to me, on the authority of Saeed bin Jubair or Ikrimah, on the authority of Ibn Abbas, he said: "When the Messenger of God, may God bless him and grant him peace, defeated the Quraysh on the day of Badr and entered Medina, he gathered the Jews in the market of Banu Qaynuqa' and said: 'O group of Jews, convert to Islam before you are afflicted with what afflicted the Quraysh!' They said: 'O Muhammad, do not let your soul deceive you that you killed a group of Quraysh who were ignorant and did not know how to fight. By God, if you had fought us, you would have known that we are the people, and that you have not done what we have done!!' So God, the Almighty, revealed regarding that from their statement: 'Say to those who disbelieve, "You will surely be overcome and gathered to Hell, and wretched is the resting place" until His saying: 'For those with insight.'"

Ibn Hamid told us, he said, Salamah told us, he said, Muhammad ibn Ishaq told us, on the authority of Asim ibn Umar ibn Qatada, he said: When God afflicted the Quraysh on the day of Badr, the Messenger of God, may God bless him and grant him peace, gathered the Jews in the market of Banu Qaynuqa when he arrived in Medina. Then he mentioned something similar to

the hadith of Abu Kurayb, on the authority of Yunus.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: "It was about the Banu Qaynuqa that the Messenger of God, may God bless him and grant him peace, gathered them in the market of Banu Qaynuqa, then he said: O group of Jews, beware of God's punishment like that which befell the Quraysh, and submit, for you have come to know that I am a prophet sent by God. You will find that in your book and in God's covenant with you! They said: O Muhammad, you see that I am like your people! Do not be deceived by the fact that you met a people who had no knowledge of war and that you gained an opportunity over them! By God, if we fight you, you will know that we are the people."

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of the family of Zayd ibn Thabit, on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas, he said: These verses were revealed only about them: **Say to those who disbelieve, 'You will be overcome and gathered together to Hell, and wretched is the resting place' to for those with insight.**

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding His statement: **Say to those who disbelieve, 'You will be overcome and gathered together to Hell, and an evil resting place,'** Phinehas the Jew said on the day of Badr: Do not let Muhammad be deceived by the fact that he defeated and killed Quraysh! Quraysh are not good at fighting, so this verse was revealed: **Say to those who disbelieve, 'You will be overcome and gathered together to Hell, and an evil resting place.'**

Abu Ja'far said: All of these reports indicate that those addressed by His statement, **You will be overcome and gathered together to Hell, and wretched is the resting place,** are the Jews to whom it is said, **There has certainly been for you a sign in two companies** (Al Imran 3:13), the verse - and it indicates that reading it with the ta' is more appropriate than reading it with the ya'.

The meaning of his saying: **And you will be gathered together,** is that you will be gathered and brought to Hell.

As for his saying: **And what an evil resting place,** what an evil bed is Hell to which you will be herded. Mujahid used to say something like:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And what an evil resting place,** he said: What an evil resting place they have prepared for themselves.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Tafsir al-Qurtubi

Meaning the Jews. Muhammad bin Ishaq said: When the Messenger of God (peace be upon him) defeated the Quraysh at Badr and brought all the Jews to Medina, he said: "O group of Jews, beware of God as He befell the Quraysh on the day of Badr before He befalls you with what befell them. You have known that I am a prophet sent by God. You will find that in your book and in God's covenant with you." They said: O Muhammad, do not be deceived by the fact that you fought ignorant people who had no knowledge of war and you took advantage of them. By God, if you had fought us, you would have known that we are the people. So God revealed: **Say to those who disbelieve, 'You will be overcome'** with the ta' meaning the Jews: i.e. defeated **and gathered to Hell** in the Hereafter.

This is the narration of Ikrimah and Sa'id bin Jubayr on the authority of Ibn Abbas. In the narration of Abu Salih on his authority, when the Jews rejoiced at what befell the Muslims on the day of Uhud, this was revealed. So the meaning according to this is that they will be overcome with the ya' meaning the Quraysh, and gathered with the ya' in both of them, and this is the reading of Nafi'.

The Almighty says: **And what an evil resting place** meaning Hell. This is the apparent meaning of the verse. Mujahid said: The meaning is: What they prepared for themselves is evil. So it is as if the meaning is: What an evil deed they did that led them to Hell.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to the disbelievers, **You will be overcome**, that is, in this world, **and you will be herded**, that is, on the Day of Resurrection, **to Hell, and an evil resting place.** Muhammad bin Ishaq bin Yasar reported on the authority of Asim bin Umar bin Qatada that when the Messenger of God, may God bless him and grant him peace, had afflicted the people of Badr with what he had afflicted, and returned to Medina, he gathered the Jews in the market of Banu Qaynuqa', and said, **O group of Jews, become Muslims before God afflicts you with what afflicted the Quraysh.** They said, "O Muhammad, do not be deceived by yourselves because you killed a group of Quraysh who were ignorant and did not know how to fight. By God, if you had fought us, you would have known that we are the people, and that you have not encountered the likes of us." So God revealed about that His statement, **Say to those who disbelieve, You will be overcome and herded to Hell, and an evil resting place.**" There was a sign for you in the two companies that met. One company was fighting in the cause of God, and the other was disbelieving. They saw them twice their number, with their own eyes. And God supports with His victory whom He wills." Indeed in that is a lesson for those of insight. Muhammad ibn Ishaq also narrated it, on the authority of Muhammad ibn Abi Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, and he mentioned it. For this reason, the Almighty said: **There has certainly**

Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

been for you a sign, meaning, there has certainly been for you, O Jews who say what you say, **a sign**, meaning, an indication that God is the One who strengthens His religion, supports His Messenger, manifests His word, and upholds His command. **In two companies**, meaning, two groups, **that met**, meaning to fight. **One company fighting in the way of God and the other disbelieving**, and they were the polytheists of Quraysh on the day of Badr. And His statement: **They will see them twice their number, with their own eyes**, some scholars said, as narrated by Ibn Jarir: The polytheists on the day of Badr will see the Muslims twice their number, with their own eyes, meaning, God made that in what they saw a reason for Islam's victory over them. There is no problem with this except for one aspect, which is that the polytheists sent Umar ibn Sa'd on that day before the fighting to estimate the number of Muslims for them, so he informed them that they were three hundred, a little more or less, and that is how it was. They were three hundred and some men, then when the battle took place, God supported them with a thousand of the special angels and their leaders.

The second opinion is that the meaning of the Almighty's saying: **They will see them twice as many as they are, with their own eyes** is that the Muslim group will see the disbelieving group twice as many as they are, that is, twice as many in number, and despite this, God will grant them victory over them. There is no problem with this according to what Al-Awfi narrated on the authority of Ibn Abbas: that the believers on the day of Badr were three hundred and thirteen men, and the polytheists were six hundred and twenty-six men. It is as if this opinion was taken from the apparent meaning of this verse, but it is contrary to what is well-known among the people of history, biographies, and the days of the people, and contrary to what is known among the majority that the polytheists were between nine hundred and a thousand, as Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman, on the authority of Urwah ibn Al-Zubayr, that when the Messenger of God, may God bless him and grant him peace, asked that black slave of Banu Al-Hajjaj about the number of Quraysh, he said: Many. He said: **How many do they slaughter every day?** He said: **One day nine and one day ten.** The Prophet, may God bless him and grant him peace, said: **The people are between nine hundred and a thousand.** Abu Ishaq al-Sabi'i narrated on the authority of Haritha, on the authority of Ali, may God be pleased with him, who said: They were a thousand, and Ibn Mas'ud said the same. It is well-known that they were between nine hundred and a thousand, and in any case they were three times the number of Muslims, and on this basis this statement is problematic, and God knows best, but Ibn Jarir explained this and made it correct as you say: I have a thousand, and I need twice that, and you need three thousand, so he said, and on this basis there is no problem, but another question remains which is applicable to both statements, which is to say: What is the connection between this verse and the Almighty's statement in the story of Badr **And when He showed them to you when you met in your eyes as few and**

made you as few in their eyes that God might accomplish a matter which was to be done? The answer is that this was in one case and the other was in another case, as al-Suddi said on the authority of al-Tayyib on the authority of Ibn Mas'ud in the Almighty's statement: **There was for you a sign in the two companies that met *al-Badr***, he said: This is the day of Badr, Abdullah Ibn Mas'ud said: We looked at the polytheists and saw them weakening against us, then we looked at them and did not see them increase against us by a single man, and that is the Almighty's statement: **And when He showed them to you when you met in your eyes "A little and they will make you seem small in their eyes.** The verse. Abu Ishaq said on the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, who said: They seemed small in our eyes until I said to a man next to me: Do you think they are seventy? He said: I think they are a hundred. He said: So we captured one of them and said: How many were you? He said: One thousand. So when each of the two groups saw the other, the Muslims saw the polytheists twice as many as they were, that is, twice as many as they were, so that they would trust and turn to and seek help from their Lord, the Almighty, the Majestic. And the polytheists saw the believers likewise, so that they would feel terror, fear, panic, and panic. Then, when the two groups faced each other, God made these few in the eyes of the others, and those few in the eyes of the others, so that each of them would advance over the other, **so that God may accomplish a matter that was to be done**, that is, to differentiate between truth and falsehood, so that the word of faith would prevail over disbelief and tyranny, and the believers would be honored and the disbelievers would be humiliated, as God Almighty said: **And God certainly gave you victory at Badr, when you were weak.** And He said here: "And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." That is, indeed in that is a lesson for whoever has insight and understanding, by which he is guided to God's wisdom, actions, and decree, which is to grant victory to His believing servants in this worldly life and on the Day when the witnesses will stand.

Fath al-Qadir

His saying: 12- **Say to those who disbelieve** It was said: They are the Jews, and it was said: They are the polytheists of Mecca, and the reason for the revelation of the verse will come. And His saying: **You will be overcome** was read with the upper and lower letters, as well as: **You will be gathered.** And God fulfilled His promise by killing Banu Qurayzah, expelling Banu Nadir, conquering Khaybar, and imposing the jizya on the rest of the Jews, and praise be to God. His saying: **And what an evil resting place** may be part of the statement that God the Almighty commanded His Prophet, may God bless him and grant him peace, to say to them, and it may be that the sentence is a new sentence to intimidate and terrify.

Tafsir al-Baghawi

12- The Almighty said: **Say to those who disbelieve, 'You will be overcome and gathered together to Hell.'** Hamza and Al-Kisa'i read them with a ya' in both, meaning that they will be overcome and gathered together. The others read them with a ta' in both, as a direct address, meaning: Say to them: You will be overcome and gathered together. Muqatil said: He meant the polytheists of Mecca, meaning: Say to the disbelievers of Mecca: You will be overcome on the day of Badr and gathered together to Hell in the Hereafter. So when this verse was revealed, the Prophet, may God bless him and grant him peace, said to them on the day of Badr: **Indeed, God will overcome you and gather you together to Hell.**

Some of them said: What is meant by this verse is the Jews. Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both: The Jews of Medina said when the Messenger of God, may God bless him and grant him peace, defeated the polytheists on the day of Badr: This, by God, is the prophet whom Moses gave us glad tidings of. No banner will be returned to him. They wanted to follow him. Then some of them said to each other: Do not rush until you see another battle of his. Then when the day of Uhud came and the companions of the Messenger of God, may God bless him and grant him peace, were afflicted, they doubted and were overcome by misery, so they did not submit. There was a covenant between them and the Messenger of God, may God bless him and grant him peace, for a period of time, but they broke that covenant. Ka'b ibn al-Ashraf set out with sixty riders to Mecca to provoke them, so they resolved to fight the Messenger of God, may God bless him and grant him peace. Then God Almighty revealed this verse about them.

Muhammad bin Ishaq said on the authority of his men, and Saeed bin Jubair and Ikrimah narrated on the authority of Ibn Abbas, may God be pleased with them both: When the Messenger of God, may God bless him and grant him peace, defeated the Quraysh at Badr and returned to Medina, he gathered the Jews in the market of Banu Qaynuqa and said: O group of Jews, beware of God as happened to the Quraysh on the day of Badr and submit before He happens to you as happened to them, for you have known that I am a prophet sent by God. You will find that in your book. They said: O Muhammad, do not be deceived by the fact that you met a people who were ignorant of war, and you took advantage of them. By God, if we had fought you, you would have known that we are the people. Then God Almighty revealed: **Say to those who disbelieve, 'You will be overcome' 'defeated' 'and gathered' 'in the Hereafter to Hell' 'and evil is the resting place'** meaning evil is the bed, meaning the Fire.

Tafsir al-Baidawi

12 **Say to those who disbelieve, 'You will be overcome and gathered together to Hell.'** That is, say to the polytheists of Mecca, 'You will be overcome,' meaning on the day of Badr. It was also said to the Jews, for the

Prophet (peace and blessings of God be upon him) gathered them after Badr in the market of Banu Qaynuqa' and warned them that what happened to Quraysh would happen to them. They said, 'Do not be deceived by the fact that you have struck ignorant people who have no knowledge of war. If you fight us, you will know that we are the people.' So it was revealed. And God fulfilled His promise to them by killing Qurayza, expelling Banu Nadir, conquering Khaybar, and imposing the jizyah on those other than them, which is one of the signs of prophethood. Hamza and Al-Kisa'i read it with a ya' in both of them, as if the command was to tell them what he had been told of their threat in his own words. **And an evil resting place** is the completion of what is said to them, or a resumption and the estimation of an evil resting place is Hell or what they have prepared for themselves.

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

Tafsir al-Jalalayn

There has already been for you a sign a lesson, and the verb is mentioned for the purpose of separation **in two companies** two groups **that met** on the day of Badr to fight **one company fighting in the way of God** that is, obeying Him, and they were the Prophet and his companions, and they were three hundred and thirteen men with them horsemen, six shields, and eight swords, and most of them were men **and another disbelieving company who saw them** that is, the disbelievers **twice as many as they were** that is, the Muslims, that is, more than them, and they were about a thousand **with the eye** that is, a clear, direct vision, and God aided them despite their small number **and God supports** strengthens (with His aid whom He wills. Indeed in that) that is mentioned **is a lesson for those of insight** those with insight, so will you not take heed of that and believe?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Say, O Muhammad, to those who disbelieved among the Jews who are among your al-Balad 90: **There has already been for you a sign**, meaning: a sign and indication of the truth of what I say: that you will be overcome, and a lesson, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **There has certainly been a sign for you**, a lesson and reflection.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly, except that he said: and thinking.

In two groups, meaning, in two parties and groups, and a group is a group of people, *met* for war, and one of the two groups was the Messenger of God, may God bless him and grant him peace, and those who were with him who witnessed the Battle of Badr, and the other was the polytheists of Quraysh, **a group fighting in the way of God**, a group fighting in obedience to God and for His religion, and they were the Messenger of God, may God bless him and grant him peace, and his companions, **and another was disbelieving**, and they were the polytheists of Quraysh, as:

Abu Kuraib told us, he said, Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, he said, Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, on the authority of Saeed bin Jubair or Ikrimah, on the authority of Ibn Abbas: "There has certainly been for you a sign in the two companies that met. One company was fighting in the way of God," the companions of the Messenger of God, may God bless him and grant him peace, at Badr, **and the other was disbelieving**, the disbelieving group of Quraysh.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zaid ibn Thabit, on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas, similarly.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah: "There has certainly been for you a sign in the two companies that met. One company was fighting in the cause of God," Muhammad, may God bless him and grant him peace, and his companions, **and the other was disbelieving**, Quraysh on the day of Badr.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **There has certainly been for you a sign in two companies**, he said: In Muhammad and his companions, and the polytheists of Quraysh on the day of Badr.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **There has certainly been for you a sign in the two companies that met, one company fighting in the cause of God**, he said: That was on the day of Badr, when the Muslims and the infidels met.

Abu Ja'far said: And it was raised: **A group fighting in the way of God**. And it was said before that: **In two groups**, meaning: One of them fights in the way of God - in the beginning, as the poet said:

I was like two legs, one healthy and the other in which time had thrown away the leg and it had failed.

As Ibn Mufrij said:

I was like two men: one healthy man and one with a doubtful illness.

As for the healthy one, it is Azd Shanu'ah, and as for the paralyzed one, it is Azd Oman.

The Arabs do the same with every repeated word that precedes it, if the predicate of the repeated word is a predicate: they return it to the first case once, and start it up again in the nominative case, and put it in the accusative case in the complete form of the defective

verb. All of that was made genitive, so it was made genitive in response to the beginning of the sentence, as if he meant if he made that genitive: So I was like two men: like this one, a healthy man and a sick man. And likewise the genitive case in his saying: **a group is permissible in response to his saying: in two groups that met**, in a group fighting in the way of God.

Although this is permissible in Arabic, I do not permit reading it in this way, because the evidence from the readings is unanimously agreed upon to the contrary. If his saying: **a group** had come in the accusative case, it would also have been permissible based on his saying: **There was for you a sign in the two companies that met**, which were different.

Abu Jaafar said: The reading of this differed.

So he read it as the people of Medina read: **You will see them** with a *taa*, meaning: There has been for you, O Jews, a sign in the two groups that met, one group fighting in the way of God, and the other disbelieving. You will see the polytheists twice as many as the Muslims, with your own eyes. He meant by that to admonish them, saying: There is a lesson for you, O Jews, in what you saw of the small number of Muslims and the large number of polytheists, and the victory of these, despite their small number, over those, despite their large number.

The majority of the readers of Kufa and Basra and some of the Meccans read it as: **They see them twice as many** with a *ya'*, meaning: The Muslims who fight in the cause of God see the disbelieving group as twice as many Muslims in terms of power. So the interpretation of the verse according to their reading is: There has already been for you, O group of Jews, a lesson and reflection on the two groups that met, one group fighting in the cause of God and the other disbelieving. These Muslims, despite their small number, see these polytheists, despite their large number.

If someone says: What is the interpretation of the reading of the one who reads it with the letter *ya'*? Which of the two groups saw its companion twice as much? Is it the Muslim group that saw the polytheist woman twice as much, or is it the polytheist woman that saw the Muslim woman likewise, or is it someone else who saw one of them likewise?

It was said: The people of interpretation differed on that.

Some of them said: The group that saw the other group as being like themselves, the Muslim group saw the number of the polytheist group as being like myself, the number of the Muslim group, God Almighty made it less in their eyes until they saw it as being like themselves, then He made it less in another situation so they saw it as being like themselves.

Who said that?

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi in a report he mentioned, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud: "There has certainly been for you a sign in the two companies that met. One company was fighting in the cause of God and the other was

disbelievers. They saw them twice their number with their own eyes." He said: This was the day of Badr. Abdullah Ibn Masoud said: We looked at the polytheists and saw them becoming weaker than us, then we looked at them and did not see them surpass us by a single man. This is the saying of God, the Almighty: **And when He showed them to you, when you met, as few in your eyes and He made you as little in their eyes.** (al-Anfal 8:44)

The meaning of the verse according to this interpretation is: There has been for you, O community of Jews, a sign in two groups that met: one of them was Muslim and the other was disbelieving. The disbelieving group was numerous, while the Muslim group was few in number. The small group saw the large group as being many times their number, that they were only multiplied by one multiplier, so they saw them as twice their number. So one of the two multipliers at that time was the number that was equal to the number of the group that saw them, and the other multiplier was the double that was greater than their number. This is one of the two meanings of the diminution with which God Almighty informed the believers that He had made them small in their eyes.

The other meaning of it is the second reduction, according to what Ibn Masoud said: which is that he showed them the number of polytheists as being the same as their number, not exceeding them. So that is the second reduction about which God Almighty said: **And when He showed them to you, when you met, as few in your eyes** (al-Anfal 8:44).

Others of this opinion said: Those who saw the polytheists as equal to themselves were the Muslims. However, the Muslims saw them as they were in number and did not diminish them in their eyes, but God supported them with His victory. They said: Therefore, God Almighty said to the Jews: There has certainly been a lesson for you in them, frightening them with that that what happened to the people of Badr might happen to them from them.

Who said that?

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving**, was revealed to alleviate the suffering on the Day of Badr, for the believers on that day were three hundred and thirteen men, and the polytheists were twice as many, so God the Almighty revealed: "There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them twice as many with their eyes," and the polytheists were six hundred and twenty-six, so God supported the believers. So this was what was meant to alleviate the suffering of the believers.

Abu Jaafar said: This narration contradicts what the reports have agreed upon about the number of polytheists on the day of Badr. This is because people differed about their number in two ways.

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

Some of them said: Their number was a thousand, and some of them said: Between nine hundred and a thousand.

It was mentioned that they numbered a thousand:

Harun ibn Ishaq al-Hamadani narrated, Mus'ab ibn al-Miqdam narrated, Isra'il narrated, Abu Ishaq narrated, on the authority of Haritha, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, set out for Badr, and we got there before the polytheists. We found two men there, one of whom was from Quraysh and a freedman of Uqbah ibn Abi Mu'ayt. As for the Quraysh man, he escaped, but we captured the freedman of Uqbah. We asked him, **How many are these people?** He replied, **By God, they are many and very strong.** When the Muslims said that, they would beat him until they took him to the Messenger of God, may God bless him and grant him peace. He said to him, **How many are these people?** He replied, **By God, they are many and very strong.** The Prophet, may God bless him and grant him peace, tried hard to tell him how many they were, but he refused. Then the Messenger of God, may God bless him and grant him peace, asked him, **How many camels do they slaughter?** He replied, **Ten every day.** The Messenger of God, may God bless him and grant him peace, said, **These people are one thousand.**

Abu Saeed bin Yusha' al-Baghdadi told me, he said, Ishaq bin Mansour told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: We captured a man from them - meaning from the polytheists - on the day of Badr, so we said: How many were you? He said: One thousand.

It was mentioned that their number was between nine hundred and one thousand:

Ibn Humayd narrated, Salamah narrated, Ibn Ishaq narrated, Yazid ibn Ruman narrated, on the authority of Urwah ibn al-Zubayr, who said: The Prophet, may God bless him and grant him peace, sent a group of his companions to the water of Badr to seek report for him from it. They found a messenger from Quraysh who included Aslam, the slave of Banu al-Hajjaj, and Urayd Abu Yasar, the slave of Banu al-'As. They brought them to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to them: How many are the people? They said: Many! He said: What is their number? They said: We do not know! He said: How many do they slaughter each day? They said: Nine days, ten days. The Messenger of God, may God bless him and grant him peace, said: The people are between nine hundred and a thousand.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: "There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving - they saw

them twice as many as they were, with their own eyes." That was on the day of Badr, when the polytheists were a thousand or close to them, and the companions of the Messenger of God, may God bless him and grant him peace, were three hundred and some men.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **There has certainly been for you a sign in the two companies that met**, up to his statement: **as seen by the eyes**, he said: They were weakened by them, so they killed seventy of them and took seventy captive, on the day of Badr.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: "There has certainly been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving; they saw them twice as many as they were, with their own eyes." He said: That was on the day of Badr, and the polytheists were nine hundred and fifty, and the companions of Muhammad, may God bless him and grant him peace, were three hundred and thirteen.

Al-Qasim told me, he said, Al-Hussein told me, he said, Hajjaj told me, he said, Ibn Jurayj said: The companions of the Messenger of God, may God bless him and grant him peace, were three hundred and a few, and the polytheists were between nine hundred and a thousand.

Abu Ja'far said: All of those we mentioned contradict the statement we narrated from Ibn 'Abbas regarding the number of polytheists on the day of Badr. Since what was said by the one whose statement we narrated - who mentioned that their number was more than nine hundred - is correct, then the first interpretation that we stated based on the narration we narrated from Ibn Mas'ud is more appropriate for interpreting the verse.

Others said: The number of polytheists was more than nine hundred, so the Muslims saw their number differently than it was. They said: God made the Muslims see the number of polytheists as small, as a sign for the Muslims. They said: God Almighty meant by His saying: **They will see them twice their number**, those addressed by His saying: **There has certainly been for you a sign in two companies.** They said: They are the Jews, except that He returned from addressing to reporting on the absent, because God Almighty commanded His Prophet, may God bless him and grant him peace, to say that to them, so it was good to address them once, and report on them another time, as He said: **Until, when you were in the ship and it sailed with them with a good wind** (Yunus 10:22).

They said: If someone were to say to us: How is it said: **They see them twice as many as they see with their own eyes**, when you know that the polytheists at that time were three times as many as the Muslims?

We said to them: It is like the speaker who says while

he has a slave: I need his like, so you need him and his like. Then he says: I need twice his like, so that is report about his need for his like, and for my like that is the like. And it is like the man who says: I have a thousand and I need twice its like. So he needs three. So when he intended for the thousand to be included in the meaning of the like, the like became two, and the two became three. He said: And similar to it in speech: I see you like you, as if he said: I see you twice as much, and I see you twice as much. Meaning: I see you twice as much. They said: This is in the meaning of three like them.

Others said: Rather, the meaning of this is that God saw the number of the disbelieving group as twice the number of the Muslim group.

This is also contrary to what is indicated by the apparent meaning of the revelation. Because God Almighty said in His Book: **And when He showed them to you, when you met, as few in your eyes and He made you as few in their eyes** (al-Anfal 8:44), so He informed that each of the two groups made its number small in the sight of the other.

Abu Ja'far said: Others read it as: **You will see them** with a damma on the *ta*, meaning: God will show you them twice as many.

Abu Ja'far said: The most correct of these readings is the reading of the one who read: **they see them** with a *ya'*, meaning: and another is a disbeliever, the Muslims see them twice as many - meaning: twice the number of Muslims, because God made them less in one case, so their guessing of them was like that, then He made them less in their eyes than the first guessing, so they guessed them as the number of Muslims, then a third guessing, so they guessed them as less than the number of Muslims, like:

Abu Saeed Al-Baghdadi told me, he said, Ishaq bin Mansour told me, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: They seemed small in our eyes on the day of Badr, so much so that I said to a man next to me: Do you think they are seventy? He said: I think they are a hundred. He said: So we captured one of them and we said: How many were you? He said: A thousand.

It was narrated on the authority of Qatada that he used to say: If you could see them, they would be twice as many as you.

Al-Muthanna told me, he said, Abd al-Rahman ibn Abi Hammad told me, on the authority of Ibn al-Mubarak, on the authority of Mu'ammal, on the authority of Qatada, that.

Abu Ja'far said: In the two reports that we have narrated on the authority of 'Abdullah ibn Mas'ud, there is a clear indication of the difference in the Muslims' estimates of the number of polytheists at different times. So God, the Almighty, informed the Jews about the difference in the circumstances of their numbers with the Muslims, as they had it with them, despite the Jews' knowledge of the total number of the two groups, informing them that He is the supporter of the believers with His victory, lest they be deceived by their numbers and their strength, and so that they may

beware of Him, lest He inflict on them punishment at the hands of the believers, like what He inflicted on the polytheists of Quraysh at Badr.

As for his saying: **the vision of the eye**, it is a source of: I saw it. It is said: I saw it with an opinion and a vision, and I saw in a dream a good vision, not a flow. It is said: He is from me the vision of the eye and the vision of the eye, in the accusative and nominative, meaning: where my sight falls on it, and it is from the opinion like it. And the people are visions, if they sit where they see each other. So the meaning of that is: they see them - where their sight catches them and their eyes see them - twice as much as them.

Abu Ja'far said: What He, the Most High, means by His saying: **And God supports, strengthens, with His victory whomever He wills**. This is from the saying of the one who says: I have supported so-and-so with such-and-such, if I have strengthened and aided him, so I support him with support. And from it is the saying of God, the Most High: **And remember Our servant David, the possessor of strength** (Sad: 17), meaning: the possessor of strength.

Abu Ja'far said: The interpretation of the statement is: You, O group of Jews, were in two groups that met, one of them fighting in the way of God and the other disbelieving, the Muslims saw them as twice their number with their own eyes, so We supported the Muslim group, who were few in number, against the disbelieving group, who were many in number, until they defeated them - a consideration and a reflection, and God strengthens with His victory whomever He wills.

And He, the Most High, said: **Indeed in that**, meaning: in what we did with those whose situation we described: of our support for the Muslim group despite their small number, over the disbelieving group despite their large number, **is a lesson**, meaning: for the one who thinks and takes heed, for whoever understands and remembers and sees the truth, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Indeed in that is a lesson for those of insight**, meaning: They had a lesson and thought in these people. May God support them and slaughter them against their enemy. Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Tafsir al-Qurtubi

The Almighty said: **There has certainly been for you a sign** meaning a mark. He said (*was*) and did not say it was because the feminine of sign is not real. It was said: He returned it to the explanation, meaning there has certainly been for you a statement, so he went with the meaning and left the wording, like the saying of Imru' al-Qais:

A sudden change in the license of the broken Banah

He did not say **the broken one**, because he meant the penis. Al-Farra' said: He mentioned it because he

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

distinguished between them with the description. So when the description came between the noun and the verb, he mentioned the verb. This meaning has already passed in Al-Baqarah in the Almighty's saying: **It is prescribed for you, when death approaches any of you, if he leaves goods, that he make a bequest.**

"In two companies that met" meaning the Muslims and the polytheists on the day of Badr. **A company** The majority read **a company** in the nominative case, meaning one of them is a company. Al-Hasan and Mujahid read **a company** in the accusative case and **another is a disbeliever** as a substitute. Ibn Abi Ubaidah read both of them in the accusative case. Ahmad ibn Yahya said: The accusative case is permissible as a state, meaning they met, different, believers and disbelievers. Al-Zajjaj said: The accusative case means **I mean**. A group of people were called a company because they are returned to, i.e. they return to it in times of hardship. Al-Zajjaj said: A company is a division, taken from **fawat ra'shu bil-sif** and it is said **fa'itahu** if you split it open. There is no disagreement that the reference to these two companies is to the day of Badr. There is disagreement about who is being addressed by it. It was said: It is possible that it is addressed to the believers, and it is possible that it is addressed to all the disbelievers, and it is possible that it is addressed to the Jews of Medina, and some people have said any of these possibilities. The benefit of addressing the believers is to strengthen and encourage their souls so that they may advance against those like them and their likes, as has happened.

God the Almighty said: "They will see them twice as many as they are, with the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." Abu Ali said: The vision in this verse is seeing with the eye, and that is why it takes one object. Makki and Al-Mahdawi said: It is indicated by the sight of the eye. Nafi' read tarunahum with a ta' and the rest with a ya'. *Mithlihim* is an accusative in the state of the ha' and mim in tarunahum. The majority of people are of the opinion that the subject of tarunahum is the believers, and the attached pronoun refers to the disbelievers. Abu Amr denied that tarunahum should be read with a ta'. He said: If that were the case, it would have been *mithleekum*. An-Nahhas said: This is not necessary, but it is permissible for it to be **mithleekum your companions**. Makki said tarunahum with a ta' is an address in lakum, so it is appropriate for the address to be to the Muslims, and the ha' and mim to the polytheists. It would have been necessary for the one who read with the ta' to read *mithleekum* with the kaf, and that is not permissible due to the discrepancy in the script, but the speech went from addressing to speaking in the third person, like the Almighty's saying: **Until, when you were in the ship and it sailed with them** and His saying: **Then those are the ones who are doubled**. So it returned to the third person, so the ha' and the mim in *mithleekum* could be referring to the polytheists, meaning you see, O Muslims, the

polytheists like me in number, and this is far-fetched in meaning, because God the Almighty did not increase the polytheists in the eyes of the Muslims, but rather informed us that He made them few in the eyes of the believers, so the meaning would be you see, O believers, the polytheists like you in number, and they were three times their number, so God made the polytheists few in the eyes of the Muslims and made them see their number like me so that their souls would be strengthened and boldness would occur, and they knew that one hundred of them would overcome two hundred of the disbelievers, and He made the Muslims few in the eyes of the polytheists so that they would be bold with them and so the judgment of God would be implemented against them. It is possible that the pronoun in **their equals** refers to the Muslims, meaning you see, O Muslims, that the Muslims are equal to me in number, meaning you see yourselves as equal in number. God did this to them so that they would be able to meet the polytheists. The first interpretation is more appropriate, as indicated by the words of God the Almighty: **When God showed them to you in your dream as few** and His words: **And when He showed them to you, when you met, as few in your eyes** It was narrated on the authority of Ibn Mas'ud that he said: I said to a man next to me: Do you see them as seventy? He said: I think they were a hundred. So when we took the captives, they told us that they were a thousand. At-Tabari narrated on the authority of some people that they said: Rather, God increased the number of the believers in the eyes of the disbelievers until they were twice their number in their eyes. At-Tabari deemed this statement weak. Ibn 'Atiyyah said: And it is also rejected from several angles. Rather, God made the polytheists few in the eyes of the believers, as mentioned above. According to this interpretation, you would see the disbelievers, meaning you see, O disbelievers, the believers twice as many as them, and it is possible that you see twice as many as you, based on what was mentioned above. Al-Farra' claimed that the meaning is you see them twice as many as three times as many. This is far-fetched and not known in the language. Al-Zajjaj said: This is a chapter on harshness, in which there is an error in all standards, because we only understand the like of something as being equal to it, and we understand twice as much as being equal to it twice. Ibn Kaysan said: Al-Farra' explained his statement by saying: Just as you say when you have a slave: I need his like, so you need him and his like, and you say: I need his double, so you need three, and the meaning is contrary to what he said and the language. What led Al-Farra' to this is that the polytheists were three times as many as the believers on the day of Badr, so he thought that it was not possible for them to see them except according to their number, and this is far-fetched and the meaning is not correct. Rather, God showed them other than their number for two reasons: One of them is that He saw the good in that, because the hearts of the believers are strengthened by that. The other is that it is a sign for the Prophet, may God bless him and grant him peace. The Battle of

Badr will be mentioned, God willing. As for the reading of the letter ya, Ibn Kaysan said: The ha and the meem in **they see them** refer to **and another disbelieving group** and the ha and the meem in *multithlihim* refer to **a group fighting in the way of God**. This is from the concealment indicated by the context of the speech, which is His statement: **He supports with His victory whom He wills**. This indicates that the disbelievers were twice as many as the Muslims in the sight of the eye and three times as many in number. He said: The vision here refers to the Jews. Makki said: The vision refers to the group fighting in the way of God, and the visible is the disbelieving group, meaning the group fighting in the way of God sees the disbelieving group twice as many as the believing group, and the disbelieving group was three times as many as the believing group, so God made them small in their eyes as mentioned above. The address in **for you** is to the Jews. Ibn Abbas and Talhah read **you see them** with a damma on the ta, and as-Salami with a damma on the ta for what was not named as an agent. "And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." Its meaning has been presented, and praise be to God.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to the disbelievers, **You will be overcome**, that is, in this world, **and you will be herded**, that is, on the Day of Resurrection, **to Hell, and an evil resting place**. Muhammad bin Ishaq bin Yasar reported on the authority of Asim bin Umar bin Qatada that when the Messenger of God, may God bless him and grant him peace, had afflicted the people of Badr with what he had afflicted, and returned to Medina, he gathered the Jews in the market of Banu Qaynuqa', and said, **O group of Jews, become Muslims before God afflicts you with what afflicted the Quraysh**. They said, "O Muhammad, do not be deceived by yourselves because you killed a group of Quraysh who were ignorant and did not know how to fight. By God, if you had fought us, you would have known that we are the people, and that you have not encountered the likes of us." So God revealed about that His statement, **Say to those who disbelieve**, You will be overcome and herded to Hell, and an evil resting place." There was a sign for you in the two companies that met. One company was fighting in the cause of God, and the other was disbelieving. They saw them twice their number, with their own eyes. And God supports with His victory whom He wills." Indeed in that is a lesson for those of insight. Muhammad bin Ishaq also narrated it, on the authority of Muhammad bin Abi Muhammad, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, and he mentioned it. For this reason, the Almighty said: **There has certainly been for you a sign**, meaning, there has certainly been for you, O Jews who say what you say, **a sign**, meaning, an indication that God is the One who strengthens His religion, supports His Messenger, manifests His word, and upholds His command. **In two companies**, meaning, two groups, **that met**, meaning to fight. **One company fighting in the way of God and the other disbelieving**, and they were the polytheists of

Quraysh on the day of Badr. And His statement: **They will see them twice their number, with their own eyes**, some scholars said, as narrated by Ibn Jarir: The polytheists on the day of Badr will see the Muslims twice their number, with their own eyes, meaning, God made that in what they saw a reason for Islam's victory over them. There is no problem with this except for one aspect, which is that the polytheists sent Umar ibn Sa'd on that day before the fighting to estimate the number of Muslims for them, so he informed them that they were three hundred, a little more or less, and that is how it was. They were three hundred and some men, then when the battle took place, God supported them with a thousand of the special angels and their leaders.

The second opinion is that the meaning of the Almighty's saying: **They will see them twice as many as they are, with their own eyes** is that the Muslim group will see the disbelieving group twice as many as they are, that is, twice as many in number, and despite this, God will grant them victory over them. There is no problem with this according to what Al-Awfi narrated on the authority of Ibn Abbas: that the believers on the day of Badr were three hundred and thirteen men, and the polytheists were six hundred and twenty-six men. It is as if this opinion was taken from the apparent meaning of this verse, but it is contrary to what is well-known among the people of history, biographies, and the days of the people, and contrary to what is known among the majority that the polytheists were between nine hundred and a thousand, as Muhammad bin Ishaq narrated on the authority of Yazid ibn Ruman, on the authority of Urwah ibn Al-Zubayr, that when the Messenger of God, may God bless him and grant him peace, asked that black slave of Banu Al-Hajjaj about the number of Quraysh, he said: Many. He said: **How many do they slaughter every day?** He said: **One day nine and one day ten**. The Prophet, may God bless him and grant him peace, said: **The people are between nine hundred and a thousand**. Abu Ishaq al-Sabi'i narrated on the authority of Haritha, on the authority of Ali, may God be pleased with him, who said: They were a thousand, and Ibn Mas'ud said the same. It is well-known that they were between nine hundred and a thousand, and in any case they were three times the number of Muslims, and on this basis this statement is problematic, and God knows best, but Ibn Jarir explained this and made it correct as you say: I have a thousand, and I need twice that, and you need three thousand, so he said, and on this basis there is no problem, but another question remains which is applicable to both statements, which is to say: What is the connection between this verse and the Almighty's statement in the story of Badr **And when He showed them to you when you met in your eyes as few and made you as few in their eyes that God might accomplish a matter which was to be done?** The answer is that this was in one case and the other was in another case, as al-Suddi said on the authority of al-Tayyib on the authority of Ibn Mas'ud in the Almighty's statement: **There was for you a sign in the two companies that met al-Badr**, he said: This is the day of Badr, Abdullah Ibn Mas'ud said: We looked at the polytheists and saw them weakening against us, then we looked at them and did not see them increase against us by a single man, and that is the Almighty's

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

statement: **And when He showed them to you when you met in your eyes "A little and they will make you seem small in their eyes."** The verse. Abu Ishaq said on the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, who said: They seemed small in our eyes until I said to a man next to me: Do you think they are seventy? He said: I think they are a hundred. He said: So we captured one of them and said: How many were you? He said: One thousand. So when each of the two groups saw the other, the Muslims saw the polytheists twice as many as they were, that is, twice as many as they were, so that they would trust and turn to and seek help from their Lord, the Almighty, the Majestic. And the polytheists saw the believers likewise, so that they would feel terror, fear, panic, and panic. Then, when the two groups faced each other, God made these few in the eyes of the others, and those few in the eyes of the others, so that each of them would advance over the other, **so that God may accomplish a matter that was to be done**, that is, to differentiate between truth and falsehood, so that the word of faith would prevail over disbelief and tyranny, and the believers would be honored and the disbelievers would be humiliated, as God Almighty said: **And God certainly gave you victory at Badr, when you were weak.** And He said here: "And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision." That is, indeed in that is a lesson for whoever has insight and understanding, by which he is guided to God's wisdom, actions, and decree, which is to grant victory to His believing servants in this worldly life and on the Day when the witnesses will stand.

Fath al-Qadir

His statement: 13- **It has already been a sign for you** meaning: a great sign indicating the truth of what I say to you, and this sentence is the answer to an omitted oath, and it is part of the commanded statement to confirm the meaning of what preceded it, and he did not say was because the feminine is not real. Al-Farraa said: He mentioned the verb in order to separate it from the noun by saying: **for you**. What is meant by the two groups are the Muslims and the polytheists when they feared God on the day of Badr. His statement: **A group fighting in the way of God** the majority read with the nominative case of group. Al-Hasan and Mujahid read group and disbeliever in the genitive case, so the nominative case is for the report of the omitted subject, meaning: one of them is a group. His statement: *fighting* is in the place of the nominative case as an attribute, and the genitive case is in apposition to his statement: **two groups**. His statement: **and another** meaning: and another group of disbelievers. Ibn Abi Ubla read them both in the accusative case. Tha'lab said: It is in the state: meaning they met different, a believer and a disbeliever. Al-Zajjaj said: The accusative is by estimation of I mean, and the group of people was called a group to which one cannot return: that is, one who returns in times of hardship. Al-Zajjaj said: The

group: the division is taken from fawwat ra'su bis-sif: if you cut it off, and there is no disagreement that what is meant by the two groups are the two fighting on the day of Badr, but the disagreement occurred in who is addressed by this speech, so it was said: the believers are addressed by it, and it was said: the Jews. The benefit of the speech to the believers is to strengthen and encourage their souls, and its benefit if it is with the Jews is the opposite of the benefit intended by the speech to the Muslims. His statement: **They see them twice their number** Abu Ali Al-Farisi said: The vision in this verse is the vision of the eye, and therefore it is transitive to one object, and this is indicated by his statement: **the vision of the eye** and what is meant is that the polytheists see the Muslims twice the number of the polytheists or twice the number of the Muslims, and this is according to the reading of the majority with the lower ya, and Nafi' read it with the upper ya. And his statement: **Two of them** is accusative in the state. The majority of scholars have said that the subject of **you see, O Muslims, the polytheists, twice as many as they are in number**, and in it, after God multiplies the polytheists in the eyes of the believers, and He has informed us that He has diminished them in the eyes of the believers, the meaning is that you see, O Muslims, the polytheists, twice as many as you are in number, and they were three times as many, so God diminished the polytheists in the eyes of the Muslims and made them see them twice as many as me in their number, so that their souls may be strengthened. They knew that one hundred of them would overcome two hundred of the infidels, and it is possible that the pronoun in **twice as many** refers to the Muslims: that is, you see, O Muslims, yourselves, twice as many as you are in your number, so that your souls may be strengthened by that. Those who have adopted the first interpretation have said: I mean that the subject of the vision is the polytheists, and that they saw the Muslims twice as many as me in their number, that this does not contradict what is in Surat al-Anfal, where God the Most High says: **and diminish you in their eyes**, rather they were first diminished in their eyes so that they would meet them and be bold with them, but when they met them, they became many in their eyes until they were defeated. His saying: **The vision of the eye** is a source confirming his saying: **You will see them** meaning: a clear, obvious vision in which there is no ambiguity. **And God supports with His victory whom He wills** meaning He strengthens whom He wills to strengthen, and among that is the support of the people of Badr with that vision. **Indeed in that** meaning in seeing a lot of little **is a lesson** a verb from crossing like sitting is from sitting. What is meant is admonition, and the indefiniteness is for glorification: meaning a great lesson and a serious admonition.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Like the way of the people of Pharaoh**, he said: Like the actions of the people of Pharaoh. Ibn al-Mundhir and Abu al-Shaykh narrated on his authority: Like a deed. Abu al-Shaykh narrated something similar on the authority of Mujahid. Ibn Jarir narrated on the authority of al-Rabi': Like their

way. Ibn Ishaq, Ibn Jarir, and al-Bayhaqi narrated in al-Dala'il on the authority of Ibn Abbas: "When the Messenger of God, may God bless him and grant him peace, suffered from the people of Badr what he suffered and returned to Medina, he gathered the Jews in the market of Banu Qaynuqa' and said: O group of Jews, accept Islam before God afflicts you with what afflicted the Quraysh. They said: O Muhammad, do not be deceived by killing a group of people who were ignorant and did not know how to fight. By God, if you had fought us, you would have known that we are the people and that you have not encountered the likes of us. Then God revealed: 'Say to those who disbelieve, 'You will be overcome.' " until His statement: **Those of insight**. Ibn Jarir, Ibn Ishaq, and Ibn Abi Hatim narrated something similar on the authority of Asim ibn Umar ibn Qatada. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah who said: Phinehas the Jew said and mentioned something similar. Ibn Jarir narrated on the authority of Qatadah regarding his statement, **There has certainly been for you a sign**, a lesson and reflection. Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, "There has certainly been for you a sign in the two companies that met. One company was fighting in the cause of God," the Companions of the Messenger of God, may God bless him and grant him peace, at Badr. **And the other was disbelieving**, the group of the disbelieving Quraysh. Abd Al-Razzaq narrated that this verse was revealed regarding the people of Badr. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Rabi' regarding his statement, **There has certainly been for you a sign**, he said: There has certainly been for you in these people a lesson and reflection. God supported them and gave them victory over their enemy. On the day of Badr, the polytheists numbered nine hundred and fifty men, and the Companions of the Messenger of God, may God bless him and grant him peace, were three hundred and thirteen men. Ibn Jarir narrated on the authority of Ibn Mas'ud regarding the verse, he said: This was on the day of Badr. We looked at the polytheists and saw that they had become weaker than us, then we looked at them and did not see them increase over us by a single man. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, saying: It was revealed to alleviate the burden on the believers on the day of Badr. They were three hundred and thirteen men on that day, and the polytheists were twice as many, six hundred and twenty-six. So God supported the believers.

Tafsir al-Baghawi

13- The Almighty said: **There has certainly been a sign for you**, and He did not say **there has certainly been a sign for you**, and *sign* is feminine because He referred it back to the explanation, meaning **there has certainly been a statement for you**, so He went to the meaning.

Al-Farra' said: It was mentioned because the adjective came between the verb and the feminine noun, so the verb was mentioned. Everything that came in this manner has its meaning. The meaning of the verse is: It has been a sign for you, i.e. a lesson and evidence

of the truth of what I say, that you will be overcome. **In two groups** two groups, and its origin is the *faya* of war, because some of them return to each other. **They met** on the day of Badr. **A group fighting in the way of God** obeying God, and they were the Messenger of God, may God bless him and grant him peace, and his companions. They were three hundred and thirteen men, seventy-seven men from the Muhajireen, and two hundred and thirty-six from the Ansar. The standard-bearer of the Muhajireen was Ali ibn Abi Talib, may God be pleased with him, and the standard-bearer of the Ansar was Sa'd ibn Ubadah. There were seventy camels and horsemen among them, a horse for Al-Miqdad ibn Amr, and a horse for Marthad ibn Abi Marthad, and most of them were his men. They had six coats of mail and eight swords as weapons with them.

God the Almighty said: **And another disbelieving group** meaning another entire group, and they are the polytheists of Mecca, and they were nine hundred and fifty men from the fighters, their leader was Utbah bin Rabi'ah bin Abd Shams, and among them were one hundred horses, and the Battle of Badr was the first battle witnessed by the Messenger of God, may God bless him and grant him peace. **They see them twice as many** The people of Medina and Ya'qub read it with the ta', meaning you see, O group of Jews, the people of Mecca twice as many as the Muslims, and that is because a group of Jews were present at the Battle of Badr to see who the circle would be on, and they saw the polytheists twice as many as the Muslims, and they saw the victory with that for the Muslims, so that was a miracle and a sign. The others read it with the ya' and differed about its meaning: Some of them made the flag for the Muslims, then it has two interpretations, one of them is that the Muslims see the polytheists twice as many as they are, so if it is said: How did he say twice as many when they were three times as many? It was said: This is like a man saying when he has a dirham, **I need twice this dirham**, meaning twice as much as it, so it would be three dirhams. The second interpretation - and it is more correct - is that the Muslims saw the polytheists as twice the number of themselves. God made them seem small in their eyes until they saw them as six hundred and twenty-six. Then God made them seem small in their eyes in another situation until they saw them as the number of themselves. Ibn Mas'ud **may God be pleased with him** said: We looked at the Shamrak and saw that they were weaker than us, then we looked at them and did not see them exceed us by a single man. Then God made them seem small in their eyes again in another situation until they saw them as the number of themselves **Ibn Mas'ud (may God be pleased with him)** said: Until he said to a man next to me: Do you see them as seventy? He said: I saw them as one hundred. Some of them said: The vision is a deterrent to the polytheists, meaning that the polytheists see the Muslims as twice their number. God made them few in number before the battle in the eyes of the polytheists so that the polytheists would be bold with them and not turn away. Then when they began to fight, God made them many in the eyes of the polytheists so that they would be cowardly, and made them few in the eyes of the believers so that they would be bold. That is what God Almighty said: **And when He showed them to you**,

Surat Al Imran 3:13

There has already been for you a sign in the two companies that met - one company fighting in the cause of God and the other disbelieving. They saw them as twice their number, by the sight of the eye. And God supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

when you met, as few in your eyes and made you as few in their eyes *44-Al-Anfal*.

The Almighty said: **As seen by the eye** meaning in the opinion of the eye, in the accusative case, by removing the letter of manufacture. "And God supports with His victory whomever He wills. Indeed in that" which I mentioned **is a lesson for those of vision** for those with reason. And it was said for those who saw both groups.

Tafsir al-Baidawi

13 **There has already been for you a sign** The address is to the Quraysh or the Jews, and it was said to the believers. **In two companies that met** on the day of Badr. "One company fighting in the cause of God and the other disbelieving. They saw them as twice their number" The polytheists saw the believers as twice the number of the polytheists, and it was close to a thousand, or twice the number of the Muslims, and they were three hundred and a few, and that was after they had diminished them in their eyes until they dared to attack them and turned to them, whenever they met them they increased in their eyes until they were defeated, as reinforcement from God the Most High for the believers, or the believers saw the polytheists as twice the number of the believers, and they were three times their number, so that they would prove to them and be certain of the victory that God promised them in His saying: **But if there are a hundred of you, patient, they will overcome two hundred.** This is supported by the reading of Nafi' and Ya'qub with the letter ta', and it was read with both of them in the passive form, meaning that God shows them, or shows you that with His power, and a group in the accusative case as a substitute for two groups and the accusative case as a specification, or a state of the subject of the verb **they turned away**. "Ra'y al-'ayn" means a clear, witnessed vision. **And God supports with His victory whom He wills** His victory as He supported the people of Badr. **Indeed in that** means the reduction and increase, or the predominance of the few who are ill-equipped over the many who are armed, and the fact that the event was a sign also bears this possibility, and it is possible that the matter occurred as the Messenger, may God bless him and grant him peace, informed us. **A lesson for those of vision** meaning a lesson for those with insight. And it was said to those who saw them.

Surat Al Imran 3:14

Adorned for people is the love of desires - of women and children and heaped-up sums of gold and silver and branded horses and livestock and tilth. That is the enjoyment of worldly life, but God has with Him the best return.

Tafsir al-Jalalayn

Beautified for people is the love of desires what the soul desires and calls for, God or Satan has made it beautiful **of women and children and heaps** of wealth **heaped up** of gold and silver and branded horses) of beautiful livestock) meaning camels, cows and sheep **and tillage** crops *that* mentioned **is the enjoyment of worldly life** which is enjoyed in it and then perishes **and God has with Him the best destination** the reference, which is Paradise, so it should be desired over anything else

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means: He has made attractive to people the love of what they desire of women, children, and all that is counted. He only wanted to rebuke the Jews who preferred the world and the love of leadership in it, over following Muhammad, may God bless him and grant him peace, after they knew of his truthfulness.

Al-Hassan used to say: **Whoever adorns it, no one is more critical of it than its Creator.**

Ahmad bin Hazim told me that Abu Naim told us that Abu Al-Ash'ath told us on his authority. Ibn Hamid told us that Jarir told us, on the authority of Ata', on the authority of Abu Bakr bin Hafs bin Umar bin Sa'd, that Umar said: When the verse, **The love of desires has been made attractive to people**, was revealed, I said, **Now, O Lord, when You have made them attractive to us**, then the verse was revealed, **Say, 'Shall I inform you of something better than that? For those who fear God, there are gardens beneath which rivers flow.** (Al Imran 3:15), the verse.

As for Qantar, it is the plural of Qintar.

The interpreters differed on the amount of the qintar.

Some of them said.

It is one thousand two hundred ounces.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Mahmin, on the authority of Salim ibn Abi al-Ja'd, on the authority of Mu'adh ibn Jabal, who said: A qintar is one thousand two hundred ounces.

Abu Kuraib told us, he said, Abu Bakr bin Ayyash told us, he said, Abu Husayn told us, on the authority of

Salim bin Abi al-Ja'd, on the authority of Mu'adh, similarly.

Yunus told me, he said, Ibn Wahb told us, he said, he told us - meaning Hafs ibn Maysarah - on the authority of Abu Marwan, on the authority of Abu Taybah, on the authority of Ibn Umar, he said: The qintar is one thousand two hundred ounces.

Yaqub bin Ibrahim told me, he said, Al-Qasim bin Malik Al-Muzani told us, he said, Al-Ala bin Al-Musayyab told me, on the authority of Asim bin Abi Al-Najoud, he said: The qintar is one thousand two hundred ounces.

Ibn Bashar told us, he said, Abd al-Rahman ibn Mahdi told us, he said, Hammad ibn Zayd told us, on the authority of Asim ibn Bahdalah, on the authority of Abu Salih, on the authority of Abu Hurayrah, similarly.

Zakariya bin Yahya Al-Dharee' told me, he said, Shababah told us, he said, Mukhallad bin Abdul Wahid told us, on the authority of Ali bin Zaid, on the authority of Ata bin Abi Maimouna, on the authority of Zur bin Hubaish, on the authority of Abi bin Ka'b, he said: "The Messenger of God, may God bless him and grant him peace, said: 'A qintar is one thousand and two hundred ounces.'"

Others said: A qintar is one thousand and two hundred dinars.

Who said that?

Imran bin Musa told us, he said, Abdul-Warith bin Saeed told us, he said, Yunus told us, on the authority of Al-Hasan, he said: "The Messenger of God, may God bless him and grant him peace, said: A qintar is one thousand two hundred dinars." Bishr told us, he said, Yazid told us, he said, Yunus told us, on the authority of Al-Hasan, he said: A qintar is one thousand two hundred dinars.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: A qintar is one thousand and two hundred dinars, and of silver it is one thousand and two hundred mithqals.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak ibn Muzahim say: **The qintars are the qintars**, meaning a lot of money in gold and silver. A qintar is one thousand two hundred dinars, and a qintar is one thousand two hundred mithqals of silver.

Others said: A qintar is twelve thousand dirhams, or one thousand dinars.

Who said that?

Ali bin Dawud told me, he said, Abu Saleh told us, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: A qintar is twelve thousand dirhams, or a thousand dinars.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: A qintar is a

Surat Al Imran 3:14

Adorned for people is the love of desires - of women and children and heaped-up sums of gold and silver and branded horses and livestock and tilth. That is the enjoyment of worldly life, but Allah has with Him the best return.

thousand dinars, and of silver it is twelve thousand dirhams.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: The qintar is twelve thousand.

Bishr told us, Yazid told us, Aouf told us, on the authority of Al-Hasan: A qintar is twelve thousand.

Ibn Bashar told us, he said, he told us, he said, Aouf told us, on the authority of Al-Hasan: Twelve thousand. Ibn Bashar told us, he said, Abdul-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, similarly.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, he said: A qintar is a thousand dinars, the blood money for one of you.

Others said: It is eighty thousand dirhams, or one hundred pounds of gold.

Who said that?

Muhammad bin Bashir and Muhammad bin Al-Muthanna told us: Yahya bin Saeed told us, on the authority of Sulayman Al-Taymi, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, who said: A qintar is eighty thousand.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, he said: The qintar is eighty thousand.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: We used to say that a qintar is one hundred pounds of gold, or eighty thousand of silver.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: A qintar is one hundred pounds of gold, or eighty thousand dirhams of silver.

Ahmad bin Hazim told us, Abu Naim told us, Sufyan told us, on the authority of Ismail, on the authority of Abu Saleh, who said: A qintar is one hundred pounds.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: A qintar is one hundred pounds, which is eight thousand mithqals.

Others said: A qintar is seventy thousand.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **heaped-up qintars**, he said: A qintar is seventy thousand dinars.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Umar bin Hawshab told us, he said: I heard Ata al-Khurasani say: Ibn Umar was asked about the qintar, so he said: Seventy thousand. And others said: It is a bull's weight of musk filled with gold.

Mention who said that.

Ibn Bashar told us, he said, Salim bin Nuh told us, he said, Saeed Al-Jariry told us, on the authority of Abu Nadhra, he said: A bull's musk filled with gold.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Abu Al-Ash'ath told us, on the authority of Abu Nadrah: A bull's musk filled with gold.

Others said: It is a lot of money.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, he said: **The heaped-up qinātīr** means a lot of money, some of it on top of some.

Some scholars of Arabic language have stated that the Arabs do not define a qintar as a specific amount of weight, but rather say: it is a certain amount of weight.

Abu Jaafar said: It may be that way, because if it had been limited in its extent at that time, there would not have been all this difference among the early interpreters of it.

Abu Jaafar said: The correct thing to say about that is: It is a lot of money, as Al-Rabi' bin Anas said, and its weight should not be set by any arbitrary limit. What was said was said from what we narrated.

As for *al-Muqantara*, it is doubled, as if the qintars are three, and al-Muqantara is nine. It is as al-Rabi' ibn Anas said: a lot of money, some of it on top of some, like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **The heaped-up qintars of gold and silver**, and the heaped-up qintar is a lot of money, some of it on top of the other.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak, regarding his statement: **The heaped-up qinātīr**, meaning a lot of money of gold and silver. Others said: The meaning of **the heaped-up qinātīr** is: the minted dirhams or dinars.

Who said that?

Musa told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi. As for his saying: *Al-Muqantara*, he says: The ones that were struck until they became dinars or dirhams.

It was narrated on the authority of the Prophet, may God bless him and grant him peace, in his saying: **And if you have given one of them a great amount**

(An-Nisa': 20), a report whose chain of transmission is sound, we would not attribute it to anyone else. That is what:

Ibn Abd al-Rahman al-Barqi told us, he said, Amr ibn Abi Salamah told us, he said, Zuhair ibn Muhammad told us, he said, Abaan ibn Abi Ayyash and Hamid al-Tawil told us, on the authority of Anas ibn Malik, on the authority of the Messenger of God, may God bless him and grant him peace: **And if you have given one of them a great amount** (An-Nisa': 20), he said: A thousand hundred, meaning: two thousand.

Abu Jaafar said: The people of interpretation differed regarding the meaning of *al-masumah*.

Some of them said: She is the shepherdess.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair: **The marked horses**, he said: the shepherds, the ones that graze.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, the same.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair: It is the shepherd, meaning: the one who is at large.

Ibn Wakee' told us, he said, my father told us, on the authority of Talha Al-Qannad, he said, I heard Abdullah bin Abdul Rahman bin Abza say: The shepherdess.

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 branded horses**, he said: the shepherds.

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 the branded horses*** are those set free to graze.

It was narrated on the authority of Ammar bin Al-Hassan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And the branded horses**, he said: The grazing horses.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Layth, on the authority of Mujahid: He used to say: The grazing horses.

Others said: *Al-Masuma* means: the beautiful.

Who said that?

Muhammad bin Bashar told us, he said, Abd

al-Rahman told us, he said, Sufyan told us, on the authority of Habib, he said, Mujahid said: **The one marked** is the one who is well-marked.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Habib bin Abi Thabit, on the authority of Mujahid, regarding his statement: **and branded horses**, he said: the well-marked and beautiful ones.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And branded horses**, he said: Well-marked.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Habib, on the authority of Mujahid: Al-Muthama.

Ibn Hamid told us: Abu Abd al-Rahman al-Muqri' told us: Saeed ibn Abi Ayyoub told us, on the authority of Bashir ibn Abi Amr al-Khawlani, who said: I asked Ikrimah about **marked horses**. He said: Their marking means their beauty.

Yunus told me, he said, Ibn Wahb told us, he said, Saeed bin Abi Ayyoub told me, on the authority of Bashir bin Abi Amr Al-Khawlani, he said: I heard Ikrimah say: **The branded horses**, he said: Their branding is good.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **The branded horses and livestock**, the wonderful.

This hadith was told to me by Amr bin Hammad, other than Musa. He said: The shepherdess.

Others said: **The marked horses**, the marked ones.

Who said that?

Ali bin Dawud told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And the marked horses**, meaning the marked ones.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And the marked horses**, and their mark, their color.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement, **and branded horses**, he said: The mark on the faces of horses.

Others said: *Al-Masmouma* is prepared for jihad.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And the branded horses**, he said: those prepared for jihad.

Abu Ja'far said: The most correct of these sayings in interpreting his statement: **and the marked horses** is the one marked with marks, the beautiful, the splendidly beautiful to whoever sees them. Because marking in the speech of the Arabs means to inform.

Surat Al Imran 3:14

Adorned for people is the love of desires - of women and children and heaped-up sums of gold and silver and branded horses and livestock and tilth. That is the enjoyment of worldly life, but Allah has with Him the best return.

So the beautiful horses are marked by God informing them of the beauty of their colors, marks and appearances, and they are also the marked. And from that is the saying of Nabigha of Banu Dhubyan in describing horses:

In your conscience, the arrows are marked with the likeness of jinn

It means the labels, the parameters, and Labid's saying:

And on the morning of the two-century valley, we came to them in a state of tumult, during which the rising tide appeared.

The meaning of the interpretation of the one who interpreted that: the pure, the taught, and the wonderful, are one.

As for the statement of those who interpreted it to mean: the shepherdess, then he went with the statement of the one who said: I named the livestock, so I name them Isama, if I made them graze the grass and herbs, as God Almighty said: **And from it is a tree in which you graze** (al-Nahl 16:5a), meaning: you graze, and from it is the statement of Al-Akhtal:

Like Ibn Buza'ah or someone like him, you are better off with Ibn Warjma Al-Ajmal

He means by that: the shepherd of camels. So if it is meant that the livestock are the ones that grazed, it is said: **The livestock grazed**, meaning *shepherded*, and for that reason it is said: **Grazing camels**, meaning *shepherding*, but it is not widespread in their speech: **I grazed the livestock**, meaning **I pastured them**, but rather it is said when that is meant: **She fed them**.

If this is the case, then the interpretation of **the marked one** is that it is the one marked with the meanings we described above, which is more correct.

As for what Ibn Zayd said: that it is prepared in the way of God, it is an interpretation of the meaning of marked, isolated. Abu Ja'far said: *Al-An'am* is the plural of Na'am, and they are the eight pairs that he mentioned in his book: of sheep, goats, cows, and camels.

As for tillage, it is planting.

The interpretation of the words: The love of desires for women, children, such-and-such, livestock and crops has been made attractive to people.

Abu Ja'far said: By His Most High's saying, *That*, He means everything mentioned in this verse, such as women, sons, heaped-up sums of gold and silver, branded horses, livestock, and crops. So He used His saying, *That*, as a metaphor for all of them. This indicates that *That* includes many things with different meanings, and it is used as a metaphor for all of that.

As for His statement: **The enjoyment of worldly life**, it is report from God that all of that is something that its people enjoy in this world while they are alive, so they attain it in it, and make it a connection in their

livelihood, and a reason for fulfilling their desires, the love of which has been made attractive to them in their immediate world, without it being a provision for their afterlife, and a means of drawing them closer to their Lord, except for what is taken in His path, and spent from it in what He has commanded.

As for his saying: **And with God is the best return**, He, may His praise be glorified, means by that: And with God is the best return, meaning: the best return, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And with God is the best place to return**, meaning the best place to return, which is Paradise.

It is a source on the example of maf'al from the saying of the speaker: **The man returned to us**, when he came back, so he returns, returning, returning, returning, and returning, except that the position of the fa' in it is hamzated, and the 'ayn is changed from waw to alif with its movement to fathah.

Since its fate was the fat-ha, and its movement was transferred to the letter before it - which is the fa' of the verb - it was changed and became an alif, as it was said: He said, so the 'ayn of the verb became an alif, because its fate was the fat-ha. And al-ma'ab is like al-maqaal, al-ma'ad, and al-majal, all of that is maf'al, and the movement of its 'ayn was transferred to its fa', so its waw or ya' became an alif because of the fat-ha of what preceded it.

Abu Jaafar said: If someone says: How can it be said: **And with God is the best destination**, when you know what painful torment and severe punishment He has with Him on that day?

Say: This is intended for a specific group of people, and its meaning is: And God has a good destination for those who fear their Lord. And He has informed us of that in the verse that follows it.

If he says: What is **the best place to return**? It is said: It is what He, the Most High, described him with, which is the return to gardens beneath which rivers flow, wherein he will abide eternally, and to purified spouses and the approval of God.

Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's saying: **Beautified for people**. Zain comes from adornment. People differed about who is the adorning. A group said: God adorned that, and this is the apparent statement of Omar bin Al-Khattab **may God be pleased with him**, mentioned by Al-Bukhari. In the revelation: **Indeed, We have made what is on the earth an adornment for it**. When Omar said: Now, O Lord, when You have adorned it for us, the following verse was revealed: **Say, Shall I inform you of something better than that?** A group said: The adorning is Satan, and this is the apparent statement of Al-Hasan, for he said: **Whoever adorns it**,

no one is more severe in blaming it than its Creator.

So God's adornment is only by creating and preparing for benefit and creating the nature to incline toward these things. Satan's adornment is only by whispering, deception, and making it seem good to take it from other than its intended sources. The verse, in both versions, begins with a sermon for all people, and within that is a rebuke to the contemporaries of Muhammad (peace and blessings of God be upon him) from among the Jews and others. The majority read Zain in the passive form of the verb, raising *love*.

Ad-Dahhak and Mujahid read Zain in the active form of the verb, lowering *love*. The letter ha' was moved from the word *shahāt* to differentiate between the noun and the adjective. *Shahāwat* is the plural of *shahwāt*, which is well-known. A man is *shahwān* for something, and something *shahī* means desired. Following desires leads to ruin and obeying them leads to destruction. In Sahih Muslim:

Paradise is surrounded by hardships and Hellfire is surrounded by desires.

Narrated by Anas on the authority of the Prophet, may God bless him and grant him peace. The benefit of this metaphor is that Paradise can only be attained by crossing the paths of hardships and being patient with them. Hellfire can only be saved from by abandoning desires and weaning the soul from them. It was narrated that he, may God bless him and grant him peace, said:

The path to Paradise is rough with a hill, and the path to Hell is smooth with a plain. This is the meaning of his statement, **Paradise is surrounded by hardships, and Hell is surrounded by desires.** That is, the path to Paradise is difficult to traverse, and it is at the highest point of the hills, while the path to Hell is smooth, neither rough nor rugged. This is the meaning of his statement, **Smooth with a plain**, with a sukun on the letter s.

Second: The Almighty's saying: **Of women.** He began with them because of the great longing of souls for them, because they are the snares of Satan and the temptation of men. The Messenger of God, may God bless him and grant him peace, said:

I have not left behind me any trial more severe for men than women.

Narrated by Al-Bukhari and Muslim. The trial of women is more severe than all things. It is said: There are two trials for women, and there is only one trial for children. As for the two trials for women, one of them is that it leads to severing family ties, because a woman orders her husband to sever ties with his mothers and sisters. The second is the trial of accumulating wealth from lawful and unlawful sources. As for children, there is only one trial for them, which is the trial of accumulating wealth for their sake. Abdullah ibn Masoud narrated that the Messenger of God, may God bless him and grant him peace, said:

Do not let your women live in rooms, nor teach them to write.

The Messenger of God, may God bless him and grant him peace, warned them, because letting them live in rooms means that they will look at men, but that does not protect them or conceal them, because they may look down on men, which will cause temptation and calamity. And because they were created from man, so they understood it in man, and man was created with desire and was made a dwelling for him,

so neither of them is trustworthy with the other. And in teaching them to write, this meaning is a source of temptation and more severe. And in the book of Ash-Shihab, on the authority of the Prophet, may God bless him and grant him peace:

Lend women so that they may remain in their chambers. If a person cannot be patient in these times, he should look for a woman of religion so that the religion may be safe for him. The Prophet, may God bless him and grant him peace, said:

You should marry a religious woman, may your hands be covered with dust. Narrated by Muslim on the authority of Abu Hurairah. And in Sunan Ibn Mahah on the authority of Abdullah bin Omar, he said: The Messenger of God, may God bless him and grant him peace, said:

Do not marry women for their beauty, for perhaps their beauty will destroy them. And do not marry them for their wealth, for perhaps their wealth will make them insolent. But marry them for their religion. And a black, blind slave woman with religion is better.

Third: The Almighty's saying: **And the sons** is in apposition to what preceded it. One of the sons is a son. God Almighty said, informing about Nuh 71: **Indeed, my son is of my family.** And you say in the diminutive form *bani* as Luqman said.

In the hadith, the Prophet, may God bless him and grant him peace, said to Al-Ash'ath bin Qais:

Do you have a son from the daughter of Hamad? He said: Yes, I have a boy from her and I wish I had a bowl of food to feed to whoever is left of Banu Jablah. The Prophet, may God bless him and grant him peace, said: If you say that, then they are the fruit of the hearts and the delight of the eyes, and despite that, they are cowardly, miserly and sad.

Fourth: The Almighty's saying: **And the qintars.** Qintars is the plural of qintar, as the Almighty said: **And you have given one of them a qintar**, which is a large knot of money. It was said: It is the name of the standard by which it is weighed, as is the pound and the quarter. And when that weight is reached, it is said: This is a qintar, meaning it is equal to a qintar. The Arabs say: A man has become qintar if his money has reached the point of being weighed by a qintar. Al-Zajaj said: Qintar is taken from the knotting of something and its perfection. The Arabs say: I have perfected something if I have perfected it, and from this the qintar was named because of its perfection. Tarafa said:

Like the Roman bridge, its Lord swore that it would be surrounded until it was built with bricks.

And the knotted bridge, so the qintar is like a knot of money. The scholars differed in defining its limit, as it is in many sayings. Abi bin Kaab narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

The qintar is one thousand and two hundred ounces. This was stated by Muadh ibn Jabal, Abdullah ibn Umar, Abu Hurairah and a group of scholars. Ibn Atiyyah said: This is the most correct of the sayings, but the qintar according to this differs in the amount of

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ounce in different countries. It was also said: It is twelve thousand ounces. Al-Busti included it in his Musnad al-Sahih on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

A qintar is twelve thousand ounces. An ounce is better than what is between the heavens and the earth.

Abu Hurairah also said the same. In Musnad Abi Muhammad al-Darimi, on the authority of Abu Saeed al-Khudri, he said: Whoever recites ten verses at night will be recorded among those who remember God, and whoever recites one hundred verses will be recorded among those who are devout, and whoever recites five hundred to a thousand verses will have a qintar of reward in the morning. It was said: What is a qintar? He said: A bull's worth of musk filled with gold. It was narrated by Abu Nadrah al-Abdi. Ibn Sidah mentioned that it is like this in Syriac. Al-Naqqash said on the authority of Ibn al-Kalbi that this is how it was conveyed to the Romans. Ibn Abbas, al-Dahhak and al-Hasan said: One thousand two hundred mithqals of silver, and al-Hasan attributed it to the Prophet. Ibn Abbas said: Twelve thousand dirhams of silver, and one thousand dinars of gold is the blood money for a Muslim man. It was narrated on the authority of al-Hasan and al-Dahhak. Saeed ibn al-Musayyab said: Eighty thousand. Qatadah said: One hundred pounds of gold or eighty thousand dirhams of silver. Abu Hamza al-Thumali said: A qintar in Africa and Andalusia is eight thousand mithqals of gold or silver. As-Suddi: Four thousand mithqals. Mujahid: Seventy thousand mithqals. It was narrated on the authority of Ibn Umar. Makki narrated a saying that a qintar is forty ounces of gold or silver, and Ibn Sidah said in Al-Muhkam, and said: A qintar in the language of the Berbers is a thousand mithqals. Al-Rabi' bin Anas said: A qintar is a lot of money, some of it on top of some, and this is what is known among the Arabs, and from it is his saying: **And you have given one of them a qintar**, meaning a lot of money. And from it is the hadith:

Safwan bin Umayya was a qantara in the pre-Islamic era, and his father qantar means he had a qantar of money. On the authority of Al-Hakam: Qantar is the area between the sky and the earth. They differed on the meaning of Al-Muqantara. Al-Tabari and others said: It means double, as if Qantara is three and Al-Muqantara is nine. It was narrated on the authority of Al-Farraa that he said: Qantara is the plural of Qantar, and Al-Muqantara is the plural of plural, so it would be nine qantar. Al-Suddi: Al-Muqantara is the multiplied until it became dinars or dirhams. Makki: Al-Muqantara is the completed one, and Al-Harawi narrated it, as it is said: Badr Mubadara, and thousands composed. Some of them said: This is why the building was called Al-Qantara because of the density of the building, one on top of the other. Ibn Kaysan and Al-Farraa: Al-Muqantara should not be less than nine qantar. It was said: Al-Muqantara is a reference to the presence of money and its being ready. In Sahih Al-Busti on the authority of Abdullah

bin Omar on the authority of the Messenger of God, may God bless him and grant him peace, that he said:

Whoever recites ten verses will not be counted among the heedless. Whoever recites one hundred verses will be counted among the devout. Whoever recites one thousand verses will be counted among the pious.

Fifth: The Almighty's saying: **Of gold and silver** Gold is feminine, it is said: it is the good gold, its plural is dhahab and dhahub. It is possible that it is the plural of dhahabah, and its plural is adhab. So-and-so went a good way. Gold is a measure for the people of Yemen. A man went if he saw a gold mine and was amazed. Silver is well-known, and its plural is silver. So gold is taken from dhahab, and silver is taken from anfadh something, it is scattered, and from it I scattered the people, so they dispersed, meaning I separated them and they dispersed. This derivation indicates their disappearance and lack of permanence as is seen in existence. Among the best things said in this meaning is what some of them said.

Fire is the last dinar I spoke with, and worry is the last of this flowing dirham.

And the person between them, if he is pious, his heart is tormented between worry and Hellfire.

Sixth: The Almighty's saying: **And horses** is feminine. Ibn Kaysan said: I was told on the authority of Abu Ubaidah that he said: The singular of horses is *kha'il*, like *tayr* and *tayr* and *wadayn* and *wadayn*, and the horse was named thus because it struts in its gait. Another said: It is a collective noun that has no singular from the same word, the singular is *fars*, like *qawm*, "raht," *nisa*, "camels," and the like. And in the report from the hadith of Ali on the authority of the Prophet, may God bless him and grant him peace:

God created the horse from the wahl, and that is why He made it fly without wings. Wahb ibn Munabbih created it from the south wind. Wahb said: There is no glorification, no magnification, and no declaration of unanimity that its owner makes except that he hears it and responds to it with the same. There will be a mention of horses and their description in Surat Al-Anfal, which is sufficient, God willing. In the hadith:

God offered Adam all the beasts, and he was told: Choose one of them, so he chose the horse. He was told: You have chosen your glory, so its name became good from this aspect. It was called a horse because it is marked with glory, so whoever rides it is proud of God's gift to him and struts with it against the enemies of God Almighty. It was called a horse because it preys over distances in the air like a lion preys and leaps, and it covers them like devouring something with its hands, hitting and grabbing it. It was called an Arab because it was brought after Adam to Ishmael as a reward for raising the foundations of the House, and Ishmael was an Arab, so it had its gift from God Almighty, so it was called an Arab. In the hadith of the Prophet, may God bless him and grant him peace: The devil does not enter a house in which there is an old

horse. It was called old because it was freed from the hybridity. The Prophet, may God bless him and grant him peace, said:

The best horses are those that are dark raven, bald-headed, and white-footed. Then those that are bald-footed and have a white spot on their right sides. If they are not dark raven, then they are bay with this feature. Narrated by Al-Tirmidhi on the authority of Abu Qatada. In Musnad Al-Daraami on his authority that a man said: O Messenger of God, I want to buy a horse, so which one should I buy? He said: Buy a dark raven, white-footed, and white-footed horse, or a bay with this feature, so you will gain and be safe. Al-Nasa'i narrated on the authority of Anas who said:

After women, nothing was more beloved to the Messenger of God, may God bless him and grant him peace, than horses. The imams narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

Horses are of three types: for a man they bring reward, for a man they provide cover, and for a man they bring sin. The hadith is long, and its fame makes mentioning it unnecessary. The rulings on horses will be mentioned in Al-Anfal and An-Nahl, sufficiently, God willing.

Seventh: The Almighty's saying: **The one who has been marked**: meaning the one who grazes in the meadows and pastures, as Saeed bin Jubair said. It is said: **The animal or sheep has been marked** if it has been set free to roam, it is then *saimat*. And **I marked it** means I left it for that reason, so it is *musamāma*. And **I marked it** means *taswīm*, so it is *samūma*. In Sunan Ibn Majah, on the authority of Ali, he said:

The Messenger of God, may God bless him and grant him peace, forbade fasting before sunrise, and the slaughter of milking animals. Fasting here means grazing. God the Almighty said: **You will graze in it**. Al-Akhtal said:

Like Ibn Buza'ah or someone like him, it is better for you, Ibn Masima Al-Ajmal

Ibn Ra'iah meant camels. As-Sawam is every animal that grazes. It was also said: prepared for jihad, as stated by Ibn Zayd. Mujahid like Al-Musawwah Al-Mutahmah Al-Hasan. Ikrimah said: He marked her with Al-Hasan, and An-Nahhas chose it, from their saying: a handsome man. It was narrated on the authority of Ibn Abbas that he said: Al-Musawwah is the one marked with the marks of horses on their faces, from Seema which is the mark. This is the doctrine of Al-Kisa'i and Abu Ubaidah.

I said: The wording includes everything mentioned, so it is a well-trained, well-trained she-camel, so that it can be distinguished from others. Abu Zaid said: The origin of that is to put wool or a mark on it that differs from the rest of its body so that it can be distinguished from others in the pasture. Ibn Faris the linguist stated in his book Majmal: The branded, sent one with riders on it. Al-Mu'arraj said: The branded, cauterized one. Al-Mubarrad: The one known in the countries. Ibn Kaysan: The bleak one. And all of them are close in character. Al-Nabigha said:

And the arrows are marked with arrows, and they are like jinn-like arrows.

Eighth: The Almighty's saying: **And the livestock**. Ibn Kaysan said: If you say *yes*, it only refers to camels. If you say *livestock*, it refers to camels.

And everything that grazes. Al-Farra' said: It is masculine and not feminine. They say: This is a blessing that has been brought, and its plural is cattle. Al-Harawi said: The blessing is both masculine and feminine, and the cattle are the livestock such as camels, cows, and sheep. And if it is said: the blessing is camels in particular. Hassan said:

And there was still a companion in its meadows, yes and God willing.

In Sunan Ibn Majah, on the authority of Urwah al-Barqi, he said:

Camels are a source of pride for their owners, sheep are a blessing, and goodness is tied to the forelocks of horses until the Day of Resurrection. It was narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: **The sheep is one of the beasts of Paradise**. It was narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, commanded the rich to keep sheep, and the poor to keep chickens. He said: When the rich keep chickens, God, the Most High, permits the destruction of the earth. It was narrated on the authority of Umm Hani that the Prophet, may God bless him and grant him peace, said to her: Keep sheep, for there is blessing in them. It was narrated on the authority of Abu Bakr ibn Shaiba on the authority of Waki' on the authority of Hisham ibn Urwah on the authority of his father on the authority of Umm Hani, with a sound chain of transmission.

Ninth: And the Almighty's saying: **And tillage**. Here, tillage is the name for everything that is tilled and it is a source named after it. You say: A man plowed tillage if he stirred the earth meaning he farmed. So the name plowing applies to planting grains and gardens and other types of farming. In the hadith: Plow for your world as if you will live forever. It is said: I plowed and I plowed. In the hadith of Abdullah: Plow this Qur'an, meaning search it. Ibn al-A'rabi said: Plowing is inspection. In the hadith: The most truthful name is al-Harith because al-Harith is the earner, and plowing money is its earning, and the plow is the kindling of fire and the plow is the path of the bowstring, and the plural is ahrithah. A man made his camel emaciated. In the hadith of Mu'awiyah: What did your camels do? They said: We plowed them on the day of Badr. Abu Ubaid said: They mean we made them emaciated. It is said: The animal plowed and I plowed it, two languages. In Sahih Al-Bukhari, on the authority of Ibn Umamah Al-Bahili, he said: When he saw a path and some of the tools of cultivation, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **No people enter this house except that humiliation enters it**. It was said: The humiliation here is what is required of those who are busy with cultivation from the rights of the land that the imams and sultans demand of them. Al-Muhallab said: The meaning of his statement in this hadith, and God

Surat Al Imran 3:14

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knows best, is: Encouraging the highest conditions and seeking a livelihood from the most honorable of industries. This is because the Prophet, may God bless him and grant him peace, feared for his nation from being busy with cultivation and neglecting horse riding and jihad in the way of God. Because they were busy with cultivation, the nations who ride horses and make a living from their earnings would overcome them. So he deducted the livelihood from jihad, not from being devoted to cultivating the land and sticking to the profession. Do you not see that Umar said: Be strong, rough, and cut off the knees, and jump the horses so that the camel herders do not overcome you with them. So he ordered them to stick to the horses and exercise their bodies by jumping on them. In the two Sahih's, on the authority of Anas bin Malik, he said: The Prophet, may God bless him and grant him peace, said: **There is no Muslim who plants a tree or sows a seed from which a bird, a person, or an animal eats, but that it is considered a charity for him.**

Scholars said: God Almighty mentioned four types of money, each type of money is used to finance a class of people. As for gold and silver, it is used to finance merchants, as for branded horses, it is used to finance kings, as for sheep, it is used to finance the people of the desert, and as for crops, it is used to finance the people of the villages. So the trial of each class is from the type that is financed, as for women and children, they are a trial for everyone.

Tenth: The Almighty's saying: **That is the enjoyment of worldly life**, meaning that which is enjoyed in it and then it goes away and does not remain. This is a sign of his asceticism in this world and an encouragement for the Hereafter. Ibn Majah and others narrated on the authority of Abdullah bin Amr that the Messenger of God, may God bless him and grant him peace, said: **It is only the enjoyment of this world, and there is nothing better than a righteous woman among the enjoyments of this world.**

In the hadith: **Ascetic in this world and God will love you**, meaning in its pleasures of prestige and money in excess of what is necessary.

The Prophet, may God bless him and grant him peace, said: "The son of Adam has no right to these qualities: a house in which he lives, a garment to cover his private parts, bread and money." Narrated by Al-Tirmidhi from the hadith of Uthman ibn Affan. Sahl ibn Abdullah was asked: What makes it easy for a servant to abandon the world and all desires? He said: **By occupying himself with what he has been commanded to do.**

Eleventh: The Almighty's saying: **And God has with Him the best destination**. Subject and predicate. The destination is the return, *ab* means to return, as Imru' al-Qais said:

I have traveled the world until I was satisfied with the spoils of war and returned

Another said:

Everyone who is absent will return, but the one absent from death will not return.

The root of the word *ma'ab* is *ma'ub*. The vowel of the *waw* was changed to a *hamza* and the *waw* was replaced with an *alif*, like *maqal*. The meaning of the verse is to belittle and despise the world and to encourage a good return to God Almighty in the hereafter.

Tafsir Ibn Kathir

The Almighty tells us about the types of pleasures that have been made attractive to people in this worldly life, such as women and children. He began with women, because the temptation caused by them is more severe, as it was proven in the Sahih that the Prophet, may God bless him and grant him peace, said, **I have not left behind me any temptation more harmful to men than women**. But if the intention behind them is chastity and many children, then this is desired and recommended, as the hadiths have been reported encouraging marriage and increasing it, **The best of this nation is the one who has the most women**, and the Prophet, may God bless him and grant him peace, said, "The world is a provision, and the best provision of it is the righteous woman. If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is away from her, she protects herself and his wealth." And his saying in another hadith, **Women and perfume have been made beloved to me, and the delight of my eyes has been made in prayer**. Aisha may God be pleased with her said: Nothing was dearer to the Messenger of God (peace and blessings of God be upon him) than women except horses, and in another narration: **From horses except women**. The love of children is sometimes for boasting and adornment, so it is included in this, and sometimes it is to increase offspring and increase the nation of Muhammad (peace and blessings of God be upon him) from those who worship God alone with no partner, so this is praiseworthy and commendable as is proven in the hadith: **Marry the loving and fertile, for I will outnumber the nations with you on the Day of Resurrection**. Likewise, the love of money is sometimes for boasting, conceit, and haughtiness towards the weak and oppression towards the poor, so this is reprehensible, and sometimes it is for spending on acts of worship, maintaining kinship ties and relatives, and forms of righteousness and obedience, so this is praiseworthy and commendable in Islamic law. The commentators differed regarding the amount of a qintar in statements, and the gist of them is that it is a large sum of money as Ad-Dahhak and others said, and it was said: a thousand dinars, and it was said: one thousand two hundred dinars, and it was said: twelve thousand, and it was said: forty thousand, and it was said: sixty thousand, and it was said: seventy thousand. It was said: Eighty thousand, and other things were said. Imam Ahmad said: Abd al-Samad told us, Hammad 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: **A qintar is twelve thousand awqiyah, each awqiyah is better than what is between the heavens and the earth.** Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Abd al-Samad ibn Abd al-Warith, on the authority of Hammad ibn Salamah, on his authority. Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Hammad ibn Salamah, on the authority of Asim ibn Bahdal, on the authority of Abu Salih, on the authority of Abu Hurairah, with a chain of transmission ending with him, and this is more authentic. This is how Ibn Jarir narrated it on the authority of Muadh ibn Jabal and Ibn Umar, and Ibn Abi Hatim narrated it on the authority of Abu Hurairah and Abu al-Darda', that they said: A qintar is one thousand two hundred awqiyah. Then Ibn Jarir, may God have mercy on him, said: Zakariya ibn Yahya al-Dareer told us, Shababah told us, Mukhallad ibn Abd al-Wahid told us. On the authority of Ali bin Zaid, on the authority of Ata bin Abi Maimouna, on the authority of Zur bin Habish, on the authority of Abi bin Kaab, he said: The Messenger of God, may God bless him and grant him peace, said: **A qintar is one thousand and two hundred ounces.** This is also a rejected hadith, and it is more likely that it was attributed to Abi bin Kaab like other companions. Ibn Mardawayh narrated on the authority of Musa bin Ubaidah al-Rabdh, on the authority of Muhammad bin Ibrahim, on the authority of Yahnash Abu Musa, on the authority of Umm al-Darda', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites one hundred verses will not be recorded among the heedless, and whoever recites one hundred verses to a thousand, will have a qintar of reward with God, a qintar of which is like a huge mountain." And Wakee' narrated it on the authority of Musa bin Ubaidah with a similar meaning. Al-Hakim said in his Mustadrak: Abu al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Isa bin Zaid al-Lakhmi told us in Tanis, Amr bin Abi Salamah told us, Zuhair bin Muhammad told us, Hamid al-Tawil and another man told us, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, was asked about the statement of God Almighty: **And the heaped up qintars?** He said: **The qintar is two thousand ounces.** It is authentic according to the conditions of the two sheikhs, but they did not include it. This is how al-Hakim narrated it. Ibn Abi Hatim narrated it with another wording, saying: Ahmad ibn Abd al-Rahman al-Raqi informed us, Amr ibn Abi Salamah informed us, Zuhair, meaning Ibn Muhammad, informed us, Hamid al-Tawil, and another man whom he named, meaning Yazid al-Raqashi, informed us, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement: **A qintar means a thousand dinars.** This is how Ibn Mardawayh and al-Tabarani narrated it on the authority of Abdullah ibn Muhammad ibn Abi Maryam, on the authority of Amr ibn Abi Salamah, so he mentioned the same with his chain of transmission. Ibn Jarir narrated on the authority of al-Hasan al-Basri, on his authority, in a mursal and attributing it to him: **A qintar is one thousand two hundred dinars.** This is the narration of

al-Awfi on the authority of Ibn Abbas. Ad-Dahhak said: Some Arabs say: A qintar is one thousand dinars, and some say: twelve thousand. Ibn Abi Hatim said: My father told us, Arim told us on the authority of Hammad on the authority of Saeed. Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, said: A qintar is a bull's musk filled with gold. Abu Muhammad said: Muhammad bin Musa Al-Harashi narrated it on the authority of Hammad bin Zaid, with a chain of transmission traceable back to the Prophet, and the chain of transmission traceable back to the Prophet is more authentic.

And the love of horses is divided into three categories: Sometimes their owners tie them up, preparing them for the path of God whenever they need them to fight on them, so these are rewarded, and sometimes they tie them up as a source of pride and a warning to the people of Islam, so this is a burden on their owner, and sometimes for chastity and the acquisition of their offspring, and God's right in their necks is not forgotten, so this is a cover for their owner, as will come in the hadith about that, God willing, when God says: **And prepare against them whatever you are able of power and of steeds of war** *verse*. As for the branded, it was narrated on the authority of Ibn Abbas, may God be pleased with them both: the branded is the shepherd, and the branded is the beautiful, and likewise it was narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubayr, Abd al-Rahman bin Abdullah bin Abza, al-Suddi, al-Rabi' bin Anas, Abu Sinan, and others. Makhul said: the branded is the forelock and the hooves, and it was said: other than that. Imam Ahmad said: Yahya bin Saeed told us on the authority of Abd al-Hamid bin Ja'far, on the authority of Yazid bin Abi Habib, on the authority of Suwaid bin Qais, on the authority of Mu'awiyah bin Hudayj, on the authority of Abu Dharr, may God be pleased with him. On his authority, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no Arabian horse except that it is permitted to call out with two supplications at every dawn, saying: 'O God, You have given me authority over the children of Adam, so make me among those whose wealth and family are most beloved to him, or whose wealth and family are most beloved to him.'" And the Almighty's statement, **and the livestock**, means camels, cows, and sheep, and **and the tillage**, means the land used for planting and farming. Imam Ahmad said: Ruh bin Ubadah told us, Abu Na'amah al-Adawi told us, on the authority of Muslim bin Badil, on the authority of Iyas bin Zuhair, on the authority of Suwaid bin Hubairah, on the authority of the Prophet, may God bless him and his family and grant them peace, who said: **The best wealth of a man is a well-trained mare or a well-fertilized field.** Well-trained means those with many offspring, and the field is the arranged palm tree, and well-fertilized means the pollinated.

Then God Almighty said: **That is the enjoyment of worldly life**, meaning that this is only the flower of worldly life and its fleeting, transient adornment. **And with God is the best return**, meaning the best return and reward.

Ibn Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Bakr bin Hafs bin Omar bin Saad. He said: Omar bin Al-Khattab said

Surat Al Imran 3:14

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when the verse **The love of desires has been made fair-seeming to people** was revealed, I said: Now, O Lord, when You have made it fair-seeming to us, then the verse "Say: Shall I inform you of something better than that for those who fear God" was revealed. For this reason, the Almighty said: "Say: Shall I inform you of something better than that?" That is, say, O Muhammad, to the al-Nas 114: Shall I inform you of something better than what has been made fair-seeming to people in this worldly life of its adornments and pleasures, which will inevitably vanish? Then He informed about that and said: **For those who fear God are gardens with their Lord beneath which rivers flow.** That is, rivers of various kinds of drinks flow between its sides and corners, such as honey, milk, wine, water, and other things that no eye has seen, no ear has heard, and no human heart has conceived. **Abiding therein** that is, remaining therein forever, not seeking to change from it. **And purified spouses** that is, free from filth, impurity, harm, menstruation, postpartum bleeding, and other things that befall the women of this world. **And pleasure from God** that is, His pleasure will be upon them, so He will never be angry with them after that. For this reason, the Almighty said in the other verse in Bara'ah: **And the pleasure of God is greater**, meaning greater than what He gave them of eternal bliss. Then God Almighty said: **And God is Seeing of His servants**, meaning He gives each one according to what he deserves of giving.

Fath al-Qadir

His statement 14- **Beautified for people** etc.: A renewed statement to explain the insignificance of what souls enjoy in this world, and the beautifier is said to be God, the Most High, and this is what Omar said as narrated by Al-Bukhari and others, and this supports the statement of God, the Most High: **Indeed, We have made what is on the earth adornment for it that We may test them.** It was said: The beautifier is Satan, and this is what Al-Hasan said, narrated by Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim from him. Ad-Dahhak read adornment in the active form. The majority read it in the passive form. What is meant by people is the species. Desires is the plural of desire, and it is the inclination of the soul towards what it wants. What is meant here are the desired things, expressed by desires, exaggerating the fact that they are desirable or belittling them because they are considered despicable by rational people as being characteristics of animal natures, and the reason for God, the Most High, beautifying them is to test His servants as He stated in the other verse. His saying: **Of women and sons** is in the place of the state: that is, He has made attractive to people the love of desires when they are of women and sons, etc. And He began with women because of the large number of souls turning to them because they are the snares of Satan, and He specified sons without daughters because of the lack of consistency in loving them. Qintar is the plural of qintar, which is a name for a lot of money.

Al-Zajaj said: Qintar is taken from the knotting and tightening of something: the Arabs say qintart something: if you tightened it, and from this the qintarah was named for its tightness. There is disagreement in its estimation according to the sayings of the predecessors that will come, God willing. They disagreed about the meaning of muqantara. Ibn Jarir al-Tabari said: It means doubled. Qintar said: three, and muqantara is nine. Al-Farra' said: Qintar is the plural of qintar, and muqantara is the plural of plural, so it is nine qintars. It was said: muqantara is the multiplied, and it was said: the complete as it is said: a scattered pearl, and thousands composed, and Makki said and al-Harawi narrated it. Ibn Kaysan said: muqantara is not less than seven qintars. And his saying: **Of gold and silver** is a statement of the qintars, or the state of **and the marked horses** it is said that they are the ones that graze in the meadows and pastures, it is said: the animal or the sheep is samt: if it is let out, and it is said: it is prepared for jihad, and it is said: it is the beautiful, and it is said: the marked, from the mark: meaning that which is marked to distinguish it from others. Ibn Faris said in Al-Mujmal the marked: the sent and its riders are on it. Ibn Kaysan said: the bleating. And the livestock are the camels, cows and sheep, so if you say yes, then it is the camels specifically, Al-Farra' and Ibn Kaysan said, and from it is the saying of Hassan:

And there was still a companion in its meadows, yes and God willing.

Al-Harth: is the name for everything that is plowed, and it is a source from which the plowed is named. He says: A man plowed, if he stirred up the earth so that it fell on the earth and the crops. Ibn al-A'rabī said: Al-Harth: is searching. His saying: **That is the enjoyment of worldly life** means that what is mentioned is what is enjoyed then it goes away and does not remain, and in it is asceticism in this world and desire for the hereafter. And the destination: the place of return, ab, ya'ubu'iban: if he returns, and from it is the saying of Imru' al-Qais:

I have traveled the world until I was satisfied with the spoils of war.

Tafsir al-Baghawi

14- The Almighty said: **Beautified for people is the love of desires** We pluralize desire, which is what the soul calls for, **of women** He began with them because they are the snares of Satan, **and sons and qintars** The plural of qintar, and they differed about it. Al-Rabi' bin Anas said: A qintar is a lot of money, one on top of the other. Muadh bin Jabal, may God be pleased with him, said: A qintar is one thousand two hundred ounces. Ibn Abbas, may God be pleased with them both, said **and Al-Dahhak**: One thousand two hundred mithqals. And from them is another narration: Twelve thousand dirhams and a thousand *dinars* is the blood money of

one of you. And from Al-Hasan: The qintar is the blood money of one of you. And Saeed bin Jubair and Ikrimah said: It is one hundred thousand and one hundred min, one hundred pounds, one hundred mithqals, and one hundred dirhams. And Islam came on the day it came and in Mecca there were one hundred men who had qintar. And Saeed bin Al-Musayyab and Qatadah said: Eighty thousand. And Mujahid said: Seventy thousand. And from Al-Suddi he said: Four thousand mithqals. And Al-Hakam said: The qintar is the money between the sky and the earth. And Abu Nadrah said: It is the amount of a bull's musk filled with gold or silver.

It was called Qintar from the meaning of *Ihkam*. It is said: **I Qintart something** if you made it perfect, and from this the name Qantara was given.

God the Almighty said: *Al-Muqantara* Ad-Dahhak said: The fortified and well-built. Qatada said: It is the many arranged one on top of the other. Yaman said: *Al-Madfouna*. As-Suddi said: The struck and engraved until it became dirhams and dinars. Al-Farra' said: The doubled, so the qintars are three and the qintars are nine **of gold and silver**. It was said that gold was called gold because it goes and does not remain, and silver because it is shaken, meaning it is scattered. **And the branded horses**. Horses are a plural that does not have a singular from the word, and its singular is horse, like people and women and the like. Al-Musamma. Mujahid said: It is the well-marked and beautiful. Ikrimah said: Its branding is its beauty. Al-Saeed bin Jubayr said: It is the shepherdess. It is said: The horses are branded and branded. Al-Hasan and Abu Ubaidah said: It is the marked from the mark and the mark is the sign. Then some of them said: Its mark is the likeness and color, and this is the saying of Qatada. It was said: The branding.

And livestock is the plural of *blessings*, which are camels, cows, and sheep. It is a plural that has no singular form. **And tillage** means crops. *That* which we mentioned **is the enjoyment of worldly life** indicates that it is a enjoyment that will perish. **And God has with Him the best destination** meaning the place of return. It contains a disinterest in this world and an encouragement for the hereafter.

Tafsir al-Baidawi

14 **The love of desires has been made attractive to people** meaning the desired things. He called them desires as an exaggeration and an allusion that they were so immersed in loving them that they loved their desire, as God Almighty said: **I loved the love of good**. And the one who makes things attractive is God Almighty because He is the Creator of actions and motives, and perhaps He made them attractive as a test, or because they are a means to happiness in the Hereafter if they are in a way that God Almighty approves of, or because they are among the reasons for livelihood and the survival of the species. And it was said that it is Satan, because the verse is in the context of blame. Al-Jubba'i distinguished between what is permissible and what is forbidden. **Of women and children, and heaped-up sums of gold and silver,**

and branded horses, and livestock and tillage is a statement of desires, and a heap is a lot of money. And it was said that it is one hundred thousand dinars. And it was said that it is a bull's fill of musk. And there is disagreement as to whether it is an action or a sandal, and the heaped-up sum is taken from it for emphasis, as they say a scattered pearl. The marked, marked from the mark, or the marked from the mark of the animal, or the marked. And the livestock are camels, cows, and sheep. **That is the enjoyment of worldly life**, referring to what was mentioned. **And with God is the best return**, meaning the place of return, and it is an incitement to exchange what He has of true, eternal pleasures for the deceitful, fleeting desires.

Surat Al Imran 3:15

Say, "Shall I inform you of something better than that? For those who fear Allah, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of His servants."

Surat Al Imran 3:15

Say, "Shall I inform you of something better than that? For those who fear God, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from God. And God is Seeing of His servants."

Tafsir al-Jalalayn

Say O Muhammad, to your people **Shall I inform you** tell you **of something better than that** mentioned of desires, a question of confirmation **for those who fear** polytheism **with their Lord** predicate of its subject **Gardens beneath which rivers flow, abiding therein** that is, destined for eternity **and purified spouses** from menstruation and other things that are disgusting **and approval** with the first letter broken and the first letter closed, two languages, that is, abundant approval **from God? And God is Seeing** Knowing **of the servants** so He rewards each of them for his deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be glorified, means: Say, O Muhammad, to the people for whom the love of desires of women and children has been made attractive, and all that our Lord, may His praise be glorified, mentioned: **Shall I inform you**, I will inform you and teach you, **of something better than that**, meaning: something better and more excellent for you, **than that**, meaning: of what has been made attractive to you in this world, the love of desires of women and children and heaped-up sums of gold and silver, and the types of wealth that are the pleasures of this world.

Then the Arab scholars differed about the place where the question reached in this speech.

Some of them said: This ended with His saying: **Of that**, then He began the report about what is for those who feared their Lord, so it was said: **For those who feared their Lord are gardens beneath which rivers flow, wherein they abide eternally**, so that is why He raised the gardens.

Whoever says this statement, does not permit anything in his statement: **Gardens beneath which rivers flow** except the nominative, because it is the predicate of a subject that is not rejected by his statement: **with good**, so the accusative is permissible in it. And even though it is the predicate of a subject according to them, it clarifies the meaning of good that God the Almighty commanded His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: Shall I inform you of it? And the gardens, according to this statement, are raised by the lam in his statement: **For those who fear their Lord**. And

others of them said something similar to this statement, except that they said: If you make the lam in his statement: **For those** a connection of informing, then the accusative and the nominative are permissible in the gardens: the accusative is in response to the good, and the nominative is on the basis that his statement: **For those who fear** is the predicate of a subject, as we have explained before.

Others said: Rather, the ultimate question is his statement: **With their Lord**, then he began: **Gardens beneath which rivers flow**. They said: The interpretation of the statement is: "Say: Shall I inform you of something better than that for those who fear their Lord?" Then it is as if it was said: What is for them? Or: What is that? So he said: It is **Gardens beneath which rivers flow**, the verse.

Abu Ja'far said: The most correct of these statements in my opinion is the statement of those who made the interrogative a finite one when he said: **Better than that**, and the predicate after it is a subject about who has the gardens with his saying: **For those who feared their Lord are gardens**, so the way out of that is the way out of the predicate, and it is an explanation of the meaning of the good that he said: Shall I inform you of it? So the speech then has no need for a pronoun.

Abu Ja'far Muhammad ibn Jarir al-Tabari said: As for his statement: **abiding therein forever**, it is in the accusative case as a definite noun. The meaning of his statement: **for those who feared God**, for those who feared God and obeyed Him by performing His obligations and avoiding His disobedience, **with their Lord**, meaning by that: for them are gardens beneath which rivers flow with their Lord.

And the gardens, the orchards, and we have explained that with evidence previously, and that his saying: **Undemeath which rivers flow**, means: beneath the trees, and that eternity in it is the perpetuation of remaining in it, and that the purified spouses are the women of Paradise who have been purified from every harm that befalls the women of the people of this world, from menstruation, semen, urine, postpartum bleeding, and the like of that harm, which makes it unnecessary to repeat it in this place.

His saying: **And the pleasure of God**, means: and the pleasure of God, and it is a source from the saying of the speaker: May God be pleased with so-and-so, so he is pleased with him with an imperfect pleasure and pleasure and satisfaction and contentment. As for the pleasure with the damma of the ra, it is the language of Qais, and it is how Asim used to read.

Abu Ja'far said: God Almighty mentioned among the good things He mentioned for those who feared Him, His pleasure, because His pleasure is the highest level of honor for the people of Paradise, as:

Ibn Bashar told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Muhammad ibn Al-Munkadir, on the authority of Jabir ibn Abdullah, he said: When the people of Paradise

enter Paradise, God Almighty will say: I will give you something better than this. They will say: O our Lord, what is better than this? He will say: My pleasure.

And His statement: **And God is All-Seeing of the servants**, meaning by that: God is All-Seeing of those of His servants who fear Him and are in awe of Him, and obey Him, and prefer what He has of what He has prepared for those who fear Him over the love of what has been made attractive to them in this world of the desires of women and children and all the rest of what He, the Most High, has enumerated, and of those who do not fear Him and are in awe of Him, but disobey Him and obey Satan and prefer what has been made attractive to them in this world of the love of the desires of women and children and money, over what He has of eternal bliss. He, the Most High, is All-Knowing of every group of them, until He rewards all of them when they return to Him with their reward, the doer of good for his good, and the doer of evil for his evil.

Tafsir al-Qurtubi

The end of the question when he said **of that, for those who feared God** is an advanced predicate, and *gardens* is a subject in the nominative case. It was said: its end is **with their Lord**, and *gardens* on this is a subject in the nominative case with an implied subject, the meaning of which is that they are gardens. According to this interpretation, it is permissible to say *gardens* in the accusative case instead of *good*, but it is not permissible according to the first. Ibn Atiyyah said: This verse and the one before it are similar to his saying, peace be upon him: "A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. So marry the one who is religious, may your hands be covered with dust." Narrated by Muslim and others. So his saying **So marry the one who is religious** is an example of this verse. What came before is an example of the first, so God mentioned this as a consolation from the world and strengthening the souls of those who abandon it. The meanings of the words of this verse were previously mentioned in Surat Al-Baqarah. Al-Ridwan is a source of contentment, which is that when the people of Paradise enter Paradise, God Almighty says to them: Do you want something more? They say: O our Lord, what is better than this?

He says: My pleasure, so I will never be angry with you after that. Narrated by Muslim. And in the words of God Almighty: **And God is Seeing of His servants**, there is a promise and a threat.

Tafsir Ibn Kathir

The Almighty tells us about the types of pleasures that have been made attractive to people in this worldly life, such as women and children. He began with women, because the temptation caused by them is more severe, as it was proven in the Sahih that the Prophet, may God bless him and grant him peace, said, **I have not left behind me any temptation more harmful to men than women**. But if the intention behind them is

chastity and many children, then this is desired and recommended, as the hadiths have been reported encouraging marriage and increasing it, **The best of this nation is the one who has the most women**, and the Prophet, may God bless him and grant him peace, said, "The world is a provision, and the best provision of it is the righteous woman. If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is away from her, she protects herself and his wealth." And his saying in another hadith, **Women and perfume have been made beloved to me, and the delight of my eyes has been made in prayer**. Aisha may God be pleased with her said: Nothing was dearer to the Messenger of God (peace and blessings of God be upon him) than women except horses, and in another narration: **From horses except women**. The love of children is sometimes for boasting and adornment, so it is included in this, and sometimes it is to increase offspring and increase the nation of Muhammad (peace and blessings of God be upon him) from those who worship God alone with no partner, so this is praiseworthy and commendable as is proven in the hadith: **Marry the loving and fertile, for I will outnumber the nations with you on the Day of Resurrection**. Likewise, the love of money is sometimes for boasting, conceit, and haughtiness towards the weak and oppression towards the poor, so this is reprehensible, and sometimes it is for spending on acts of worship, maintaining kinship ties and relatives, and forms of righteousness and obedience, so this is praiseworthy and commendable in Islamic law. The commentators differed regarding the amount of a qintar in statements, and the gist of them is that it is a large sum of money as Ad-Dahhak and others said, and it was said: a thousand dinars, and it was said: one thousand two hundred dinars, and it was said: twelve thousand, and it was said: forty thousand, and it was said: sixty thousand, and it was said: seventy thousand. It was said: Eighty thousand, and other things were said. Imam Ahmad said: Abd al-Samad told us, Hammad 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: **A qintar is twelve thousand awqiyah, each awqiyah is better than what is between the heavens and the earth**. Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Abd al-Samad ibn Abd al-Warith, on the authority of Hammad ibn Salamah, on his authority. Ibn Jarir narrated it on the authority of Bandar, on the authority of Ibn Mahdi, on the authority of Hammad ibn Salamah, on the authority of Asim ibn Bahdalah, on the authority of Abu Salih, on the authority of Abu Hurairah, with a chain of transmission ending with him, and this is more authentic. This is how Ibn Jarir narrated it on the authority of Muadh ibn Jabal and Ibn Umar, and Ibn Abi Hatim narrated it on the authority of Abu Hurairah and Abu al-Darda', that they said: A qintar is one thousand two hundred awqiyah. Then Ibn Jarir, may God have mercy on him, said: Zakariya ibn Yahya al-Dareer told us, Shababah told us, Mukhallad ibn Abd al-Wahid told us. On the authority of Ali bin Zaid, on the authority of Ata bin Abi Maimouna, on the authority of Zur bin Habish, on the authority of Abi bin Kaab, he said: The Messenger of God, may God bless him and grant him peace, said: **A qintar is one thousand and two hundred ounces**. This

Surat Al Imran 3:15

Say, "Shall I inform you of something better than that? For those who fear Allah, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of His servants."

is also a rejected hadith, and it is more likely that it was attributed to Abi bin Kaab like other companions. Ibn Mardawayh narrated on the authority of Musa bin Ubaidah al-Rabdhī, on the authority of Muhammad bin Ibrahim, on the authority of Yahnash Abu Musa, on the authority of Umm al-Darda', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites one hundred verses will not be recorded among the heedless, and whoever recites one hundred verses to a thousand, will have a qintar of reward with God, a qintar of which is like a huge mountain." And Wake' narrated it on the authority of Musa bin Ubaidah with a similar meaning. Al-Hakim said in his Mustadrak: Abu al-Abbas Muhammad bin Ya'qub told us, Ahmad bin Isa bin Zaid al-Lakhmi told us in Tanis, Amr bin Abi Salamah told us, Zuhair bin Muhammad told us, Hamid al-Tawil and another man told us, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, was asked about the statement of God Almighty: **And the heaped up qintars?** He said: **The qintar is two thousand ounces.** It is authentic according to the conditions of the two sheikhs, but they did not include it. This is how al-Hakim narrated it. Ibn Abi Hatim narrated it with another wording, saying: Ahmad ibn Abd al-Rahman al-Raqi informed us, Amr ibn Abi Salamah informed us, Zuhair, meaning Ibn Muhammad, informed us, Hamid al-Tawil, and another man whom he named, meaning Yazid al-Raqashi, informed us, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement: **A qintar means a thousand dinars.** This is how Ibn Mardawayh and al-Tabarani narrated it on the authority of Abdullah ibn Muhammad ibn Abi Maryam, on the authority of Amr ibn Abi Salamah, so he mentioned the same with his chain of transmission. Ibn Jarir narrated on the authority of al-Hasan al-Basri, on his authority, in a mural and attributing it to him: **A qintar is one thousand two hundred dinars.** This is the narration of al-Awfi on the authority of Ibn Abbas. Ad-Dahhak said: Some Arabs say: A qintar is one thousand dinars, and some say: twelve thousand. Ibn Abi Hatim said: My father told us, Arim told us on the authority of Hammad on the authority of Saeed. Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, said: A qintar is a bull's musk filled with gold. Abu Muhammad said: Muhammad bin Musa Al-Harashi narrated it on the authority of Hammad bin Zaid, with a chain of transmission traceable back to the Prophet, and the chain of transmission traceable back to the Prophet is more authentic.

And the love of horses is divided into three categories: Sometimes their owners tie them up, preparing them for the path of God whenever they need them to fight on them, so these are rewarded, and sometimes they tie them up as a source of pride and a warning to the people of Islam, so this is a burden on their owner, and sometimes for chastity and the acquisition of their offspring, and God's right in their necks is not forgotten, so this is a cover for their owner, as will come in the

hadith about that, God willing, when God says: **And prepare against them whatever you are able of power and of steeds of war** *verse*. As for the branded, it was narrated on the authority of Ibn Abbas, may God be pleased with them both: the branded is the shepherd, and the branded is the beautiful, and likewise it was narrated on the authority of Mujahid, Ikrimah, Saeed bin Jubayr, Abd al-Rahman bin Abdullah bin Abza, al-Suddi, al-Rabi' bin Anas, Abu Sinan, and others. Makhul said: the branded is the forelock and the hooves, and it was said: other than that. Imam Ahmad said: Yahya bin Saeed told us on the authority of Abd al-Hamid bin Ja'far, on the authority of Yazid bin Abi Habib, on the authority of Suwaid bin Qais, on the authority of Mu'awiyah bin Hudayj, on the authority of Abu Dharr, may God be pleased with him. On his authority, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no Arabian horse except that it is permitted to call out with two supplications at every dawn, saying: 'O God, You have given me authority over the children of Adam, so make me among those whose wealth and family are most beloved to him, or whose wealth and family are most beloved to him.'" And the Almighty's statement, **and the livestock**, means camels, cows, and sheep, and **and the tillage**, means the land used for planting and farming. Imam Ahmad said: Ruh bin Ubadah told us, Abu Na'amah al-Adawi told us, on the authority of Muslim bin Badil, on the authority of Iyas bin Zuhair, on the authority of Suwaid bin Hubairah, on the authority of the Prophet, may God bless him and his family and grant them peace, who said: **The best wealth of a man is a well-trained mare or a well-fertilized field.** Well-trained means those with many offspring, and the field is the arranged palm tree, and well-fertilized means the pollinated.

Then God Almighty said: **That is the enjoyment of worldly life**, meaning that this is only the flower of worldly life and its fleeting, transient adornment. **And with God is the best return**, meaning the best return and reward.

Ibn Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Ata', on the authority of Abu Bakr bin Hafs bin Omar bin Saad. He said: Omar bin Al-Khattab said when the verse **The love of desires has been made fair-seeming to people** was revealed, I said: Now, O Lord, when You have made it fair-seeming to us, then the verse "Say: Shall I inform you of something better than that for those who fear God" was revealed. For this reason, the Almighty said: "Say: Shall I inform you of something better than that?" That is, say, O Muhammad, to the al-Nas 114: Shall I inform you of something better than what has been made fair-seeming to people in this worldly life of its adornments and pleasures, which will inevitably vanish? Then He informed about that and said: **For those who fear God are gardens with their Lord beneath which rivers flow.** That is, rivers of various kinds of drinks flow between its sides and corners, such as honey, milk, wine, water, and other things that no eye has seen, no ear has heard, and no human heart has

conceived. **Abiding therein** that is, remaining therein forever, not seeking to change from it. **And purified spouses** that is, free from filth, impurity, harm, menstruation, postpartum bleeding, and other things that befall the women of this world. **And pleasure from God** that is, His pleasure will be upon them, so He will never be angry with them after that. For this reason, the Almighty said in the other verse in Bara'ah: **And the pleasure of God is greater**, meaning greater than what He gave them of eternal bliss. Then God Almighty said: **And God is Seeing of His servants**, meaning He gives each one according to what he deserves of giving.

Fath al-Qadir

His statement 15- "Say: Shall I inform you of something better than that?" That is: Shall I inform you of something better for you than those pleasures? The vagueness of good is for emphasis. Then He explained it by saying: **For those who fear God are gardens with their Lord**. And *with* is in the accusative case as a state of *gardens* and it is the subject, and its predicate is **for those who fear God**. It is permissible for the lam to be related to *good*. And *gardens* is the predicate of an implied subject: that is, it is gardens. He specified the righteous because they are the ones who benefit from that. The explanation of His statement: **Underneath which rivers flow** and what follows has already been presented.

Tafsir al-Baghawi

15- The Almighty said: "Say: Shall I inform you of something better than that? For those who fear God, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from God." The general public read it with a kasra on the ra', and Abu Bakr narrated on the authority of Asim with a damma on the ra', and they are two vowels like 'adwan and 'adwanah.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Sulaiman told us, Ibn Wahb told me, Malik told me, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: "God, the Blessed and Exalted, says to the people of Paradise: O people of Paradise. They say: At your service, our Lord, and at your pleasure, and all good is in your hands. He says: Are you satisfied? They say: Why should we not be satisfied, O Lord, when you have given us what you have not given to any of your creation? He says: Shall I not give you something better than that? They say: O Lord, what is better than that? He says: I will bestow upon you My pleasure, and I will never be angry with you after that."

Tafsir al-Baidawi

15 "Say: Shall I inform you of something better than

that?" He means by it to state that the reward of God is better than the pleasures of this world. **For those who fear God are gardens with rivers flowing beneath them, wherein they abide eternally**. A resumption to explain what is better, and it is possible for the lam to be related to *good* and for *gardens* to be raised above what is *gardens*, and this is supported by the reading of *jartha* instead of *good*. "And purified spouses" from what is abhorrent in women. "And pleasure from God" Asim in the narration of Abu Bakr in the entire Qur'an with a damma on the ra' except for the second letter in Al-Ma'idah, which is the Almighty's saying: "His pleasure is paths of peace" with a kasra on the ra', and they are two languages. **And God is All-Seeing of His servants**, meaning their deeds, so He rewards the doer of good and punishes the doer of evil, or the conditions of those who fear God, for that reason He has prepared gardens for them. And He has drawn attention in this verse to His blessings, the least of which is the enjoyment of worldly life, and the highest of which is the pleasure of God Almighty, as He Almighty says: **And the pleasure of God is greater**, and the middle of which is Paradise and its delights.

Surat Al Imran 3:16

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

Surat Al Imran 3:16

Those who say, **Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire.**

Tafsir al-Jalalayn

Those are an adjective or substitute for those before it **who say O Our Lord, indeed we have believed** we have believed in You and in Your Messenger **so forgive us our sins and protect us from the punishment of the Fire**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of this is: Say, **Shall I inform you of something better than that for those who fear God?** [those who] say, **Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire.**

Those who say may have two possible syntactic meanings: the accusative case in response to the first *those*, and the nominative case in the beginning, since it was at the beginning of another verse other than the one in which the first *those* was, so its nominative case is similar to the statement of God Almighty: **Indeed, God has purchased from the believers their lives and their properties** (al-Tawbah 9:111), then He said at the beginning of the verse that follows it: **Those who repent and worship** (al-Tawbah 9:112). If it had come in the accusative case, it would have been permissible.

The meaning of His statement: **Those who say, 'Our Lord, indeed we have believed, so forgive us our sins':** Those who say, **We have believed in You and in Your Prophet and what he brought from You.** "So forgive us our sins," means: So cover our sins for us, by pardoning them and leaving us alone for them, **and save us from the punishment of the Fire**, ward off Your punishment from us by the Fire, lest You punish us with it. The meaning of this is: Do not punish us, O our Lord, with the Fire.

They only specified the issue to protect them from the torment of Hell, because whoever is removed from Hell on that day will have won salvation from the torment of God and a good final destination.

The origin of his saying: *Qana* is from the saying of the speaker: May God protect so-and-so from such-and-such, meaning: He protected him, so He protected him. So if someone asks about this, he says: Protect me from such-and-such.

Tafsir al-Qurtubi

Those who instead of **those who feared God**, and if you wish it could be in the nominative case, meaning they are those, or in the accusative case for praise. **Our Lord** meaning, O our Lord. **Indeed, we have believed** meaning we have believed. **So forgive us our sins** a supplication for forgiveness. **And protect us from the punishment of the Fire** was mentioned previously in Al-Baqarah.

Tafsir Ibn Kathir

The Blessed and Exalted describes His pious servants whom He has promised a great reward, saying: "Those who say, 'Our Lord, we have believed,' meaning in You and in Your Book and in Your Messenger, 'so forgive us our sins,' meaning in our belief in You and in what You have prescribed for us, so forgive us our sins and our shortcomings in our affairs by Your grace and mercy, 'and protect us from the punishment of the Fire,'" then the Almighty said: **The patient ones**, meaning in their performance of acts of obedience and their abandonment of forbidden acts, **and the truthful ones**, in what they have reported of their faith in the hard work they are committed to, **and the obedient ones**, and obedience means obedience and submission, "and those who spend," meaning from their wealth in all the acts of obedience they are commanded to do, and maintaining ties of kinship and relatives, and filling gaps, and helping those in need, "and those who seek forgiveness in the hours of the pre-dawn hours," indicating the virtue of seeking forgiveness at the time of the pre-dawn hours. It has been said that when Jacob, peace be upon him, said to his sons, **I will ask forgiveness for you from my Lord**, he delayed them until The time of dawn. It was proven in the two Sahihs and other Musnads and Sunnahs from more than one source on the authority of a group of the Companions that the Messenger of God, may God bless him and grant him peace, said: "God, the Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains, and says: 'Is there anyone who asks so that I may give him? Is there anyone who calls so that I may answer him? Is there anyone who seeks forgiveness so that I may forgive him?'" The hadith. Al-Hafiz Abu al-Hasan al-Daraqutni devoted a separate section to this, and narrated it through multiple chains of transmission. In the two Sahihs, on the authority of Aisha, may God be pleased with her, she said: "The Messenger of God, may God bless him and grant him peace, performed the witr prayer throughout the night from the beginning, middle, and end, and his witr prayer ended at dawn." Abdullah ibn Umar used to pray at night, then he would say: O Nafi', has dawn come? If he says: Yes, he should turn to supplication and seeking forgiveness until morning. Narrated by Ibn Abi Hatim. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Harith ibn Abi Matar, on the authority of Ibrahim ibn Hatib, on the authority of his father, who said: I heard a man in the early hours of the morning in a corner of the

mosque saying: O Lord, You commanded me and I obeyed You, and this is the early hours of the morning, so forgive me. I looked and saw that he was Ibn Mas'ud, may God be pleased with him. Ibn Mardawayh narrated on the authority of Anas ibn Malik, who said: We were commanded when we prayed at night to seek forgiveness at the end of the early hours of the morning seventy times.

Fath al-Qadir

His statement 16- **Those who say** is a substitute for his statement **for those who feared God** or the predicate of a deleted subject: meaning they are those, or it is accusative of praise, and the patient ones and what follows it is an adjective for the relative pronoun on the assumption that it is a substitute, or accusative of praise and on the assumption that it is the predicate, the patient ones and what follows it is accusative of praise and the explanation of patience, truthfulness and devotion has been presented.

Tafsir al-Baghawi

16- The Almighty said: **And God is Seeing of the servants * Who say** If you wish, you can make the place of those a genitive in response to His statement **for those who feared God**. And if you wish, you can make it a nominative in the beginning. It is possible that it is an accusative, meaning I mean those who say, **Our Lord, we have believed** "We have spoken the truth" **So forgive us our sins** "Conceal them for us and overlook them" **And save us from the punishment of the Fire**.

Tafsir al-Baidawi

16 **Those who say, 'Our Lord, we have believed, so forgive us our sins and protect us from the punishment of the Fire.'** This is an attribute of the righteous, or of the servants, or praise in the accusative or nominative case. And in arranging the question based on mere belief, there is evidence that it is sufficient to deserve forgiveness or prepare for it.

Surat Al Imran 3:17

The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn.

Surat Al Imran 3:17

The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn.

Tafsir al-Jalalayn

The patient ones in obedience and against disobedience is described **and the truthful ones** in faith **and the obedient ones** those who obey God **and the spenders** those who give charity **and those who seek forgiveness** from God by saying, **O God, forgive us in the early hours of the night** the last part of the night is specifically mentioned because it is the time of heedlessness and the pleasure of sleep.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By his saying **the patient ones**, he means those who were patient in hardship, distress, and times of battle.

By **the truthful** he means those who were truthful to God in their words by affirming their acknowledgement of Him and His Messenger and what He brought from Him, by doing what He commanded them to do and refraining from what He forbade them from doing.

By **the obedient** it means those who are obedient to Him.

We have already explained all of these letters and their meanings with evidence of the correctness of what we have said about them, and with reports from those who have said something about them, in the past, which makes it unnecessary to repeat it in this place.

Qatada used to say about this:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **The patient, the truthful, the obedient, and the spenders.** "The truthful" are people whose mouths are truthful, whose hearts and tongues are upright, and who are truthful in secret and in public. **The patient** are people who are patient in obeying God and are patient in abstaining from His prohibitions. **The obedient** are those who are obedient to God.

As for the spenders, they are those who pay the zakat of their wealth, and who devote it to the way God has commanded them to do it, and who spend their wealth in the ways that God, the Most High, has permitted them to spend it in.

As for the patient and the truthful, and the rest of these letters, they are in the accusative case in response to His statement: **Those who say, 'Our Lord, we have believed.'** The accusative case in these letters indicates that His statement: **Those who say** is in the accusative case in response to His statement: **For**

those who fear their Lord.

Abu Jaafar said: The people of interpretation differed regarding the people who have this description.

Some of them said: They are the ones who pray at dawn.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And those who seek forgiveness before dawn**, they are the people of prayer.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada: **And those who seek forgiveness in the hours of the pre-dawn hours**, he said: They pray in the hours of the pre-dawn hours.

Others said: They are those who seek forgiveness.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Harith bin Abi Matar, on the authority of Ibrahim bin Hatib, on the authority of his father, he said: I heard a man in the early hours of the morning in a corner of the mosque saying: O Lord, You commanded me and I obeyed You, and this is early morning, so forgive me. So I looked and saw that it was Ibn Masoud.

Al-Muthanna told me, he said, Ishaq told us, he said, Al-Walid bin Muslim told us, he said: I asked Abd al-Rahman bin Yazid bin Jabir about the statement of God Almighty: **And those who seek forgiveness before dawn**, he said: Sulayman bin Musa told me, he said, Nafi' told us: Ibn Umar used to stay up at night in prayer and then say: O Nafi', have we reached dawn? He would say: No, so he would repeat the prayer, and if I said: Yes, he would sit and seek forgiveness and supplicate in the morning.

Ibn Wakee' told us, he said, my father told us, on the authority of some of the Basrans, on the authority of Anas bin Malik, he said: We were commanded to seek forgiveness seventy times in the early hours of the morning.

Al-Muthanna told me, he said, Ishaq told us, he said, Zaid bin Al-Habbab told us, he said, Abu Yaqub Al-Dhabi told us, he said: I heard Ja'far bin Muhammad say: Whoever prays at night and then seeks forgiveness at the end of the night seventy times, he will be recorded among those who seek forgiveness at dawn.

Others said: They are those who witness the dawn prayer in a group.

Who said that?

Al-Muthanna told me, he said, Ismail bin Muslima, the brother of Al-Qa'nabi, told us, he said, Ya'qub bin Abd Al-Rahman told us, he said, I said to Zaid bin Aslam: Who are **those who seek forgiveness at dawn**? He said: They are those who witness the dawn prayer.

Abu Ja'far said: The most appropriate of these sayings

to interpret his statement: **Those who seek forgiveness at dawn** is the saying of the one who said: They are those who ask their Lord to cover up their disgrace therein.

By magic is the plural of magic.

The most obvious meaning of this is that they ask Him through supplication. It may also mean that they seek His forgiveness through work and prayer, but the most obvious meaning is what we mentioned about supplication.

Tafsir al-Qurtubi

The patient ones means those who abstain from sins and desires, and it was said: in acts of obedience. **And the truthful ones** meaning in actions and words. **And the obedient ones** are the obedient ones. **And the spenders** meaning in the way of God. These meanings have been presented in full in Surat Al-Baqarah. So God the Almighty explained in this verse the conditions of the righteous who are promised Paradise.

There is a difference of opinion regarding the meaning of the Almighty's statement: **And those who seek forgiveness before dawn**. Anas bin Malik said: They are those who ask for forgiveness. Qatada said: Those who pray. I said: There is no contradiction, because they pray and seek forgiveness. And he mentioned the pre-dawn hours specifically because it is the time when supplications are accepted and the time when prayers are answered.

The Messenger of God, may God bless him and grant him peace, said in his interpretation of the words of God Almighty, informing us about Jacob, peace be upon him, to his sons: **I will ask forgiveness for you from my Lord**, that he delayed that until the dawn. It was narrated by Al-Tirmidhi and will be mentioned later. The Prophet, may God bless him and grant him peace, asked Gabriel: **Which part of the night is most listened to?** He said: **I do not know, except that the Throne shakes at dawn**.

It is said *sahar* and *sahar* with the *ha* open or closed. Al-Zajaj said: *Sahar* is from the time the night ends until the second dawn appears. Ibn Zayd said: *Sahar* is the last sixth of the night.

I said: More authentic than this is what the imams narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty descends to the lowest heaven every night when the first third of the night has passed and says: 'I am the King, I am the King. Who is it that calls upon Me, that I may answer him? Who is it that asks Me, that I may give him? Who is it that seeks My forgiveness, that I may forgive him?' And he continues like this until dawn breaks." In another narration: **until the dawn breaks**. The wording of Muslim. There is disagreement over its interpretation. The best that has been said about it is what came in the book of al-Nasa'i, explaining it on the authority of Abu Hurairah and Abu Sa'id, may God be pleased with them both. They said: The Messenger of God, may God bless him and grant him peace, said:

"God Almighty gives respite until the thanks of the first night has passed, then He commands a caller to say: 'Is there a supplicant to be answered? Is there a seeker of forgiveness to be forgiven? Is there a questioner to be given?'" Abu Muhammad 'Abd al-Haqq authenticated it, and it removes the ambiguity and clarifies every possibility. The first is from the category of deleting the complement, meaning: The King of our Lord descends and says. It has been narrated with a damma on the ya', and it clarifies what we have mentioned. And God is our guide. We have mentioned it in the most sublime book explaining the beautiful names of God and His sublime attributes.

The issue of seeking forgiveness is recommended. God the Almighty praised those who seek forgiveness in this verse and others, saying: **And in the hours before dawn they seek forgiveness**. Anas bin Malik said: We were commanded to seek forgiveness seventy times before dawn. Sufyan al-Thawri said: It has reached me that when it is the beginning of the night, a caller calls out for the devout to arise, so they rise and pray until dawn. When it is the time of dawn, a caller calls out: Where are those who seek forgiveness? So those seek forgiveness, and others rise and pray and join them. When dawn breaks, a caller calls out: Let the heedless arise, so they rise from their beds like dead people raised from their graves. It was narrated on the authority of Anas that I heard the Prophet (peace and blessings of God be upon him) say: "God says: Verily, I am about to punish the people of the earth, but when I look at the people who frequent My houses, at those who love one another in My presence, at those who pray at night, and at those who seek forgiveness in the hours before dawn, I turn away the punishment from them through them." Makhul said: If there are fifteen men in a nation who seek forgiveness from God twenty-five times every day, God will not hold that nation accountable for the punishment of the general public. Abu Naim mentioned it in his book Al-Hilyah. Nafi' said: Ibn Umar used to stay up at night and then say, **O Nafi', is it dawn?** I would say, *No*. He would repeat the prayer and then ask, and when I said, *Yes*, he would sit and seek forgiveness. Ibrahim bin Hattab narrated on the authority of his father, who said: I heard a man in the corner of the mosque at dawn saying, **O Lord, You commanded me and I obeyed You, and this is dawn, so forgive me**. I looked and saw that it was Ibn Mas'ud.

I said: All of this indicates that it is seeking forgiveness with the tongue while the heart is present, not what Ibn Zayd said, that what is meant by those who seek forgiveness are those who pray the dawn prayer in congregation. And God knows best. And Luqman said to his son, **O my son, do not let the rooster be more intelligent than you, calling out at dawn while you are asleep**. The chosen wording of seeking forgiveness is what Al-Bukhari narrated on the authority of Shaddad bin Aws, and there is no other version of it in Al-Jami', on the authority of the Prophet, may God bless him and grant him peace, who said: "The master of seeking forgiveness is to say: 'O God, You are my Lord, there is no god but You. You created me and I am Your servant, and I abide by Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me and I acknowledge my sin, so forgive

The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn.

me, for no one forgives sins except You.’ He said: ‘Whoever says it during the day, convinced of it, and dies that day before evening comes, he is among the people of Paradise. Whoever says it at night, convinced of it, and dies that night before morning comes, he is among the people of Paradise.’” Abu Muhammad Abd Al-Ghani bin Sa’id narrated from the hadith of Ibn Lahi’ah on the authority of Abu Sakhr on the authority of Abu Mu’awiyah on the authority of Sa’id bin Jubayr on the authority of Abu Al-Sahba’ Al-Bakri on the authority of Ali bin Abi Talib, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, took the hand of Ali bin Abi Talib, may God be pleased with him, and then said: ‘Shall I not teach you words that you can say, even if your sins were like the treading of an ant or the crushing of an atom, God would forgive you for you, because you are forgiven: O God, there is no god but You.’” Glory be to You, I have done evil and wronged myself, so forgive me, for no one forgives sins except You.”

Tafsir Ibn Kathir

The Blessed and Exalted describes His pious servants whom He has promised a great reward, saying: “Those who say, ‘Our Lord, we have believed,’ meaning in You and in Your Book and in Your Messenger, ‘so forgive us our sins,’ meaning in our belief in You and in what You have prescribed for us, so forgive us our sins and our shortcomings in our affairs by Your grace and mercy, ‘and protect us from the punishment of the Fire,’” then the Almighty said: **The patient ones**, meaning in their performance of acts of obedience and their abandonment of forbidden acts, **and the truthful ones**, in what they have reported of their faith in the hard work they are committed to, **and the obedient ones**, and obedience means obedience and submission, “and those who spend,” meaning from their wealth in all the acts of obedience they are commanded to do, and maintaining ties of kinship and relatives, and filling gaps, and helping those in need, “and those who seek forgiveness in the hours of the pre-dawn hours,” indicating the virtue of seeking forgiveness at the time of the pre-dawn hours. It has been said that when Jacob, peace be upon him, said to his sons, **I will ask forgiveness for you from my Lord**, he delayed them until The time of dawn. It was proven in the two Sahihs and other Musnads and Sunnahs from more than one source on the authority of a group of the Companions that the Messenger of God, may God bless him and grant him peace, said: “God, the Blessed and Exalted, descends every night to the lowest heaven when the last third of the night remains, and says: ‘Is there anyone who asks so that I may give him? Is there anyone who calls so that I may answer him? Is there anyone who seeks forgiveness so that I may forgive him?’” The hadith. Al-Hafiz Abu al-Hasan al-Daraqutni devoted a separate section to this, and narrated it through multiple chains of transmission. In the two Sahihs, on the authority of Aisha, may God be pleased with her, she said: “The Messenger of God, may God bless him and grant him peace, performed

the witr prayer throughout the night from the beginning, middle, and end, and his witr prayer ended at dawn.” Abdullah ibn Umar used to pray at night, then he would say: O Nafi’, has dawn come? If he says: Yes, he should turn to supplication and seeking forgiveness until morning. Narrated by Ibn Abi Hatim. Ibn Jarir said: Ibn Wakee’ told us, my father told us, on the authority of Harith ibn Abi Matar, on the authority of Ibrahim ibn Hatib, on the authority of his father, who said: I heard a man in the early hours of the morning in a corner of the mosque saying: O Lord, You commanded me and I obeyed You, and this is the early hours of the morning, so forgive me. I looked and saw that he was Ibn Mas’ud, may God be pleased with him. Ibn Mardawayh narrated on the authority of Anas ibn Malik, who said: We were commanded when we prayed at night to seek forgiveness at the end of the early hours of the morning seventy times.

Fath al-Qadir

His saying 17- **And those who seek forgiveness in the early hours of the morning** are those who ask for forgiveness in the early hours of the morning, and it was said that they are the ones who pray. The early hours of the morning is the plural of sahar with the ha’ open or closed. Al-Zajjaj said: It is from the time the night ends until dawn breaks, and he specified the early hours of the morning because they are among the times when prayers are answered.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Umar ibn al-Khattab that when the verse **The love of desires has been made fair-seeming to people** was revealed, he said: Now, O Lord, when You have made them fair-seeming to us, then the verse **Say, ‘Shall I inform you?’** was revealed. Ibn al-Mundhir narrated it on his authority with the wording *good* and it ended with the words **Say, ‘Shall I inform you of something good?’** Then he cried and said: After what, after what, after You have made them fair-seeming. Ahmad and Ibn Majah narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **A qintar is twelve thousand awqiyah**. Ahmad narrated it on the authority of Abd al-Samad ibn Abd al-Warith on the authority of Hammad on the authority of Asim on the authority of Abu Salih on his authority. Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah on the authority of Abd al-Samad on his authority. Ibn Jarir narrated it with a chain of transmission ending with Abu Hurayrah. Ibn Kathir said: This is more authentic. Al-Hakim narrated it and authenticated it on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) was asked about the heaped qintars and he said: **A qintar is one thousand awqiyah**. Ibn Abi Hatim and Ibn Mardawayh narrated it on his authority with the wording **one thousand dinars**. Ibn Jarir narrated on the authority of Ubayy ibn Ka’b who said: The Messenger of God (peace and blessings of God be upon him) said: **A qintar is one thousand and two hundred qintar**. It was narrated by Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi on the authority of Mu’adh ibn Jabal. It was narrated by Ibn Jarir on the authority of Ibn Umar. It was narrated by

Abd ibn Humayd, Ibn Jarir and Al-Bayhaqi on the authority of Abu Hurayrah. It was narrated by Ibn Jarir and Al-Bayhaqi on the authority of Ibn Abbas. Abd ibn Humayd, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Abu Sa'id Al-Khudri who said: A qintar is as much as a bull's hide filled with gold. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Umar who said: A qintar is seventy thousand. It was narrated by Abd ibn Humayd on the authority of Mujahid. It was also narrated on the authority of Sa'id ibn Al-Musayyab who said: A qintar is eighty thousand. It was also narrated on the authority of Abu Salih who said: A qintar is one hundred pounds. It was also narrated on the authority of Qatada. Ibn Abi Hatim narrated on the authority of Abu Ja'far who said: A qintar is fifteen thousand mithqals, and a mithqal is twenty-four carats. Ibn Jarir narrated on the authority of Ad-Dahhak, who said: It is a lot of money of gold and silver. He also narrated it on the authority of Ar-Rabi'. He narrated on the authority of As-Suddi that Al-Muqantara is the one that is struck. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas, **and the branded horses**, he said: the shepherds. Ibn Al-Mundhir narrated on his authority on the authority of Mujahid. Ibn Jarir narrated on his authority, he said: They are the shepherds and the beautiful ones that are marked. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid, he said: They are the beautiful ones that are marked. They both narrated on the authority of Ikrimah, he said: Their branding is their beauty. Ibn Abi Hatim narrated, he said: **The branded horses** are the forelock and the hooves. Abd bin Hamid narrated on the authority of Qatadah, regarding His statement, **the patient ones**, he said: A people who were patient in obeying God and were patient in abstaining from His prohibitions. The truthful ones are a people whose intentions are true and whose hearts and tongues are upright and who are truthful in secret and in public. The obedient ones are the obedient and seek forgiveness in the early hours of the morning, the people of prayer. Ibn Abi Hatim narrated something similar on the authority of Saeed bin Jubair. Ibn Abi Shaybah narrated that he said: They are those who attend the dawn prayer. Ibn Jarir and Ibn Mardawayh narrated on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) commanded us to seek forgiveness seventy times in the early hours of the morning. Ibn Jarir and Ahmad narrated in Az-Zuhd on the authority of Saeed Al-Jariri that he said: It has reached us that David (peace be upon him) asked Gabriel (peace be upon him), saying: O Gabriel, which night is best? He said: O David, I do not know except that the Throne shakes at dawn. It has been proven in the two Sahihs and others on the authority of a group of the Companions that the Messenger of God (peace and blessings of God be upon him) said: "God, the Blessed and Exalted, descends every night to the lowest heaven until the last third of the night remains, and He says: Is there anyone who asks so that I may give him? Is there anyone who calls on Me so that I may answer him? Is there anyone who seeks forgiveness so that I may forgive him?"

Tafsir al-Baghawi

17- The patient and the truthful If you wish, you can put it in the accusative case as a compliment, and if you wish, you can put it in the genitive case as a description, meaning the patient in carrying out the command and refraining from committing the prohibition, and in hardship and distress and at times of battle, and the truthful in their faith, Qatada said: They are people whose intentions are true and whose hearts and tongues are upright, so they are truthful in secret and in public, **and the obedient** the obedient praying **and spending** their money in obedience to God, **and those who seek forgiveness in the hours of dawn** Mujahid, Qatada and Al-Kalbi said: He means those who pray in the hours of dawn. And from Zaid bin Aslam, he said: They are those who pray the dawn prayer in congregation, and it was said the dawn because of its proximity to the dawn, and Al-Hasan said: They extended the prayer until the dawn, then they sought forgiveness, and Nafi' said: Ibn Umar, may God be pleased with him, used to stay up at night and then he would say: O Nafi', have we reached dawn? So I would say: No, so he would repeat the prayer, and if I said: Yes, yes, he would seek forgiveness from God and supplicate until morning.

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad bin Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Al-Abbas Muhammad bin Ishaq Al-Sarraj told us, Qutaybah bin Saeed told us, Yaqub bin Abdul Rahman told us, Suhayl bin Abi Saleh told us, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God descends to the lowest heaven every night when a third of the night remains and says: 'I am the King, I am the King. Who is it that calls upon Me, that I may answer him? Who is it that asks of Me, that I may give him? Who is it that seeks My forgiveness, that I may forgive him?'"

It was narrated on the authority of Al-Hasan that Luqman said to his son: My son, do not be more helpless than this rooster that crows in the early hours of the morning while you are sleeping on your bed.

Tafsir al-Baidawi

17 The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn is a limitation of the stations of the seeker in the best order, for his dealings with God the Most High are either supplication or request, and supplication is either with the soul, which is preventing it from vices and confining it to virtues, and patience includes both, or with the body, which is either verbal, which is truthfulness, or practical, which is obedience, or with money, which is spending in the ways of goodness, or with request, then by seeking forgiveness because forgiveness is the greatest of requests, indeed the common denominator of them, and the interposition of the waw between them is to indicate the independence of each one of them and their perfection in it, or because of the difference in those described by it, and the specification of the pre-dawn hours because

Surat Al Imran 3:17

The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn.

supplication in them is closer to being answered, because worship at that time is more difficult and the soul is purer and the fear is more comprehensive for those who strive. It was said that they used to pray until dawn, then seek forgiveness and supplicate.

Surat Al Imran 3:18

God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him, the Exalted in Might, the Wise.

Tafsir al-Jalalayn

God bears witness He made clear to His creation with evidence and signs **that there is no god** that is, there is no true god in existence **except Him** and the angels bear witness to that **and those of knowledge** from the prophets and the believers with belief and the wording *establishing* in managing His creations and its accusative is in the state and the agent in it has the meaning of that is, He is unique **in justice** in fairness **there is no god except Him** He repeated it for emphasis **the Almighty** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: God bears witness that there is no god but Him, and the angels and those with knowledge bear witness.

So **the angels** are connected to the name *God*, and *that* is open with *witness*.

Abu Jaafar said: Some of the Basrans interpreted his saying, **God witnessed**, as meaning God decreed, and raised **the angels**, meaning: and the angels are witnesses and people of knowledge.

Thus, the reading of the people of Islam was read with the opening of the alif of *annahu*, based on what I mentioned about the application of *shahad* in the first *annahu*, and the breaking of the alif of the second *in* and its beginning. Except that some of the later scholars of Arabic read it all with the opening of both alifs, meaning: God bears witness that there is no god but Him, and that the religion with God is Islam - so he connected *annahu* with the first *annahu*, then he deleted the conjunction *waw*, which is intended in the speech. He argued for that by saying that Ibn Abbas read it: God bears witness that there is no god but Him, the verse. Then he said: **annahu al-din**, with the breaking of the first *anna*, and the opening of the second *anna* by applying *shahad* to it, and he made the first *anna* an objection in the speech, not applying *shahad* to it, and that Ibn Masoud read **God bears witness that there is no god but Him** with the opening of *annahu* and the breaking of *annahu* from: **Indeed the religion with God is Islam** - based on the meaning of applying the testimony to the first *annahu*, and the second *anna* is the beginning. So he claimed that by his reading of them with the opening, he intended to combine the reading of Ibn Abbas and Ibn Masoud. So he contradicted in his reading what he read of that, as I described, all the readings of the people of Islam, past

and present, by claiming an interpretation on the authority of Ibn Abbas and Ibn Masoud, he claimed that they said it and read it. It is not known what he claimed against them with a sound or weak narration. And sufficient evidence of the error of his reading is that it departs from the reading of the people of Islam.

Abu Ja'far said: The correct reading, since the matter is as we have described, is to open the alif of the first *that* and break the alif of the second *that*, I mean from his saying: **Indeed, the religion with God is Islam**, as a beginning.

It was narrated from Al-Saddi in his interpretation of that, a statement that indicates the correctness of what was read in that by those we mentioned, from the people of Arabic, in the opening of that from his saying: **Indeed, the religion**, which is what:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **God bears witness that there is no god but Him, and the angels bear witness to there is no god but Him, the Almighty, the Wise**, he said: God bears witness, He, the angels, and the scholars among the al-Nas 114: that the religion with God is Islam.

This interpretation indicates that the testimony is only effective in the second one in his saying: **The religion in the sight of God is Islam**. So according to this interpretation, two aspects of interpretation are permissible in the first:

One of them: that it is in the accusative case as a condition, meaning: God testifies that He is One - so it is open in the sense of the genitive according to the doctrine of some Arab scholars, and in the sense of the accusative according to the doctrine of some of them - and the testimony is working on the second *that*, as if you said: God testifies that the religion with God is Islam, because He is One. Then it is presented because He is One, so you open it according to that interpretation.

The second aspect: That the first *in* is broken in the sense of beginning, because it is an objection to it, and the testimony is based on the second *an*. So the meaning of the statement is: God bears witness - for there is no god but Him - and the angels, that the religion with God is Islam, like the saying of the speaker: I bear witness - for I am right - that you are innocent of what you are blamed for. So the first *in* is broken, because it is an objection, and the testimony is based on the second *an*. Abu Ja'far said: As for his saying: **establishing justice**, it means: He is the one who oversees justice among His creation.

Al-Qist is justice, from their saying: He is just and has been just, if he is fair.

And the word *standing* is used for cutting.

Some grammarians of Basra claimed that it is a state of *Huwa* in **La ilaha illa Hu**. Some grammarians of Kufa claimed that it is a state of the name of God which is with his saying: **God bears witness**, so its meaning is: God, the one who establishes justice, bears witness that there is no god but Him. It was mentioned that it is also in the reading of Ibn Mas'ud: And those of knowledge who establish justice, then the alif and lam

Surat Al Imran 3:18

God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him, the Exalted in Might, the Wise.

were deleted from al-Qa'im, so it became indefinite and it is an attribute of a definite noun, so it was put in the accusative.

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is the opinion of those who make it definitively an attribute of God, may He be glorified, because the angels and those of knowledge are conjoined with Him. Likewise, what is correct is that His saying, *standing*, is a state of it.

As for the interpretation of his saying: **There is no god but He, the Almighty, the Wise**, it is a denial that there is anything worthy of worship other than the One who has no partner in His kingdom.

By **the Mighty** he means the One from whom nothing He wills is impossible, and no one who punishes or takes revenge on Him can defeat Him. He is **the Wise** in His management, so no defect enters Him.

Abu Ja'far said: The meaning of this verse, may His praise be exalted, was to deny what the Christians who argued with the Messenger of God (may God's prayers and peace be upon him) attributed to Jesus regarding his sonship, and what the rest of the polytheists attributed to him regarding his having a partner and taking others as lords besides Him. So God informed them about Himself that He is the Creator of everything other than Him, and that He is the Lord of everything that every disbeliever and polytheist has taken as a lord besides Him, and that this is what He, His angels, and the people of knowledge among His creation bear witness to. So the Most High began with Himself, to glorify Himself and to purify Him from what those polytheists we have mentioned attributed to Him - what they attributed to Him, just as He has prescribed for His servants to begin their affairs by mentioning Him before mentioning others, thus disciplining His creation.

What is meant by the speech is the report of the testimony of those whom He has chosen from among His creation and sanctified Him: from among His angels and the scholars of His servants. So He informed them that His angels - whom the worshippers other than Him from among the polytheists venerate and many of them worship - and the people of knowledge among them, deny what they are upon and are established in their disbelief and their saying about Jesus, and the saying of whoever among the rest of creation has taken a lord other than Him, so He said: The angels and the people of knowledge have testified that there is no god but Him, and that whoever takes a lord other than God is a liar, as an argument from Him for His Prophet, peace be upon him, against those who argued with him from the delegation of Najran about Jesus.

He objected to the mention of God and His description, as I have explained, as He, the Most High, said: **And know that whatever you obtain of anything, a fifth of it is for God** (al-Anfal 8:41), opening the speech with His name, so he opened with His name and praise of Himself the testimony to what we have described: of denying divinity for anyone other than Him, and the

polytheists' denial of Him.

As for what the one we described said: that he meant by his saying, **he testified**, he ruled - this is something that is not known in the language of the Arabs or the non-Arabs, because testimony is one meaning, and ruling is something else.

In a similar manner to what we said about this, some of the predecessors said about this.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **God bears witness that there is no god but Him, and so do the angels and those of knowledge**, contrary to what they said - meaning: contrary to what the Christian delegation of Najran said, **establishing justice**, meaning fairness.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: with justice, with fairness.

Tafsir al-Qurtubi

It contains four issues: The first: Saeed bin Jubair said: There were three hundred and sixty idols around the Kaaba, and when this verse was revealed, they fell down in prostration. Al-Kalbi said:

When the Messenger of God (*peace be upon him*) appeared in Medina, two rabbis from the rabbis of Ash-Sham came to him. When they saw Medina, one of them said to his companion: How similar this city is to the city of the Prophet who will emerge at the end of time. When they entered upon the Prophet (*peace be upon him*), they recognized him by description and attribute, and said to him: Are you Muhammad? He said: Yes. They said: And you are Ahmad? He said: Yes. They said: We are asking you about a testimony, if you tell us about it we will believe in you and trust you. The Messenger of God (*peace be upon him*) said to them: Ask me. They said: Tell us about the greatest testimony in the Book of God. Then God revealed to His Prophet (*peace be upon him*): {God bears witness that there is no god but He, and [so do] the angels and those of knowledge - an upholder of justice.} So the two men became Muslims and believed in the Messenger of God (*peace be upon him*). It has been said that what is meant by those of knowledge are the prophets, peace be upon them. Ibn Kaysan said: The Muhajireen and the Ansar. Muqatil: The believers of the People of the Book. As-Suddi and Al-Kalbi: All believers: All believers. This is more apparent because it is general.

Second: In this verse there is evidence of the virtue of knowledge and the honor and virtue of scholars. If there were anyone more honorable than scholars, God would have linked them with His name and the names of His angels, just as He linked the name of scholars. He said about the honor of knowledge to His Prophet, may God bless him and grant him peace: **And say, 'My**

Lord, increase me in knowledge. If there were anything more honorable than knowledge, God the Most High would have commanded His Prophet, may God bless him and grant him peace, to ask for more of it, just as He commanded him to seek more knowledge. He, may God bless him and grant him peace, said: **The scholars are the heirs of the prophets.** He also said:

Scholars are God's trustees over His creation. This is a great honor for scholars, and their position in religion is important. Abu Muhammad Abdul Ghani Al-Hafiz narrated from the hadith of Barakah bin Nasheet, who is Ankal bin Hakarik, and his interpretation is Barakah bin Nasheet, and he was a hafiz, he said: Umar bin Al-Mu'ammal narrated to us, Muhammad bin Abi Al-Khasib narrated to us, Ankal narrated to us, Muhammad bin Ishaq narrated to us, Sharik narrated to us, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: The Messenger of God, may God bless him and grant him peace, said: "Scholars are the inheritors of the prophets. The people of heaven love them, and the whales in the sea ask forgiveness for them when they die until the Day of Resurrection." There is a hadith on this subject on the authority of Abu Al-Darda' narrated by Abu Dawud.

Third: Ghalib Al-Qattan narrated: I came to Kufa for business and stayed near Al-A'mash. I used to visit him frequently. When it was night, I wanted to go down to Basra, but he got up and prayed at night and recited this verse: "God bears witness that there is no god but He, and [so do] the angels and those of knowledge - maintaining justice. There is no god but He, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam." Al-A'mash said: I bear witness to what God bears witness to, and I entrust this testimony to God, and it is a trust for me with God, and indeed, the religion in the sight of God is Islam. He said it repeatedly, so I went to him and bid him farewell, then I said: I heard you recite this verse, so what did you convey in it? I have been with you for a year and you did not tell me about it. He said: By God, I will not tell you about it for a year. He said: So I stayed and wrote on his door that day, and when the year passed I said: O Abu Muhammad, the year passed. He said: Abu Wa'il told me. On the authority of Abdullah bin Masoud, he said: The Messenger of God, may God bless him and grant him peace, said: "The one who made it will be brought on the Day of Resurrection and God, the Most High, will say: 'My servant made a covenant with Me, and I am more deserving of fulfilling it. Admit My servant into Paradise.'" Abu al-Faraj al-Jawzi said: Ghalib al-Qattan, who is Ghalib bin Khattaf al-Qattan, narrates the hadith of Shahada God, which is a defective hadith. Ibn Adi said: The weakness of his hadith is clear. Ahmad bin Hanbal said: Ghalib bin Khattaf al-Qattan is trustworthy, trustworthy. Ibn Ma'in said: Trustworthy. Ibn Hatim said: He is truthful and righteous.

I said: It is enough for you of his justice and trustworthiness that Al-Bukhari and Muslim included him in their books, and that is enough for you. It was narrated from the hadith of Anas from the Prophet, may God bless him and grant him peace, that he said: "Whoever recites, 'God bears witness that there is no god but He, and the angels and those of knowledge,

upholding justice, there is no god but He, the Almighty, the Wise,' when he sleeps, God will create for him seventy thousand angels who will ask forgiveness for him until the Day of Resurrection." It is said that whoever acknowledges this testimony with a firm belief in his heart has upheld justice. It was narrated from Saeed bin Jubair that he said: There were three hundred and sixty idols around the Kaaba, and each tribe of the Arabs had one or two idols. When this verse was revealed, the idols fell down in the morning prostrating to God.

Fourth: The Almighty's saying, **God has borne witness**, meaning He made clear and informed, as one says: So-and-so bore witness before the judge when he made clear and informed to whom the right belongs, or to whom it is. Al-Zajjaj said: The witness is the one who knows and explains something, so God has shown us His Oneness through what He created and made clear. Abu Ubaidah said: **God has borne witness** means God has decreed, meaning He knows. Ibn Atiyyah said: This is rejected for several reasons. Al-Kisa'i read with the fat-ha on the an in His saying, **that there is no god but Him**, and His saying, **that the religion**. Al-Mubarrad said: The meaning is that the religion with God is Islam, that there is no god but Him, then the ba' was deleted, as he said, **I commanded you to do good**, meaning to do good. Al-Kisa'i said that he made them both accusative, meaning God bore witness that it is such and such, and that the religion is with God. Ibn Kaysan said: The second is a substitute for the first, because Islam is an interpretation of the meaning, which is monotheism.

Ibn Abbas read, as narrated by Al-Kisa'i, **God bears witness that it is with a kasra and that the religion is with a fatha**. The meaning is: God bears witness that the religion is Islam, then he began and said: **There is no god but Him**. Abu Al-Muhallab, who was a reciter, read **Shahadaa God** in the accusative case as a state, and from him **Shahadaa God**. Shu'bah narrated from Asim from Zur from Abi from the Prophet, may God bless him and grant him peace, that he used to read that the religion with God is the true religion, not Judaism, nor Christianity, nor Zoroastrianism. Abu Bakr Al-Anbari said: It is not hidden from anyone with discernment that this speech from the Prophet, may God bless him and grant him peace, is by way of interpretation, and some of those who transmitted the hadith introduced it into the Qur'an. *Qa'im*an is in the accusative case as a state of emphasis from His name, the Most High, in His statement **God bears witness** or from His statement **except Him**. Al-Farra' said: It is in the accusative case as a severance, its original form was *Al-Qa'im*, but when the alif and lam were cut off, it was in the accusative case as in His statement **And to Him belongs the religion**. In the reading of Abdullah, *Al-Qa'im* is in the qualifier *Al-Qust* as an adjective, **Al-Qust Al-Adl**. "There is no god but He, the Almighty, the Wise." It was repeated because the first took the place of the claim, and the second testimony took the place of the judgment. Jaafar Al-Sadiq said: The first is description and monotheism, and the second is a formality and teaching, meaning say there is no god but God, the Almighty, the Wise.

God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him, the Exalted in Might, the Wise.

Tafsir Ibn Kathir

God Almighty has testified, and He is sufficient as a witness, and He is the most truthful and just of witnesses, and the most truthful of those who say, **There is no god but He**, meaning He is the One who is unique in divinity for all creation, and that all are His servants and creation and are in need of Him, and He is independent of anything other than Him, as God Almighty said: **But God bears witness to what He has revealed to you**, the verse, then He linked the testimony of His angels and those of knowledge with His testimony, saying, **God bears witness that there is no god but He, and [so do] the angels and those of knowledge**, and this is a great distinction for scholars in this situation. **Upholding justice** is in the accusative case as a state, and it is like that in all cases. **There is no god but He** is an emphasis on what came before, **The Almighty, the Wise**, the Almighty whose majesty and pride cannot be challenged, the Wise in His words and actions, His law and His decree. Imam Ahmad said: Yazid ibn Abd Rabbih told us, Baqiyah ibn al-Waleed told us, Jubayr ibn Amr al-Qurashi told us, Abu Saeed al-Ansari told us, on the authority of Abu Yahya, the client of the family of al-Zubayr ibn al-Awwam, on the authority of al-Zubayr ibn al-Awwam said: "I heard the Prophet, may God bless him and grant him peace, while he was in Arafat reciting this verse: 'God bears witness that there is no god but He, and the angels and those of knowledge uphold justice. There is no god but He, the Almighty, the Wise.' And I am of that, O Lord." Ibn Abi Hatim narrated it from another chain of transmission, saying: Ali ibn Husayn told us, Muhammad ibn al-Mutawakkil al-Asqalani told us, Umar ibn Hafs ibn Thabit Abu Sa'id al-Ansari told us, Abd al-Malik ibn Yahya ibn Ibad ibn Abd God ibn al-Zubayr told us, on the authority of his father, on the authority of his grandfather, on the authority of al-Zubayr, who said: "I heard the Messenger of God, may God bless him and grant him peace, when he recited this verse: 'God bears witness that there is no god but He, and the angels.' He said: 'And I bear witness, O Lord.'"¹ Al-Hafiz Abu al-Qasim al-Tabarani said in al-Mu'jam al-Kabir: Abdun ibn Ahmad and Ali ibn Sa'id al-Razi told us, they said: 'Ammar ibn Umar ibn al-Mukhtar told us, my father told me, Ghalib al-Qattan told me, he said: I came to Kufa for business, and I stopped near al-A'mash, and when it was night I wanted to go down. He got up and prayed at night and came across this verse: "God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him - the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam." Then Al-A'mash said: "And I bear witness to what God bears witness to, and I entrust this testimony to God, which is a trust for me with God. Indeed, the religion in the sight of God is Islam." He said it repeatedly. I said: **He heard something in it**. So I went to him and said farewell to him, then I said: **O Abu Muhammad, I heard you repeating this verse**. He said: **Have you not heard what is in it?** I said: **I have been with you for a month and you have not spoken to me**. He said: By God, I will not tell you about it until a year

has passed. So I stayed for a year, and I was at his door. When the year had passed, I said: O Abu Muhammad, the year has passed. He said: Abu Wa'il told me on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: Its owner will be brought on the Day of Resurrection, and God Almighty will say: My servant made a covenant with Me, and I am the most deserving of fulfilling the covenant. Admit My servant into Paradise." And the Almighty's saying, **Indeed, the religion in the sight of God is Islam** is a statement from Him, the Almighty, that there is no religion in His sight that He accepts from anyone except Islam, and it is following the messengers in what God sent them with at all times until they were sealed with Muhammad, may God bless him and grant him peace, who blocked all paths to Him except from Muhammad, may God bless him and grant him peace. So whoever meets God after the mission of Muhammad, may God bless him and grant him peace, with a religion other than His law, it will not be accepted, as God Almighty said: **And whoever desires other than Islam as religion, it will never be accepted from him** (al-Baqarah 2:17). And he said in this verse, informing that the religion that is acceptable to him is limited to Islam, **Indeed, the religion in the sight of God is Islam**. And Ibn Jarir mentioned that Ibn Abbas read, **God bears witness that there is no god but God**. He and the angels and those of knowledge uphold justice. There is no god except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam. The majority read it with the kasra as a report, and both meanings are correct, but this is more apparent according to the majority, and God knows best. Then God the Almighty informed us that those who were given the first Book only differed after the proof had been established against them by sending messengers to them and revealing books to them, so He said: **And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves**. That is, some of them transgressed against one another, so they differed about the truth due to their envy, hatred, and animosity, so some of them led the hatred of others to oppose him in all his words and actions, even if they were true. Then God the Almighty said: **And whoever disbelieves in the verses of God**, that is, whoever denies what God revealed in His Book, **then indeed, God is swift in account**. That is, God will reward him for that and hold him accountable for his denial, and punish him for his opposition to His Book.

Then the Almighty said: **If they dispute with you** meaning they argue with you about monotheism "say: I have submitted myself to God, and so do those who follow me" meaning say: I have devoted my worship to God alone, with no partner or equal, no son or wife, **and those who follow me** meaning on my religion, he says the same as I say, as the Almighty said: "Say: This is my way; I invite to God with insight, I and those who follow me" the verse, then the Almighty said, commanding His servant and Messenger Muhammad, may God bless him and grant him peace, to call to his way and religion and to enter into his law and what

God sent him with, the People of the Book from the two religions and the illiterate polytheists, so the Almighty said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' If they have submitted, then they have been guided. But if they turn away, then upon you is only the conveyance" meaning, God is responsible for their reckoning, and to Him is their return and their final destination, and He is the One who guides whomever He wills and misguides whomever He wills, and He has the perfect wisdom and the conclusive proof. For this reason the Almighty said: **And God is Seeing of His servants** meaning, He is All-Knowing of who deserves guidance from whomever deserves it. Misguidance, and He is the One who **is not asked about what He does, but they will be asked**. This is only due to His wisdom and mercy. This verse and others like it are among the clearest indications of the universality of his mission, may the peace and blessings of God be upon him, to all of creation, as is necessarily known from his religion, and as indicated by the Book and the Sunnah in more than one verse and hadith. Among these is the saying of God Almighty: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** And God Almighty said: **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner**. And in the two Sahihs and others, which have been proven to be transmitted by multiple events, that he, may the peace and blessings of God be upon him, sent his letters calling to God the kings of the horizons and the groups of the children of Adam, from their Arabs and non-Arabs, their People of the Book and their illiterate ones, in compliance with God's command to him to do so. And Abd al-Razzaq narrated on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may the peace and blessings of God be upon him, that he said: "By the One in Whose Hand is my soul, no one from this nation hears of me, whether Jewish or Christian, and dies without believing in what I was sent with, except that he will be among the people of the Fire." Narrated by Muslim. And he, may the peace and blessings of God be upon him, said: **I was sent to the red and the black**, he said, **The Prophet was sent to his people in particular, and I was sent to all people**.

Imam Ahmad said: Muammil told us, Hammad told us, Thabit told us on the authority of Anas, may God be pleased with him: A Jewish boy used to make ablution water for the Prophet, may God bless him and grant him peace, and hand him his shoes. He fell ill, so the Prophet, may God bless him and grant him peace, came to him and entered upon him while his father was sitting at his head. The Prophet, may God bless him and grant him peace, said to him: "O so-and-so, say 'There is no god but God.'" He looked at his father and his father remained silent. The Prophet, may God bless him and grant him peace, repeated it to him, and he looked at his father. His father said: "Obey Abu al-Qasim." The boy said: "I bear witness that there is no god but God and that you are the Messenger of God." The Prophet, may God bless him and grant him peace, went out saying: "Praise be to God who brought him out of the Fire through me." Narrated by al-Bukhari in Sahih, and other verses and hadiths.

Fath al-Qadir

His saying 18- **God has borne witness** means He has made clear and informed. Al-Zajjaj said: The witness is the one who knows and explains something, so He has shown us His Oneness through what He created and made clear. Abu Ubaidah said: God has borne witness means He has decided: that is, He knows. Ibn Atiyyah said: This is rejected from several aspects, and it was said that His evidence of His Oneness through His actions and revelation was likened to the testimony of the witness in that it is constructed. And his saying that it is with the opening of the hamza. Al-Mubarrad said: That is, then the ba was deleted as in I have ordered you good: that is, with good. Ibn Abbas read that it is with the breaking of the hamza, implying the meaning of said in witness. Abu Al-Muhallab read witnesses for God in the accusative case as a state of the patient ones and what follows it, or as praise. **And the angels** is in apposition to the noble name, and their testimony is their acknowledgment that there is no god but God. His saying, **and those of knowledge** is also connected to what came before it, and their testimony means faith from them and what is stated to people on their tongues. Based on this, the testimony must be taken to mean that it includes the testimony of God, the testimony of the angels, and those of knowledge. There is a difference of opinion about who these people of knowledge are. It was said that they are the prophets, and it was said that they are the immigrants and the helpers, as Ibn Kaysan said, and it was said that they are the believers among the People of the Book, as Muqatil said, and it was said that they are all the believers, as al-Suddi and al-Kalbi said, and this is the truth since there is no reason for specification. In that there is a great virtue for the people of knowledge, and a noble merit because of their closeness to His name and the name of His angels. What is meant by those of knowledge here are the scholars of the Book and the Sunnah and what is used to reach knowledge of them, since no attention should be paid to knowledge that has no role in the knowledge contained in the Noble Book and the pure Sunnah. His saying, **establishing justice** means fairness: that is, establishing justice in all his affairs or establishing it, and the accusative of *establishing* is in the state of the noble name. He said in Al-Kashaf: It is a confirmed state like his saying: **And He is the truth, confirming** and it is permissible to single Him out for that without what is conjoined to Him from the angels and the people of knowledge to avoid confusion. It was said: It is accusative for praise. It was said: It is an attribute of his saying: *God* meaning there is no god who establishes justice except Him or it is a state of his saying **except Him** and the factor in it is the meaning of the sentence. Al-Farra' said: It is accusative for cutting because its origin is the alif and lam, so when it was cut it was made accusative like his saying **there is no god except Him** repetition for the purpose of emphasis. It was said that his saying **that there is no god except Him** is like a claim, and the latter is like a ruling. Ja'far Al-Sadiq said: The first is a description and monotheism, and the second is a drawing and instruction. His saying **the Almighty, the Wise** are raised as a substitute for the pronoun or as a description of the agent of *witness* to confirm the

Surat Al Imran 3:18

God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him, the Exalted in Might, the Wise.

meaning of oneness.

Tafsir al-Baghawi

God the Almighty said: **God bears witness that there is no god but He**. It was said: This verse is about the Christians of Najran. Al-Kalbi said: "Two rabbis from the rabbis of Ash-Sham came to the Prophet, may God bless him and grant him peace, and when they saw the city, one of them said to his companion: How similar is this city to the description of the city of the Prophet, may God bless him and grant him peace, who will emerge at the end of time? When they entered upon him, they recognized him by the description, and said to him: Are you Muhammad? He said: Yes. They said to him: And you are Ahmad? He said: I am Muhammad and Ahmad. They said to him: We will ask you about something, and if you tell us about it, we will believe in you and trust you. He said: Ask. They said: Tell us about the greatest testimony in the Book of God the Almighty. So God the Almighty revealed this verse," and the two men converted to Islam.

His saying, **God has witnessed**, meaning God has made clear, because testimony is made clear. Mujahid said: God's judgment. (It was also said: God's knowledge.) It was also said: God knows that there is no god but Him.

Ibn Abbas, may God be pleased with him, said: God created souls four thousand years before bodies, and He created provisions four thousand years before souls. He testified to Himself for Himself before He created creation, when there was no sky, no earth, no land, and no sea, so He said: **God testifies that there is no god but Him**.

His saying: **and the angels** means the angels bore witness. It was said: the meaning of God's testimony is to inform and to inform, and the meaning of the testimony of the angels and the believers is to acknowledge. God Almighty's saying: **and those of knowledge** means the prophets, peace be upon them.

Ibn Kaysan said: It means: the Muhajireen and the Ansar. Muqatil said: The scholars of the believers of the People of the Book, Abdullah bin Salam and his companions. Al-Suddi and Al-Kalbi said: It means all the scholars of the believers. **Upholding justice** means with fairness. The structure of this verse is **God bears witness upholding justice**, accusative case of state, and it was said: accusative case of definiteness. The meaning of His statement **Upholding justice** is upholding the management of creation, as it is said: So-and-so is upholding the matter of so-and-so, meaning he is managing it and taking care of its causes, and upholding the right of so-and-so, meaning he rewards him. So God, the Majestic and Sublime, is the Manager, Provider, and Rewarder for deeds.

There is no god but He, the Almighty, the Wise.

Tafsir al-Baidawi

18 God bears witness that there is no god but He He demonstrated His Oneness by establishing the evidence indicating it and sending down the verses that speak of it. **And the angels** by acknowledging it. **And those of knowledge** by believing in it and arguing for it. This is similar in explanation and revelation to the testimony of a witness. **Establishing justice** Establishing justice in His division and judgment. Its accusative case is in the state of God, and it is permissible to single it out and it is not permissible to say Zaid and Umar came riding to avoid confusion, like the Almighty's saying: **And We bestowed upon him Isaac and Jacob as an additional gift**. Or from *he* and the factor in it is the meaning of the sentence, i.e. he is the one who is standing alone, or he is the most deserving because it is a confirmed state, or on praise, or the description of the negated and in it is weakness for the separation and it is included in what is witnessed to if you make it a description, or a state of the pronoun. And **establishing justice** was read as a substitute for *he* the deleted report. **There is no god but He**. He repeated it for emphasis and to further pay attention to knowing the evidence of monotheism and ruling by it after establishing the argument, and to build upon it his saying: **The Almighty, the Wise**. So that he knows that He is the One described by them, and He presented the Almighty to present knowledge of His power over knowledge of His wisdom, and He raised them as a substitute for the pronoun or description for the agent of *witness*.

It was narrated about their merit that the Prophet, may God bless him and grant him peace, said: "Their owner will be brought on the Day of Resurrection and God Almighty will say: This servant of Mine has a covenant with Me, and I am the most deserving of fulfilling the covenant. Let My servant enter Paradise." It is evidence of the distinction of knowledge of the principles of religion and the honor of its people.

Surat Al Imran 3:19

Indeed, the religion in the sight of God is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of God - then indeed, God is swift in account.

Tafsir al-Jalalayn

The religion that is pleasing to God is *Islam* meaning the law that the messengers were sent with, based on monotheism. In a reading with the opening of {an} instead of that, etc. instead of including **And those who were given the Scripture** the Jews and Christians did not differ in religion, with some believing in monotheism and some disbelieving **except after knowledge had come to them** of monotheism **out of envy** on the part of the disbelievers (among themselves. And whoever disbelieves in the verses of God - then indeed, God is swift in account) meaning in punishing him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The meaning of *religion* in this context is obedience and humility, from the poet's saying:

And on the day of sorrow, when Ma'ad was gathered, and the people, except us, were in debt.

He means by that: obedient in a humiliating manner. From this is the saying of Al-Qatami:

Nour was condemning you

Meaning: humiliate him, and the saying of Al-A'sha Maymun bin Qais:

He is Dan Al-Rabab when they hated the religion, so he was defeated by the Battle of Wasil.

He means by his saying: He became submissive - and by his saying: They hated religion, obedience.

Likewise, *Islam* is submission with humility and reverence. The verb *aslama* means: to enter into peace, just as it is said: **the people became barren** if they entered into famine, and *arba'a* if they entered into spring. Likewise, *aslamu* means to enter into peace, which is submission with humility and abandoning resistance.

If that is the case, then the interpretation of his saying: **Indeed, the religion in the sight of God is Islam** is that the obedience that is obedience in His sight is obedience to Him, and the tongues and hearts' acknowledgment of servitude and humility to Him, and their submission to Him in obedience to what He has commanded and forbidden, and their humility to Him in that, without being arrogant towards Him, nor deviating from Him, without associating any other of His creation

with Him in servitude and divinity.

A group of interpreters said something similar to what we said.

Who said that?

Basharqal told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, the religion in the sight of God is Islam**, and Islam is the testimony that there is no god but God, and the acknowledgment of what He brought from God, and it is the religion of God that He legislated for Himself, and with which He sent His messengers, and to which His saints guided, and He does not accept anything other than it, and He does not reward anything other than it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said, Abu Al-'Aliyah told us regarding His statement, **Indeed, the religion in the sight of God is Islam**, he said: *Islam* is sincerity to God alone, and worshipping Him without partner, and establishing prayer, and paying zakat, and all the other obligatory duties. This is followed. Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **We have submitted** (al-Hujurat 49:4), he said: We entered into peace, and left war.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zajir: **The religion in the sight of God is Islam**, meaning: what you are upon, O Muhammad, of monotheism for the Lord and belief in the messengers.

Abu Ja'far said: By that, He, the Most High, means: And those who were given the Gospel - which is the *Book* that God mentioned in this verse - did not differ about the matter of Jesus, and their fabrications against God in what they said about him of the statements that increased their differences among themselves, and their word was scattered, and they separated from one another until some of them made the blood of others permissible, **except after knowledge had come to them, out of envy among themselves**, meaning: except after they knew the truth in what they differed about regarding his matter, and they were certain that they were lying in what they said about him of great slander. So God informed His servants that they did what they did of falsehood, and they said of the statement that is disbelief in God, knowing that what they said was wrong, and that they did not say that out of ignorance of its error, but they said it and differed about it in the way they are, transgressing against one another, and seeking leadership, kingship, and authority, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves**, he said: Abu Al-'Aliyah said: except after the Scripture and knowledge had come to them, **out of jealous animosity between themselves**, meaning: jealousy for the world, and seeking its kingdom and authority, so some of

Surat Al Imran 3:19

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in account.

them killed others for the world, after they had been the scholars of the people.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Ibn Umar: that he used to recite this verse a lot: "Indeed, the religion in the sight of God is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves." He said: Out of jealousy for the world, and seeking its kingdom and authority. By God, we were given what was against us before. Who could be against us after he takes the Book of God and the Sunnah of His Prophet from us? But we were given before it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' who said: When death approached Moses, he called seventy rabbis from the rabbis of the Children of Israel, and entrusted them with the Torah, and made them trustees over it, each rabbi a part of it, and Moses appointed Joshua bin Nun as his successor. Then when the first century passed, and the second passed, and the third passed, division arose among them - and they were those who were given knowledge from the sons of those seventy - until blood was shed among them, and evil and disagreement occurred. And all of that was on the part of those who were given knowledge, out of envy among them for the world, seeking its power, its kingdom, its treasures and its adornments, so God set their tyrants over them, and God said: **Indeed, the religion in the sight of God is Islam**, until His saying: **And God is Seeing of His servants.**

This statement of Al-Rabi' bin Anas indicates that he had in mind that what was meant by his statement, **And those who were given the Scripture did not differ**, was the Jews from the Children of Israel, not the Christians among them, and others.

Others attributed this to the Christians who were given the Gospel.

Who said that?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And those who were given the Scripture did not differ except after knowledge had come to them**, which came to you, meaning: that God is the One who has no partner - **out of envy among themselves**, meaning by that the Christians.

Abu Ja'far said: What he means by that is: Whoever denies the proofs and signs of God which He has set up as a reminder for those who understand, and evidence for those who consider and remember, then God will record for him the deeds that he did in this world, and will reward him for them in the Hereafter, for He, the Most High, is **Swift in account**, meaning: Swift in counting. The meaning of that is that He preserves the deeds of every worker, and He has no need to

make a contract as His creation makes them with their palms, or to assist them with their hearts, but He preserves that for them, without cost or effort, or suffering as others suffer from being held accountable.

In a similar manner to what we said about the meaning of **swift in reckoning**, Mujahid used to say:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And whoever disbelieves in the signs of God - then indeed, God is swift in account**, he said: His counting is against them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And whoever disbelieves in the signs of God - then indeed, God is swift in account**, his counting.

Tafsir al-Qurtubi

The Almighty said: **Indeed, the religion in the sight of God is Islam**. The religion in this verse is obedience and faith, and Islam means faith and acts of obedience, as Abu Al-Aaliyah said, and the majority of theologians agree with it. The origin of the names faith and Islam is differentiation, as in the hadith of Gabriel. It may also mean synonymy. So each one of them is called by the name of the other, as in the hadith of the delegation of Abd Al-Qays and that he ordered them to believe in God alone. He said:

Do you know what faith is? They said: God and His Messenger know best. He said: Testifying that there is no god but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, fasting Ramadan, and giving five from the spoils of war. The hadith, and also his saying, may God bless him and grant him peace: **Faith has seventy-odd branches, the lowest of which is removing harm, and the highest of which is saying, 'There is no god but God.'** Narrated by Al-Tirmidhi. Muslim added: Modesty is a branch of faith. It can also mean overlapping, which is that one of them is used and what is meant by it is its original meaning and what is meant by the other, as in this verse, where belief and deeds are included in it. From this is his saying, may God bless him and grant him peace:

Faith is knowledge in the heart, statement with the tongue, and action with the limbs. Narrated by Ibn Majah, and it has been mentioned above. The truth is that it is the first in terms of position and law, and everything else is a matter of expansion. And God knows best.

God the Almighty said: **And those who were given the Scripture did not differ**. The verse: God the Almighty informed about the difference of the People of the Scripture, that it was due to their knowledge of the

truths, and that it was out of transgression and seeking the world. This was said by Ibn Umar and others. There is an inversion in the speech, and the meaning is: And those who were given the Scripture did not differ out of transgression among themselves except after knowledge had come to them, this was said by Al-Akhfash. Muhammad ibn Ja'far ibn Al-Zubayr said: What is meant by this verse is the Christians, and it is a rebuke to the Christians of Najran. Al-Rabi' ibn Anas said: What is meant by it is the Jews. The phrase **those who were given the Scripture** includes the Jews and the Christians, meaning, and those who were given the Scripture did not differ, meaning in the prophethood of Muhammad, may God bless him and grant him peace, except after knowledge had come to them, meaning the clarification of his description and prophethood in their books. It was said: Meaning, and those who were given the Gospel did not differ about the matter of Jesus and divided their words about him except after knowledge had come to them that God is one God, and that Jesus is the servant and Messenger of God. And transgression is the accusative of the object for the sake of it or the state of those, and God the Almighty knows best.

Tafsir Ibn Kathir

God Almighty has testified, and He is sufficient as a witness, and He is the most truthful and just of witnesses, and the most truthful of those who say, **There is no god but He**, meaning He is the One who is unique in divinity for all creation, and that all are His servants and creation and are in need of Him, and He is independent of anything other than Him, as God Almighty said: **But God bears witness to what He has revealed to you**, the verse, then He linked the testimony of His angels and those of knowledge with His testimony, saying, **God bears witness that there is no god but He, and [so do] the angels and those of knowledge**, and this is a great distinction for scholars in this situation. **Upholding justice** is in the accusative case as a state, and it is like that in all cases. **There is no god but He** is an emphasis on what came before, **The Almighty, the Wise**, the Almighty whose majesty and pride cannot be challenged, the Wise in His words and actions, His law and His decree. Imam Ahmad said: Yazid ibn Abd Rabbih told us, Baqiyah ibn al-Waleed told us, Jubayr ibn Amr al-Qurashi told us, Abu Saeed al-Ansari told us, on the authority of Abu Yahya, the client of the family of al-Zubayr ibn al-Awwam, on the authority of al-Zubayr Ibn al-Awwam said: "I heard the Prophet, may God bless him and grant him peace, while he was in Arafat reciting this verse: 'God bears witness that there is no god but He, and the angels and those of knowledge uphold justice. There is no god but He, the Almighty, the Wise.' And I am of that, O Lord." Ibn Abi Hatim narrated it from another chain of transmission, saying: Ali ibn Husayn told us, Muhammad ibn al-Mutawakkil al-Asqalani told us, Umar ibn Hafs ibn Thabit Abu Sa'id al-Ansari told us, Abd al-Malik ibn Yahya ibn Ibad ibn Abd God ibn al-Zubayr told us, on the authority of his father, on the authority of his grandfather, on the authority of al-Zubayr, who said: "I heard the Messenger of God, may God bless him and grant him

peace, when he recited this verse: 'God bears witness that there is no god but He, and the angels.' He said: 'And I bear witness, O Lord.'" Al-Hafiz Abu al-Qasim al-Tabarani said in al-Mu'jam al-Kabir: Abdun ibn Ahmad and Ali ibn Sa'id al-Razi told us, they said: 'Ammar ibn Umar ibn al-Mukhtar told us, my father told me, Ghalib al-Qattan told me, he said: I came to Kufa for business, and I stopped near al-A'mash, and when it was night I wanted to go down. He got up and prayed at night and came across this verse: "God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him - the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam." Then Al-A'mash said: "And I bear witness to what God bears witness to, and I entrust this testimony to God, which is a trust for me with God. Indeed, the religion in the sight of God is Islam." He said it repeatedly. I said: **He heard something in it**. So I went to him and said farewell to him, then I said: **O Abu Muhammad, I heard you repeating this verse**. He said: **Have you not heard what is in it?** I said: **I have been with you for a month and you have not spoken to me**. He said: By God, I will not tell you about it until a year has passed. So I stayed for a year, and I was at his door. When the year had passed, I said: O Abu Muhammad, the year has passed. He said: Abu Wa'il told me on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: Its owner will be brought on the Day of Resurrection, and God Almighty will say: My servant made a covenant with Me, and I am the most deserving of fulfilling the covenant. Admit My servant into Paradise." And the Almighty's saying, **Indeed, the religion in the sight of God is Islam** is a statement from Him, the Almighty, that there is no religion in His sight that He accepts from anyone except Islam, and it is following the messengers in what God sent them with at all times until they were sealed with Muhammad, may God bless him and grant him peace, who blocked all paths to Him except from Muhammad, may God bless him and grant him peace. So whoever meets God after the mission of Muhammad, may God bless him and grant him peace, with a religion other than His law, it will not be accepted, as God Almighty said: **And whoever desires other than Islam as religion, it will never be accepted from him** (al-Baqarah 2:17). And he said in this verse, informing that the religion that is acceptable to him is limited to Islam, **Indeed, the religion in the sight of God is Islam**. And Ibn Jarir mentioned that Ibn Abbas read, **God bears witness that there is no god but God**. He and the angels and those of knowledge uphold justice. There is no god except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam. The majority read it with the kasra as a report, and both meanings are correct, but this is more apparent according to the majority, and God knows best. Then God the Almighty informed us that those who were given the first Book only differed after the proof had been established against them by sending messengers to them and revealing books to them, so He said: **And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves**. That is, some of them transgressed against one another, so they differed about the truth due to their envy, hatred, and animosity,

Surat Al Imran 3:19

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in account.

so some of them led the hatred of others to oppose him in all his words and actions, even if they were true. Then God the Almighty said: **And whoever disbelieves in the verses of God**, that is, whoever denies what God revealed in His Book, **then indeed, God is swift in account**. That is, God will reward him for that and hold him accountable for his denial, and punish him for his opposition to His Book.

Then the Almighty said: **If they dispute with you** meaning they argue with you about monotheism "say: I have submitted myself to God, and so do those who follow me" meaning say: I have devoted my worship to God alone, with no partner or equal, no son or wife, **and those who follow me** meaning on my religion, he says the same as I say, as the Almighty said: "Say: This is my way; I invite to God with insight, I and those who follow me" the verse, then the Almighty said, commanding His servant and Messenger Muhammad, may God bless him and grant him peace, to call to his way and religion and to enter into his law and what God sent him with, the People of the Book from the two religions and the illiterate polytheists, so the Almighty said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' If they have submitted, then they have been guided. But if they turn away, then upon you is only the conveyance" meaning, God is responsible for their reckoning, and to Him is their return and their final destination, and He is the One who guides whomever He wills and misguides whomever He wills, and He has the perfect wisdom and the conclusive proof. For this reason the Almighty said: **And God is Seeing of His servants** meaning, He is All-Knowing of who deserves guidance from whomever deserves it. Misguidance, and He is the One who **is not asked about what He does, but they will be asked**. This is only due to His wisdom and mercy. This verse and others like it are among the clearest indications of the universality of his mission, may the peace and blessings of God be upon him, to all of creation, as is necessarily known from his religion, and as indicated by the Book and the Sunnah in more than one verse and hadith. Among these is the saying of God Almighty: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** And God Almighty said: **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner**. And in the two Sahihs and others, which have been proven to be transmitted by multiple events, that he, may the peace and blessings of God be upon him, sent his letters calling to God the kings of the horizons and the groups of the children of Adam, from their Arabs and non-Arabs, their People of the Book and their illiterate ones, in compliance with God's command to him to do so. And Abd al-Razzaq narrated on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may the peace and blessings of God be upon him, that he said: "By the One in Whose Hand is my soul, no one from this nation hears of me, whether Jewish or Christian, and dies without believing in what I was sent with, except that he will be among the people of the Fire." Narrated by Muslim.

And he, may the peace and blessings of God be upon him, said: **I was sent to the red and the black**, he said, **The Prophet was sent to his people in particular, and I was sent to all people**.

Imam Ahmad said: Muammil told us, Hammam told us, Thabit told us on the authority of Anas, may God be pleased with him: A Jewish boy used to make ablution water for the Prophet, may God bless him and grant him peace, and hand him his shoes. He fell ill, so the Prophet, may God bless him and grant him peace, came to him and entered upon him while his father was sitting at his head. The Prophet, may God bless him and grant him peace, said to him: "O so-and-so, say 'There is no god but God.' He looked at his father and his father remained silent. The Prophet, may God bless him and grant him peace, repeated it to him, and he looked at his father. His father said: 'Obey Abu al-Qasim.' The boy said: 'I bear witness that there is no god but God and that you are the Messenger of God.' The Prophet, may God bless him and grant him peace, went out saying: 'Praise be to God who brought him out of the Fire through me.'" Narrated by al-Bukhari in Sahih, and other verses and hadiths.

Fath al-Qadir

His saying 19- **Indeed, the religion in the sight of God is Islam**. The majority read it with a kasra on *in* so that the sentence is a resumption confirming the first sentence, and it was read with a fatha on *in*. Al-Kisa'i said: He put both of them in the accusative case, meaning his saying **God testifies that** and his saying **Indeed, the religion in the sight of God is Islam** means God testifies that it is such and that the religion in the sight of God is Islam. Ibn Kaysan said: The second *in* is a substitute for the first. The majority have gone to the view that Islam here means faith, even though they are originally different, as in the hadith of Gabriel in which the Prophet, may God bless him and grant him peace, explained the meaning of Islam and the meaning of faith, and Gabriel confirmed him, and it is in the two Sahihs and others, but each one of them may be called by the name of the other, and this has been mentioned in the Qur'an and Sunnah. His saying **And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves** in it is the report that the difference between the Jews and Christians was merely out of jealousy after they knew that they must enter the religion of Islam with what was included in their books revealed to them. Al-Akhfash said: There is an inversion in the speech, and the meaning is: Those who were given the Scripture did not differ out of envy among themselves except after knowledge had come to them. What is meant by this difference that occurred between them is their difference over whether our Prophet, may God bless him and grant him peace, was a prophet or not. It was said: Their difference over the prophethood of Jesus, and it was said: Their difference over the nature of their own souls until the Jews said: The Christians are

on nothing, and the Christians said: The Jews are on nothing. His statement, **And whoever disbelieves in the signs of God**, meaning the signs indicating that the religion with God is Islam, **then indeed, God is swift in account**, so He will reward him and punish him for his disbelief in His signs. The explicitness in His statement, **then indeed, God**, while being the subject of concealment, is to intimidate and threaten them.

Tafsir al-Baghawi

19- **Indeed, the religion in the sight of God is Islam** means the correct and acceptable religion, as God the Almighty said: **And I have approved for you Islam as religion 3- Al-Ma'idah** and He said: **And whoever desires other than Islam as religion - never will it be accepted from him 85- Al-Imran**. Al-Kisa'i opened the alif of **that religion** in response to the first *that*, meaning that God testifies that there is no god but Him, and testifies that those with God, Islam, is entering into peace, which is submission and obedience. It is said: He submitted, meaning he entered into peace and surrendered. Qatada said in His statement, **Indeed, the religion in the sight of God is Islam**, he said: Testifying that there is no god but God and acknowledging what came from God the Almighty, which is the religion of God that He legislated for Himself and sent His messengers with and guided His saints to **and He does not accept anything other than it and does not reward anything other than it**.

Abu Usayd al-Sharahi told us, I told Abu Ishaq al-Thalabi, I told Abu Amr al-Furati, I told Musa Imran bin Musa, I told al-Hasan bin Sufyan, I told Ammar bin Umar bin al-Mukhtar, my father told me on the authority of Ghalib al-Qattan, who said: I came to Kufa for trade and stopped near al-A'mash. I used to visit him. One night, I wanted to go down to Basra, and al-A'mash was standing at night praying the night prayer. He passed by this verse: "God bears witness that there is no god but Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god but Him, the Almighty, the Wise." Then al-A'mash said: **And I bear witness to what God bears witness to, and I entrust this testimony to God, and it is a deposit for me with God**. "Indeed, the religion in the sight of God is Islam." He said it repeatedly. I said that he had heard something about it, so I prayed with him and bid him farewell. Then I said: I heard you reciting a verse and repeating it, so what did you hear about it?" (He said to me: Haven't you heard what is in it? I said: I have been with you for two years and you haven't told me about it.) He said: By God, I will not tell you about it until a year has passed. So I wrote on his door that day and stayed there for a year. When the year had passed, I said: O Abu Muhammad, the year has passed. He said: Abu Wa'il told me on the authority of Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: "Its owner will be brought on the Day of Resurrection and God will say: This servant of Mine has a covenant with Me, and I am the most deserving of fulfilling the covenant. Admit My servant into Paradise."

God the Almighty said: **And those who were given the Scripture did not differ** Al-Kalbi said: It was revealed

about the Jews and Christians when they abandoned Islam, meaning those who were given the Scripture did not differ about the prophethood of Muhammad, may God bless him and grant him peace, except after knowledge came to them, meaning the description of him in their books. Al-Rabi' said: When death approached Moses, peace be upon him, he called seventy men from the rabbis of the Children of Israel and entrusted them with the Torah and appointed Joshua bin Nun as his successor. When the first, second and third centuries passed, division occurred among them, and they were those who were given the Scripture from the sons of those seventy until they shed blood among themselves, and evil and differences occurred, and that was after knowledge came to them, meaning the explanation of what was in the Torah, **out of envy among themselves**, meaning seeking kingship and leadership, so God empowered the tyrants over them. Muhammad bin Ja'far bin Al-Zubayr said: It was revealed about the Christians of Najran and its meaning is: **And those who were given the Scripture did not differ** meaning the Gospel about the matter of Jesus, peace be upon him, and they divided the statement about him except after knowledge came to them that God is One and that Jesus is His servant and Messenger, **out of envy among themselves**, meaning For hostility and opposition, **And whoever disbelieves in the signs of God - then indeed, God is swift in account**.

Tafsir al-Baidawi

19**Indeed, the religion in the sight of God is Islam** is a renewed sentence confirming the first, meaning that there is no religion acceptable to God except Islam, which is monotheism and adopting the law that Muhammad, may God bless him and grant him peace, brought. Al-Kisa'i read it with the fatha as a substitute for the whole if he interpreted Islam as faith, or what it includes, and a substitute for inclusion if he interpreted it as the law. It was read that it is with the kasra and that with the fatha as the action falling on the second, and the objection between them or the implementation of the witness in the manner of said sometimes and learned other times to include their meanings. **And those who were given the Scripture did not differ** from the Jews and Christians, or from the masters of the book that came before in Islam, so some said that it is true and some said that it is specific to the Arabs and others denied it absolutely, or in monotheism, so a third of the Christians **And the Jews said, 'Ezra is the son of God'** and it was said that they are the people of Moses who differed after him and it was said that they are the Christians who differed about the matter of Jesus, peace be upon him **except after knowledge had come to them** meaning after they knew the truth of the matter and were able to know it through the signs and arguments. **Out of envy among themselves** out of envy among them and seeking leadership, not because of doubt or concealment of the matter. **And whoever disbelieves in the signs of God - then indeed, God is swift in account** a warning to whoever disbelieves among them.

Surat Al Imran 3:19

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in account.

Surat Al Imran 3:20

So if they argue with you, say, **I have submitted myself to God, and so have those who follow me.** And say to those who were given the Scripture and the unlearned, **Have you submitted?** And if they submit, then they are rightly guided; but if they turn away, then upon you is only the notification. And God is Seeing of His servants.

Tafsir al-Jalalayn

So if they dispute with you the infidels dispute with you, O Muhammad, about religion **say to them I have submitted my face to God** I have submitted to Him **and whoever follows me** and the face was mentioned specifically for its honor, so others are more deserving **and say to those who were given the Scripture** the Jews and Christians **and the unlettered** the polytheists of the Arabs **Have you submitted** that is, have you submitted? **If they have submitted, then they have been guided** from misguidance **but if they turn away from Islam then upon you is only the conveyance** conveying the message **and God is Seeing of the servants** so He will reward them for their deeds, and this was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: If, O Muhammad, a group of Christians from Najran argue with you about the matter of Jesus, peace be upon him, and dispute with you about him falsely, then say: I submit to God alone with my tongue, my heart, and all my limbs. And the Most High specifically commanded him to say: **I submit my face to God**, because the face is the most honorable limb of the son of Adam to Him, and in it is his splendor? His glorification. So if his face submits to something, then that which is less honorable to him from the limbs of his body has submitted to it.

As for his saying: **And whoever follows me**, he means: And whoever follows me submits, his face to God with me. And *whoever* is connected to the ta' in **I submitted**, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **If they argue with you**, meaning: with what they bring you of falsehood, such as their saying: We created, We did, We made, and We commanded, then it is only a false semblance and they have recognized the truth in it, "then say: I have submitted my face to God, and so have those who follow me."

Abu Ja'far said: By that, the Most High means: **And say**, O Muhammad, **to those who were given the Scripture**, from the Jews and Christians, **and the unlettered ones**, from the polytheists of the Arabs who did not have a book, **Have you submitted?** He says:

Say to them: Have you singled out monotheism and devoted worship and divinity to the Lord of the Worlds, without all the other rivals and polytheisms that you associate with Him in your worship of them and your acknowledgment of their Lordship, while you know that there is no Lord other than Him and no god other than Him? **Then if they submit**, he says: If they submit to singling out monotheism for God and devoting worship and divinity to Him, **then they have been guided**, meaning: they have found the path of truth and taken the right path.

If someone were to say: How was it said: **If they submit, they are guided** after a question? Is it permissible in this manner to say to a man: Will you stand? If you stand, I will honor you? It would be said: That is permissible, if the speech is intended as a command, even if it is used as a question, as God the Most High said: "And he averts you from the remembrance of God and from prayer. Will you not desist?" (al-Ma'idah 5:91), meaning: desist. And as God the Most High said, informing us about the disciples that they said to Jesus: **O Jesus, son of Mary, can your Lord send down to us a table spread with food from the heaven?** (al-Ma'idah 5:112), but it is only a question, as a man says: Will you be sufficient for us? meaning: desist from us, and as a man says to another man: Where, where? meaning: Stay and do not move. Therefore, it is permissible in the interrogative as it is permissible in the imperative in the reading of Abdullah: **Shall I guide you to a trade that will save you from a painful punishment? * Then you will believe.** (al-Saff 61:10-11) We interpret it as a command, while in our reading it is a declarative. So the recompense in our reading is based on his saying: Shall I guide you, and in Abdullah's reading it is based on his saying: Believe, because it is the interpretation.

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

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And say to those who were given the Scripture and the unlettered ones**, those who do not have a book, **Have you submitted?** **And if they submit, then they are rightly guided**, the verse.

Al-Qasim narrated to us, Al-Hasan narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: **And say to those who were given the Scripture and to the unlettered ones**, he said: The unlettered ones are those who do not write. Abu Ja'far said: What He, the Most High, means by His statement: **And if they turn away**, is if they turn their backs, averse to what you are calling them to of Islam and sincere monotheism for God, Lord of the Worlds, then you are only a messenger conveying the message, and you are not required to do anything except convey the message to whomever I have sent you to from among My creation, and to perform what I have charged you with of obedience, **and God is Seeing of the servants**, meaning by that: God is All-Knowing of those among His servants who accept what I have sent you to bring to them and obey you in Islam, and those among them who turn away from it, averse, and reject what I have sent you to bring to

Surat Al Imran 3:20

So if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and the unlearned, "Have you submitted?" And if they submit, then they are rightly guided; but if they turn away, then upon you is only the notification. And Allah is Seeing of His servants.

them and disobey you by refusing to accept Islam.

regarding the delegation of Najran, the meaning is that up to you is only to convey what was revealed to you, including fighting and other things.

Tafsir al-Qurtubi

The Almighty said: **But if they argue with you, say, 'I have submitted my face to God, and so have those who follow me.'** That is, they argue with you using false statements and fallacies, so entrust your matter to what you are charged with of faith and conveying the message, and upon God is your victory. His saying, **my face**, means my essence, and from it is the hadith:

My face prostrates to Him who created it and shaped it. It has been said that the face here means the intention, as you say: So-and-so went out in such-and-such a face. This meaning has been fully explained in Surat Al-Baqarah, but the first is more appropriate. The face is used to refer to the curtains of the self, as it is the most noble of the person's organs and the most comprehensive of the senses. He said:

I surrender my face to the one to whom the supplies surrender, carrying pure, fresh water.

The most skilled theologians have said about the Almighty's statement: **And the Face of your Lord will remain** that it refers to the Self, and it has been said: the action intended for His Face. His statement: **And whoever follows whom** is in the nominative case in apposition to the ta' in His statement: **I have submitted**, meaning, whoever follows them has also submitted. It is permissible to attach to the nominative pronoun without emphasising the separation between them. Nafi', Abu Amr, and Ya'qub confirmed the ya' of *itba'na* according to the original, and the others deleted it in imitation of the Qur'an, as it occurred in it without a ya'. The poet said:

My wealth does not disappear for a day, but my poverty does disappear for a day.

God the Almighty said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' If they have submitted, they are rightly guided; but if they turn away, upon you is only the conveyance. And God is Seeing of His servants." Meaning the Jews, Christians, and the unlettered ones who have no Scripture, who are the polytheists of the Arabs. **Have you submitted** is an interrogative that means a statement and includes an order, i.e. submit, as stated by al-Tabari and others. Al-Zajjaj said: **Have you submitted** is a threat. This is good, because the meaning is **have you submitted or not?** The phrase in his statement **then they have been guided** came in the past tense, as an exaggeration in informing about the occurrence of guidance for them and its attainment. *Belagh* is a verbal noun from *balagha* with a lightened *ayn* of the verb, meaning **upon you is only to convey**. It was said that it was abrogated by jihad. Ibn Atiyyah said: This requires knowing the date of its revelation. As for the apparent revelation of these verses

Tafsir Ibn Kathir

God Almighty has testified, and He is sufficient as a witness, and He is the most truthful and just of witnesses, and the most truthful of those who say, **There is no god but He**, meaning He is the One who is unique in divinity for all creation, and that all are His servants and creation and are in need of Him, and He is independent of anything other than Him, as God Almighty said: **But God bears witness to what He has revealed to you**, the verse, then He linked the testimony of His angels and those of knowledge with His testimony, saying, **God bears witness that there is no god but He, and [so do] the angels and those of knowledge**, and this is a great distinction for scholars in this situation. **Upholding justice** is in the accusative case as a state, and it is like that in all cases. **There is no god but He** is an emphasis on what came before, **The Almighty, the Wise**, the Almighty whose majesty and pride cannot be challenged, the Wise in His words and actions, His law and His decree. Imam Ahmad said: Yazid ibn Abd Rabbih told us, Baqiyah ibn al-Waleed told us, Jubayr ibn Amr al-Qurashi told us, Abu Saeed al-Ansari told us, on the authority of Abu Yahya, the client of the family of al-Zubayr ibn al-Awwam, on the authority of al-Zubayr ibn al-Awwam said: "I heard the Prophet, may God bless him and grant him peace, while he was in Arafat reciting this verse: 'God bears witness that there is no god but He, and the angels and those of knowledge upholding justice. There is no god but He, the Almighty, the Wise.' And I am of that, O Lord." Ibn Abi Hatim narrated it from another chain of transmission, saying: Ali ibn Husayn told us, Muhammad ibn al-Mutawakkil al-Asqalani told us, Umar ibn Hafs ibn Thabit Abu Sa'id al-Ansari told us, Abd al-Malik ibn Yahya ibn Ibad ibn Abd God ibn al-Zubayr told us, on the authority of his father, on the authority of his grandfather, on the authority of al-Zubayr, who said: "I heard the Messenger of God, may God bless him and grant him peace, when he recited this verse: 'God bears witness that there is no god but He, and the angels.' He said: 'And I bear witness, O Lord.'" Al-Hafiz Abu al-Qasim al-Tabarani said in al-Mu'jam al-Kabir: Abdun ibn Ahmad and Ali ibn Sa'id al-Razi told us, they said: 'Ammar ibn Umar ibn al-Mukhtar told us, my father told me, Ghalib al-Qattan told me, he said: I came to Kufa for business, and I stopped near al-A'mash, and when it was night I wanted to go down. He got up and prayed at night and came across this verse: "God bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him - the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam." Then Al-A'mash said: "And I bear witness to

what God bears witness to, and I entrust this testimony to God, which is a trust for me with God. Indeed, the religion in the sight of God is Islam." He said it repeatedly. I said: **He heard something in it.** So I went to him and said farewell to him, then I said: **O Abu Muhammad, I heard you repeating this verse.** He said: **Have you not heard what is in it?** I said: **I have been with you for a month and you have not spoken to me.** He said: By God, I will not tell you about it until a year has passed. So I stayed for a year, and I was at his door. When the year had passed, I said: O Abu Muhammad, the year has passed. He said: Abu Wa'il told me on the authority of Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: Its owner will be brought on the Day of Resurrection, and God Almighty will say: My servant made a covenant with Me, and I am the most deserving of fulfilling the covenant. Admit My servant into Paradise." And the Almighty's saying, **Indeed, the religion in the sight of God is Islam** is a statement from Him, the Almighty, that there is no religion in His sight that He accepts from anyone except Islam, and it is following the messengers in what God sent them with at all times until they were sealed with Muhammad, may God bless him and grant him peace, who blocked all paths to Him except from Muhammad, may God bless him and grant him peace. So whoever meets God after the mission of Muhammad, may God bless him and grant him peace, with a religion other than His law, it will not be accepted, as God Almighty said: **And whoever desires other than Islam as religion, it will never be accepted from him** (al-Baqarah 2:17). And he said in this verse, informing that the religion that is acceptable to him is limited to Islam, **Indeed, the religion in the sight of God is Islam.** And Ibn Jarir mentioned that Ibn Abbas read, **God bears witness that there is no god but God.** He and the angels and those of knowledge uphold justice. There is no god except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam. The majority read it with the kasra as a report, and both meanings are correct, but this is more apparent according to the majority, and God knows best. Then God the Almighty informed us that those who were given the first Book only differed after the proof had been established against them by sending messengers to them and revealing books to them, so He said: **And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves.** That is, some of them transgressed against one another, so they differed about the truth due to their envy, hatred, and animosity, so some of them led the hatred of others to oppose him in all his words and actions, even if they were true. Then God the Almighty said: **And whoever disbelieves in the verses of God,** that is, whoever denies what God revealed in His Book, **then indeed, God is swift in account.** That is, God will reward him for that and hold him accountable for his denial, and punish him for his opposition to His Book.

Then the Almighty said: **If they dispute with you** meaning they argue with you about monotheism "say: I have submitted myself to God, and so do those who follow me" meaning say: I have devoted my worship to God alone, with no partner or equal, no son or wife, **and those who follow me** meaning on my religion, he

says the same as I say, as the Almighty said: "Say: This is my way; I invite to God with insight, I and those who follow me" the verse, then the Almighty said, commanding His servant and Messenger Muhammad, may God bless him and grant him peace, to call to his way and religion and to enter into his law and what God sent him with, the People of the Book from the two religions and the illiterate polytheists, so the Almighty said: "And say to those who were given the Scripture and to the unlettered ones, 'Have you submitted?' If they have submitted, then they have been guided. But if they turn away, then upon you is only the conveyance" meaning, God is responsible for their reckoning, and to Him is their return and their final destination, and He is the One who guides whomever He wills and misguides whomever He wills, and He has the perfect wisdom and the conclusive proof. For this reason the Almighty said: **And God is Seeing of His servants** meaning, He is All-Knowing of who deserves guidance from whomever deserves it. Misguidance, and He is the One who **is not asked about what He does, but they will be asked.** This is only due to His wisdom and mercy. This verse and others like it are among the clearest indications of the universality of his mission, may the peace and blessings of God be upon him, to all of creation, as is necessarily known from his religion, and as indicated by the Book and the Sunnah in more than one verse and hadith. Among these is the saying of God Almighty: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** And God Almighty said: **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.** And in the two Sahihs and others, which have been proven to be transmitted by multiple events, that he, may the peace and blessings of God be upon him, sent his letters calling to God the kings of the horizons and the groups of the children of Adam, from their Arabs and non-Arabs, their People of the Book and their illiterate ones, in compliance with God's command to him to do so. And Abd al-Razzaq narrated on the authority of Muammar, on the authority of Hammam, on the authority of Abu Hurayrah, on the authority of the Prophet, may the peace and blessings of God be upon him, that he said: "By the One in Whose Hand is my soul, no one from this nation hears of me, whether Jewish or Christian, and dies without believing in what I was sent with, except that he will be among the people of the Fire." Narrated by Muslim. And he, may the peace and blessings of God be upon him, said: **I was sent to the red and the black,** he said, **The Prophet was sent to his people in particular, and I was sent to all people.**

Imam Ahmad said: Muammil told us, Hammam told us, Thabit told us on the authority of Anas, may God be pleased with him: A Jewish boy used to make ablution water for the Prophet, may God bless him and grant him peace, and hand him his shoes. He fell ill, so the Prophet, may God bless him and grant him peace, came to him and entered upon him while his father was sitting at his head. The Prophet, may God bless him and grant him peace, said to him: "O so-and-so, say 'There is no god but God.' He looked at his father and his father remained silent. The Prophet, may God bless him and grant him peace, repeated it to him, and he looked at his father. His father said: 'Obey Abu al-Qasim.' The boy said: 'I bear witness that there is no

Surat Al Imran 3:20

So if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and the unlearned, "Have you submitted?" And if they submit, then they are rightly guided; but if they turn away, then upon you is only the notification. And Allah is Seeing of His servants.

god but God and that you are the Messenger of God.' The Prophet, may God bless him and grant him peace, went out saying: 'Praise be to God who brought him out of the Fire through me.'" Narrated by al-Bukhari in Sahih, and other verses and hadiths.

Fath al-Qadir

His saying 20- **If they dispute with you** meaning they argue with you with false doubts and distorted statements, **say, 'I have submitted my face to God'** meaning I have devoted my being to God. The face is used to refer to the rest of the being because it is the most noble of the human organs and the most comprehensive of the senses. It was said that the face here means the intention. His saying **and whoever follows** is in apposition to the agent of **I submit** and it is permissible for separation. Nafi'il, Abu Amr and Ya'qub confirmed the ya' in **I follow** according to the original and the others deleted it in accordance with the writing of the Qur'an. It is permissible for the waw to mean with and what is meant by the illiterate here are the polytheists of the Arabs. His saying **Have you submitted?** is a question of confirmation that includes the command: meaning submit, as Ibn Jarir and others said. Al-Zajaj said: **Have you submitted** is a threat, and the meaning is: that evidence has come to you that necessitates Islam, so have you known the reason for that or not? To rebuke them and belittle their status in fairness and accepting the truth. His statement, **They have been guided**, means they have attained guidance, which is the greatest good fortune, and have won the good of this world and the Hereafter. **But if they turn away**, meaning they turn away from accepting the argument and do not act in accordance with it. **Then upon you is only the conveyance**, meaning upon you is only the conveyance of the message. So do not let your soul be consumed by regret over them. *Conveyance* is a source. His statement, **And God is Seeing of His servants**, contains a promise and a threat, as it implies that He is All-Knowing of all their conditions.

Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement, **establishing justice**, that he said: with fairness. He also narrated on the authority of Ibn Abbas something similar. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada regarding his statement, **Indeed, the religion in the sight of God is Islam**, that he said: Islam is the testimony that there is no god but God, and the acknowledgment of what He brought from God, and it is the religion of God that He prescribed for Himself and with which He sent His messengers and to which His saints guided Him, and He does not accept anything else. Ibn Abi Hatim narrated on the authority of Ad-Dahhak, that he said: God did not send a messenger except with Islam. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Saeed bin Jubair, that he said: There were three hundred and sixty idols around the Kaaba, and each tribe of the Arabs had one or two idols, so God

revealed, **God bears witness that there is no god but Him**, the verse, and all the idols fell down in prostration to the Kaaba. Ibn al-Sunni narrated in Amal al-Yawm wa al-Laylah and Abu Mansur al-Shahami in al-Arba'in on the authority of Ali who said: The Messenger of God, may God bless him and grant him peace, said: "The Opening of the Book, the Throne Verse, and the two verses of Al-Imran, 'God bears witness that there is no god but He, and [so do] the angels and those of knowledge, maintaining justice. There is no god but He, the Exalted in Might, the Wise. Indeed, the religion in the sight of God is Islam.'" "Say: O God, Owner of the Kingdom, You give the kingdom to whomever You will and take the kingdom away from whomever You will. You honor whomever You will and abase whomever You will," to His saying: **without account**. They are suspended from the Throne, between them and God is a veil. They say: O Lord, will You send us down to Your land and to those who disobey You? God said: I have sworn that none of My servants will recite them after every prayer except that I will make Paradise his abode, regardless of what he has done, or that I will reside in the Holy Sanctuary, or that I will look at him with My hidden eye seventy times every day, or that I will fulfill for him seventy needs every day, the least of which is forgiveness, or that I will protect him from every enemy and aid him against them." Al-Daylami narrated in Musnad al-Firdaws on the authority of Abu Ayyub al-Ansari, with a chain of transmission traceable to the Prophet, peace and blessings be upon him, similar to this, and in it: "No servant will recite it after every prescribed prayer except that I will forgive him for what he did, and I will make him dwell in the Garden of Firdaws, and I will look at him seventy times each day and fulfill seventy of his needs, the least of which is forgiveness." Ahmad, Ibn Abi Hatim, al-Tabarani and Ibn al-Sunni narrated on the authority of al-Zubayr ibn al-Awwam, who said: "I heard the Messenger of God, peace and blessings be upon him, while he was in Arafat reciting this verse: 'God bears witness that there is no god but He, and [so do] the angels and those of knowledge - maintaining justice. There is no god but He, the Exalted in Might, the Wise.' He said: 'And I am among the witnesses to that.'" The wording of al-Tabarani is: **And I bear witness that there is no god but You, the Exalted in Might, the Wise**. Ibn Adi, Al-Tabarani in Al-Awsat, Al-Bayhaqi in Shu'ab Al-Iman and its weakness, Al-Khatib in his History, and Ibn Al-Najjar narrated on the authority of Ghalib Al-Qattan who said: I came to Kufa for business and passed by this verse: **God bears witness that there is no god but He** to His saying: **Indeed, the religion in the sight of God is Islam**. He said: **And I bear witness to what God bears witness to, and I entrust this testimony to God, and it is a trust for me with God**. He said it repeatedly. I said: He heard something about it, so I asked him, and he said: Abu Wa'il told me on the authority of Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: "Its owner will be brought on the Day of Resurrection and God will say: My servant made a covenant with Me,

and I am the most deserving of fulfilling the covenant. Admit My servant to Paradise." Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding His saying: **And none differed therein except those to whom it was given**, he said: The Children of Israel. Ibn Jarir narrated on the authority of Abu Al-Aliyah regarding His saying: **Out of envy among themselves**, he said: Envy for the world and seeking its kingdom and authority, so some of them killed each other for the world after they had been the scholars of the people. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement, **If they argue with you**, he said: If the Jews and Christians argue with you. Ibn Al-Mundhir narrated something similar on the authority of Ibn Jarir. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And say to those who were given the Scripture**, he said: The Jews and Christians, **and the unlettered ones**, he said: They are those who do not write.

Tafsir al-Baghawi

20- The Almighty said: **If they dispute with you** meaning they argue with you, O Muhammad, about religion. This is because the Jews and Christians said, "We are not as you called us, O Muhammad. Judaism and Christianity are merely lineages. The religion is Islam, and we are upon it." So the Almighty said, **Then say, 'I have submitted my face to God.'** Meaning, I have submitted to God alone with my heart, my tongue, and all my limbs. The face was specifically mentioned because it is the most honorable of the limbs of a human being and contains his splendor. So if his face submits to something, all his limbs submit to it. Al-Farra' said: Its meaning is, I have devoted my work to God. **And whoever follows me**, meaning whoever follows me submits as I have submitted. Nafi' and Abu Amr confirmed the ya' in the Almighty's saying **follow me** according to the original, and the others deleted it according to the script because it is without a ya' in the Qur'an.

And His statement: **And say to those who were given the Scripture and to the unlettered ones**, meaning the Arabs, **Have you submitted?** Its wording is a question but its meaning is a command, meaning submit as He said, **Will you then desist?** 91-Al-Ma'idah, meaning desist, **For if they submit, then they are rightly guided.** So the Messenger of God, may God bless him and grant him peace, recited this verse and the People of the Scripture said: We have submitted. So the Jews said: Do you bear witness that Jesus is the Word of God, His servant and His Messenger? They said: God forbid! And he said to the Christians: Do you bear witness that Jesus is the servant of God and His Messenger? They said: God forbid that Jesus should be a servant. So God Almighty said: **But if they turn away, then upon you is only the conveyance**, meaning conveying the message, and you are not responsible for guidance. **And God is Seeing of His servants**, Knowing who believes and who does not believe.

Tafsir al-Baidawi

20**If they dispute with you** about religion, or argue with you about it after you have established the proofs. **Say, 'I have submitted my face to God'** I have devoted myself and my entire being to Him, and I do not associate anyone else with Him. It is the straight religion that the proofs have established and the verses and messengers have called to. The face is used to refer to the soul because it is the most noble of the outward organs and the manifestation of the faculties and senses. **And whoever follows** is in apposition to the ta' in *aslantu* and is good for separation, or an object with it. **And say to those who were given the Scripture and to the unlettered** who do not have a book like the polytheists of the Arabs. **Have you submitted** as I submitted when the proof was made clear to them, or are you still in your disbelief? Similar to it is His statement: **Then will you not desist?** In it is a reproach to them for their dullness or obstinacy. **If they submit, then they are rightly guided** they have benefited themselves by taking them out of misguidance. **But if they turn away, then upon you is only the conveyance.** That is, they will not harm you, since all you have to do is convey, and you have conveyed. **And God is Seeing of His servants.** A promise and a threat.

Surat Al Imran 3:21

Indeed, those who disbelieve in the verses of Allah and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment.

Surat Al Imran 3:21

Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment.

Tafsir al-Jalalayn

Indeed, those who disbelieve in the verses of God and kill and in another reading {fight} the prophets without right and kill those who enjoin justice with fairness among the people and they are the Jews. It was narrated that they killed forty-three prophets, so one hundred and seventy of their servants forbade them, so they killed them that day **then give them tidings** inform them of a painful punishment painful, and mentioning the tidings is to mock them, and the fa' entered into the report of inna due to the similarity of their name connected by the condition.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Those who disbelieve in the signs of God**, that is, they deny God's proofs and signs and lie about them, from among the people of the two books, the Torah and the Gospel, such as:

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, he said: Then he gathered together all the people of the two books, and mentioned what they had innovated and invented, from the Jews and the Christians, and he said: **Indeed, those who disbelieve in the verses of God and kill the prophets unjustly** until His saying: **Say, 'O God, Owner of the kingdom, You give the kingdom to whom You will.'** As for His saying: **and kill the prophets unjustly**, he means by that - that they were killing the messengers of God who were sent to them to forbid what they were doing of disobeying God, and to commit what they were committing of the matters that God had previously warned them against in their books, such as Zachariah and his son John, and the prophets of God who were similar to them.

Abu Jaafar said: There are different readings of this.

The majority of the people of Medina, Hijaz, Basra, Kufa, and all the other reciters of the cities read it as: **And they kill those who enjoin justice**, meaning killing.

Some of the later reciters of Kufa read it: **And they fight**, meaning fighting, interpreting it as the reading of Abdullah bin Masoud. He claimed that it was in Abdullah's copy of the Qur'an: **And they fought**. So the one whose matter we described from the recitation read with that interpretation: **And they fight**.

Abu Ja'far said: The correct reading in this regard, according to us, is the reading of those who read it: **and they kill**, because the evidence from the readings unanimously agrees with it, along with the interpretation coming from the people of interpretation that this is its interpretation.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Muqal bin Abi Maskeen, regarding the statement of God: **And they kill the prophets without right and kill those who enjoin justice among the people**, he said: The revelation would come to the Children of Israel and they would mention their righteous ones - and no book would come to them - and they would be killed, and men from among those who followed them and believed them would rise up and mention their people and they would be killed, and they are: those who enjoin justice among the people.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: **And they kill the prophets without right and kill those who enjoin justice among the people**, he said: These are the People of the Book, the followers of the prophets used to forbid them and remind them, so they would kill them.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said regarding His statement: **Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people**, he said: There were people from the Children of Israel who did not read the Book, and the revelation would come to them and they would remind their people and they would be killed for that, so they are: those who enjoin justice among the people.

Abu Ubaid al-Wasabi Muhammad ibn Hafs told me, he said, Ibn Himyar told us, he said, Abu al-Hasan, a client of Banu Asad, told us, on the authority of Makhul, on the authority of Qubaysah ibn Dhu'ayb al-Khuza'i, on the authority of Abu Ubaidah ibn al-Jarrah, he said: I said: O Messenger of God, which people will be most severely punished on the Day of Resurrection? He said: A man who killed a prophet, or a man who enjoined evil and forbade good. Then the Messenger of God, may God bless him and grant him peace, recited: **Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people**, until he reached **and they have no helpers**. Then the Messenger of God, may God bless him and grant him peace, said: O Abu Ubaidah, the Children of Israel killed forty-three prophets at the beginning of the day in one hour, so one hundred and twelve men from the army of the Children of Israel stood up and enjoined good upon those they killed and forbade evil, so they were all killed at the end of the day on that day, and they are the ones whom God, the Almighty, mentioned. Abu Ja'far said: The interpretation of the verse is: Those

who disbelieve in the verses of God and kill the prophets unjustly, and kill those who command them to be just in the commands and prohibitions of God, those who forbid them from killing the prophets of God and committing sins against Him. Abu Ja'far said: What He means by His statement, may His praise be exalted: **Then give them tidings of a painful punishment**, is to inform them, O Muhammad, and to make them aware that they will have a painful punishment from God, which is the painful.

Tafsir al-Qurtubi

It has six issues:

First: The Almighty's saying: **Indeed, those who disbelieve in the verses of God and kill the prophets** Abu al-Abbas al-Mubarrad said: There were people from the Children of Israel to whom the prophets came calling them to God the Almighty, so they killed them. Then some people from the believers arose after them and ordered them to convert to Islam, so they killed them. This verse was revealed about them. And likewise, Muqal ibn Abi Maskeen said: The prophets, may God's prayers be upon them, would come to the Children of Israel without a book and kill them. Then some people from among those who followed them would rise up and order justice, meaning fairness, so they would be killed. It was narrated on the authority of Ibn Masoud that the Prophet, may God's prayers and peace be upon him, said:

"What a bad people are those who kill those who enjoin justice among the people. What a bad people are those who neither enjoin what is right nor forbid what is wrong. What a bad people are those among whom the believer walks in dissimulation." Abu Ubaidah ibn al-Jarrah narrated that the Prophet, may God bless him and grant him peace, said:

"The Children of Israel killed forty-three prophets in one hour at the beginning of the day. One hundred and twelve men from the servants of the Children of Israel stood up and enjoined what is right and forbade what is wrong. They were all killed at the end of the day. They are the ones mentioned by God in this verse." Al-Mahdawi and others mentioned this. Shu'bah narrated on the authority of Abu Ishaq on the authority of Abu Ubaidah on the authority of Abdullah who said: The Children of Israel used to kill seventy prophets in a day, and then a market would be held to sell them at the end of the day. If someone says: Those who were admonished by this did not kill a prophet, then the answer to this is that they were satisfied with the action of the one who was killed, so they were in his position. Also, they fought the Prophet, may God bless him and grant him peace, and his companions and intended to kill them. God the Almighty said: **And when those who disbelieved plotted against you to imprison you or kill you.**

Second: This verse indicates that enjoining good and forbidding evil was obligatory in the previous nations, and it is the benefit of the message and the succession of the prophethood. Al-Hasan said that the Prophet, may God bless him and grant him peace, said:

Whoever enjoins what is right or forbids what is wrong

is the caliph of God on His earth, the caliph of His Messenger, and the caliph of His Book. On the authority of Durrah bint Abi Lahab, she said:

A man came to the Prophet (peace and blessings of God be upon him) while he was on the pulpit and said: **Who is the best of people, O Messenger of God? He said: He who enjoins what is right and forbids what is wrong, fears God the most, and maintains ties of kinship.** In the Qur'an, it is stated: "The hypocrites, men and women, are of one another. They enjoin what is wrong and forbid what is right." Then He said: "The believing men and women are allies of one another. They enjoin what is right and forbid what is wrong." God the Almighty made enjoining what is right and forbidding what is wrong a distinction between the believers and the hypocrites. This indicates that the most specific characteristics of the believer are enjoining what is right and forbidding what is wrong, the most important of which is calling to Islam and fighting for it. Moreover, enjoining what is right is not appropriate for everyone, but rather the ruler carries it out, since the implementation of the prescribed punishments is up to him, and the discretionary punishment is up to him, and imprisonment and release are up to him, and exile and banishment are up to him. So he appoints in every town a righteous, strong, knowledgeable, and trustworthy man and orders him to do that, and he carries out the prescribed punishments in their proper manner without adding anything more. God Almighty said: **Those who, if We establish them in the land, establish prayer and give zakat, enjoin what is right and forbid what is wrong.**

Third: It is not a condition for the one who forbids to be just according to the people of the Sunnah, contrary to the innovators who say: **Nothing can change it except justice.** This is invalid, because justice is limited to a few people, while enjoining what is right and forbidding what is wrong is general for all people. If they cling to the words of God the Most High: **Do you enjoin righteousness upon people while you forget yourselves?** and His words: **It is most hateful to God that you say what you do not do** and the like, it will be said to them: The blame here was for committing what was forbidden, not for forbidding what is wrong. There is no doubt that forbidding it from one who does it is worse than one who does not do it, and for this reason it will revolve in Hell as a donkey revolves in a millstone, as we explained in Al-Baqarah when God the Most High said: **Do you enjoin righteousness upon people?**

Fourth: Muslims have unanimously agreed on what Ibn Abd al-Barr mentioned that the evil must be changed by everyone who is able to do so. And that if he is not subject to anything except blame for changing it that does not go beyond harm, then that should not prevent him from changing it. If he is not able to do so, then with his tongue. If he is not able to do so, then with his heart. He is not required to do more than that. If he denounces it with his heart, then he has done what is required of him if he is not able to do anything else. He said: The hadiths from the Prophet, may God bless him and grant him peace, emphasizing enjoining good and forbidding evil are very numerous, but they are restricted to ability. Al-Hasan said: Only a believer can speak with hope or an ignorant person can learn. As

Surat Al Imran 3:21

Indeed, those who disbelieve in the verses of Allah and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment.

for the one who puts down his sword or whip and says: **Protect me, protect me**, then that is none of your business. Ibn Mas'ud said: It is sufficient for a person, if he sees an evil that he is not able to change, that God knows from his heart that he hates it. Ibn Lahi'ah narrated on the authority of al-A'raj on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said:

It is not permissible for a believer to humiliate himself. They said: O Messenger of God, what is the reason for humiliating himself? He said: He is exposed to a calamity that he cannot bear.

I said: Ibn Majah narrated it on the authority of Ali bin Zaid bin Jud'an on the authority of Al-Hasan on the authority of Jundub on the authority of Hudhayfah on the authority of the Prophet, may God bless him and grant him peace, and both of them spoke about it. It was narrated on the authority of some of the Companions that he said: "If a man sees an evil and is unable to denounce it, then let him say three times: O God, this is an evil. If he says that, then he has done what is required of him." Ibn al-Arabi claimed that if someone hopes that it will go away and fears that changing it will result in beating or killing, then it is permissible for him, according to most scholars, to rush into it because of this uncertainty. But if he does not hope that it will go away, then what benefit is there in that? He said: What I have is that if the intention is sincere, then let him rush into it however it is and not care.

I said: This is contrary to what Abu Omar mentioned about consensus. This verse indicates the permissibility of enjoining what is right and forbidding what is wrong with fear of being killed. God Almighty said: **And enjoin what is right and forbid what is wrong and be patient over what befalls you.** This is an allusion to harm.

Fifth: The Imams narrated on the authority of Abu Saeed Al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

"Whoever among you sees an evil, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith." The scholars said: Enjoining what is right is for the rulers with their hands, and with their tongues is for the scholars, and with their hearts is for the weak, meaning the common people. So if the evil can be removed with the tongue of the one forbidding it, then let him do it. And if he is not able to do so except by punishment or killing, then let him do it. But if it is removed without killing, then killing is not permissible. This is based on the statement of God the Most High: **Then fight against those who oppress until they return to the command of God.** And upon this the scholars based that if someone repels an aggressor against a person or property from himself or his property or the life of another, then he may do so and nothing is upon him. If Zaid saw Amr intending to get a woman from Bakr, he must repel her if the owner of the money is not able to do so and is

not satisfied with it. The scholars even said: If we assume retaliation, and it was said: Every town has four, its people are protected from calamity: a just leader who does not wrong, a scholar on the path of guidance, and sheikhs who command what is right and forbid what is wrong and encourage the pursuit of knowledge and the Qur'an. Their women are covered and do not display themselves like the display of the first days of ignorance.

Sixth: Anas bin Malik narrated that it was said:

O Messenger of God, when will we abandon enjoining good and forbidding evil? He said: **When what appeared among the nations before you appears among you.** We said: **O Messenger of God, what appeared among the nations before us?** He said: **Kingship among your young, immorality among your old, and knowledge among your vices.** Zaid said: The interpretation of the meaning of the Prophet's statement, **and knowledge among your vices**, is if knowledge is among the wicked. Narrated by Ibn Majah. This chapter will be further explained in Al-Ma'idah and elsewhere, God willing. The meaning of **give them good tidings and it is lost** was presented in Al-Baqarah, so there is no point in repeating it.

Tafsir Ibn Kathir

This is a censure from God the Most High for the People of the Book for the sins and forbidden acts they committed in their denial of God's verses, in the past and present, which the Messengers conveyed to them out of arrogance towards them, and out of stubbornness towards them, and insolence towards the truth, and in disdain for following it. Despite this, they killed those of the Prophets whom they killed when they conveyed to them God's law without reason or crime on their part towards them, except for the fact that they called them to the truth. **And they kill those among the people who enjoin justice.** This is the height of arrogance, as the Prophet, may God bless him and grant him peace, said, **Arrogance is rejecting the truth and belittling people.** Ibn Abi Hatim said: Abu al-Zubayr al-Hasan ibn Ali ibn Muslim al-Naysaburi, a resident of Mecca, told us. Abu Hafs Umar ibn Hafs, meaning Ibn Thabit ibn Zararah al-Ansari, told us. Muhammad ibn Hamza told us. Abu al-Hasan, a client of Banu Asad, told us, on the authority of Makhul, on the authority of Abu Qubaysah ibn Dhu'ayb al-Khuza'i, on the authority of Abu Ubaydah ibn al-Jarrah, may God be pleased with him, said: "I said: O Messenger of God, which people will be most severely punished on the Day of Resurrection? He said: A man who killed a prophet or one who enjoined what is right and forbade what is wrong. Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment." Then the Messenger of God, may God bless him and grant him peace, said: O Abu Ubaidah,

the Children of Israel killed forty-three prophets at the beginning of the day in one hour. Then one hundred and seventy men from the Children of Israel stood up and enjoined what is right upon those they killed and forbade them from what is wrong. They killed them all at the end of the day on that day. They are the ones whom God, the Almighty, mentioned.” And thus it was narrated by Ibn Jarir on the authority of Abu Ubaid al-Wasabi Muhammad ibn Hafs, on the authority of Ibn Himyar, on the authority of Abu al-Hasan, a client of Banu Asad, on the authority of Makhul, and on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: The Children of Israel killed three hundred prophets at the beginning of the day, and they held a market for their vegetables at the end of it. Narrated by Ibn Abi Hatim. That is why when they were too arrogant to accept the truth and acted arrogantly towards people, God met them with humiliation and degradation in this world and a humiliating punishment in the Hereafter. God Almighty said: **Then give them tidings of a painful punishment.** That is, painful and humiliating. **Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.**

Fath al-Qadir

His statement 21- **By the signs of God** apparently there is no difference between one verse and another **and they kill the prophets without right** meaning the Jews killed the prophets **and they kill those who enjoin justice among the people** meaning justice, and they are those who enjoin what is right and forbid what is wrong. Al-Mubarrad said: There were people from the Children of Israel to whom the prophets came and called them to God, so they killed them. Then some people from the believers arose after them and enjoined them to Islam, so they killed them. So the verse was revealed about them. And his saying, **Then give them tidings of a painful punishment** is the predicate of **Indeed, those who disbelieve** etc., and the letter *fa* entered it so that the relative pronoun includes the meaning of a condition. Some grammarians went to the view that the predicate is his saying, **Those are the ones whose deeds have been lost**, and they said that the letter *fa* does not enter into the predicate of *in* even though its subject includes the meaning of a condition, because it has been abrogated by the entry of *in* into it. Among them are Sibawayh and Al-Akhfash, and others went to the view that what the subject includes of the meaning of a condition is not abrogated by the entry of *in* into it, and like the open kasra, and from it is the saying of God Almighty: **And know that whatever you gain of anything, a fifth of it is for God.**

Tafsir al-Baghawi

21- The Almighty said: **Indeed, those who disbelieve in the verses of God** deny the verses of God, meaning the Qur'an, and they are the Jews and Christians **and kill the prophets without right and kill those who enjoin justice among the people** Hamza read: and fight those who enjoin, Ibn Jurayj said: The revelation would come to the prophets of the Children of Israel, and no book would come to them, so they would remind their

people and be killed, then men from among those who followed them and believed them would say and remind their people and be killed as well, so they are the ones who enjoin justice among the people.

Abu Saeed Al-Sharahi told us, Ishaq Al-Tha'labi told us, Abu Abdullah Al-Hussein bin Muhammad bin Fanjuwayh Al-Daynouri told us, Abu Nasr Mansur bin Ja'far Al-Nahwandi told us, Ahmad bin Yahya bin Al-Jarud told us, Muhammad bin Amr bin Hayyan told us, Muhammad bin *Himyar* told us, Abu Al-Hasan Mawla of Banu Asad told us, on the authority of Makhul, on the authority of Qubaysah bin Dhua'ayb Al-Khuza'i, on the authority of Abu Ubaidah bin Al-Jarrah, may God be pleased with him, who said: "I said to the Messenger of God, may God bless him and grant him peace, which people will be most severely punished on the Day of Resurrection? He said: A man who killed a prophet or a man who enjoined what is right and forbade what is wrong. Then the Messenger of God, may God bless him and grant him peace, recited: "And they kill the prophets unjustly and they kill those who enjoin justice among the people" until he reached His saying: **And they will have no helpers.** Then the Messenger of God, may God bless him and grant him peace, said: O Abu Ubaidah, the Children of Israel killed forty-three prophets in one hour at the beginning of the day. Then one hundred and twelve men from the servants of the Children of Israel stood up and ordered those who killed them to do so in a just manner." And he forbade them from evil, so they killed them all at the end of the day on that day. They are the ones whom God mentioned in His Book and revealed the verse about them: **So give them tidings** He informed them **of a painful punishment.** The *fa* was only inserted into the report of *in* and its meaning is those who disbelieve and kill, so give them tidings, because it is not said: **Zayd is standing.**

Tafsir al-Baidawi

21 **Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment.** They are the People of the Book who were in his time, peace be upon him. He killed the first of them, the prophets and their followers, and they were pleased with him and intended to kill the Prophet, peace be upon him, and the believers, but God protected them. A similar example has been mentioned in Surat Al-Baqarah. Hamza read **and they fight those who...** Sibawayh forbade the inclusion of the letter *fa* in the predicate of **in kalita** and perhaps, and that is why the predicate was said.

Surat Al Imran 3:22

Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.

Surat Al Imran 3:22

Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.

Tafsir al-Jalalayn

Those are the ones whose deeds have become worthless their good deeds such as charity and maintaining family ties **in this world and the Hereafter** are not to be taken into account because they are not a condition **and they will have no helpers** to prevent the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

As for His statement: **Those are the ones whose deeds have been in vain in this world and the Hereafter**, what He means by His statement: *Those* is those who disbelieve in the signs of God. The meaning of that is: those whom We mentioned are **those whose deeds have been in vain**, meaning: their deeds have become void, **in this world and the Hereafter**. As for in this world, they did not attain praise or commendation from the people because they were on misguidance and falsehood, and God did not raise their mention because of them, rather He cursed them and exposed their veils, and revealed what they had hidden of their ugly deeds on the tongues of His prophets and messengers in His books that He sent down to them, so He left for them as long as this world remained blameworthy, and that is its in vainness in this world. As for in the Hereafter, He has prepared for them in it the punishment described in His Book, and He informed His servants that their deeds will become waste with no reward because they were disbelievers in God, so the reward of their people is eternity in Hell.

As for his saying: **And they have no helpers**, he means: And these people have no helper to support them from God, if He takes revenge on them for their previous crimes and their audacity towards him, and rescues them from Him.

Tafsir al-Qurtubi

Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.

Tafsir Ibn Kathir

This is a censure from God the Most High for the People of the Book for the sins and forbidden acts they

committed in their denial of God's verses, in the past and present, which the Messengers conveyed to them out of arrogance towards them, and out of stubbornness towards them, and insolence towards the truth, and in disdain for following it. Despite this, they killed those of the Prophets whom they killed when they conveyed to them God's law without reason or crime on their part towards them, except for the fact that they called them to the truth. **And they kill those among the people who enjoin justice.** This is the height of arrogance, as the Prophet, may God bless him and grant him peace, said, **Arrogance is rejecting the truth and belittling people.** Ibn Abi Hatim said: Abu al-Zubayr al-Hasan ibn Ali ibn Muslim al-Naysaburi, a resident of Mecca, told us. Abu Hafs Umar ibn Hafs, meaning Ibn Thabit ibn Zarah al-Ansari, told us. Muhammad ibn Hamza told us. Abu al-Hasan, a client of Banu Asad, told us, on the authority of Makhul, on the authority of Abu Qubaysah ibn Dhu'ayb al-Khuza'i, on the authority of Abu Ubaydah ibn al-Jarrah. , may God be pleased with him, said: "I said: O Messenger of God, which people will be most severely punished on the Day of Resurrection? He said: A man who killed a prophet or one who enjoined what is right and forbade what is wrong. Then the Messenger of God, may God bless him and grant him peace, recited: "Indeed, those who disbelieve in the verses of God and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment." Then the Messenger of God, may God bless him and grant him peace, said: O Abu Ubaidah, the Children of Israel killed forty-three prophets at the beginning of the day in one hour. Then one hundred and seventy men from the Children of Israel stood up and enjoined what is right upon those they killed and forbade them from what is wrong. They killed them all at the end of the day on that day. They are the ones whom God, the Almighty, mentioned." And thus it was narrated by Ibn Jarir on the authority of Abu Ubaid al-Wasabi Muhammad ibn Hafs, on the authority of Ibn Himyar, on the authority of Abu al-Hasan, a client of Banu Asad, on the authority of Makhul, and on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: The Children of Israel killed three hundred prophets at the beginning of the day, and they held a market for their vegetables at the end of it. Narrated by Ibn Abi Hatim. That is why when they were too arrogant to accept the truth and acted arrogantly towards people, God met them with humiliation and degradation in this world and a humiliating punishment in the Hereafter. God Almighty said: **Then give them tidings of a painful punishment.** That is, painful and humiliating. **Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers.**

Fath al-Qadir

And His saying 22- **Their deeds have been in vain.** The explanation of vain has already been presented, and the meaning of their being in vain in this world and the hereafter is that their good deeds have no effect in this world, so that they are treated in it as people of good

deeds are treated. Rather, they are treated as people of bad deeds are treated, so they are cursed and shame and humiliation have befallen them, and in the hereafter they will have the punishment of Hell.

Tafsir al-Baghawi

22- Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers. The nullity of a deed in this world means that it will not be accepted, and in the Hereafter, that it will not be rewarded for it.

Tafsir al-Baidawi

22 Those are the ones whose deeds have been lost in this world and the Hereafter is like saying Zaid, so understand that he is a righteous man. The difference is that it does not change the meaning of the beginning, unlike them. **And they will have no helpers** to ward off the punishment from them.

Surat Al Imran 3:23

Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah to judge between them, then a party of them turns away while they are averse.

Surat Al Imran 3:23

Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God to judge between them, then a party of them turns away while they are averse.

Tafsir al-Jalalayn

Have you not seen you look **at those who were given a portion** a share of the Scripture the Torah **they call** a state **to the Book of God to judge between them, then a party of them turns away while they are averse** from accepting His judgment. It was revealed about the Jews. Two of them committed adultery, so they brought their case to the Prophet, may God bless him and grant him peace, and he ruled that they be stoned, but they refused. Then the Torah was brought and found in it, so they were stoned, and they became angry.

Tafsir al-Suyuti

The Almighty said: Have you not seen those who were given the verse Ibn Abi Hatim and Ibn Al-Mundhir narrated 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, entered the school house upon a group of Jews and called them to God. Then Nuaim bin Amr and Al-Harith bin Zaid said to him: What religion are you on, O Muhammad? He said: On the religion and faith of Abraham. He said: Abraham was a Jew. Then the Messenger of God, may God bless him and grant him peace, said to them: Come to the Torah, for it is between us and you. But they refused him, so God revealed: Have you not seen those who were given a portion of the Scripture, who are invited to His statement: They invent.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **Have you not seen**, O Muhammad, **those who have been given a portion of the Scripture**, meaning: those who have been given a portion of the Scripture, **calling to the Book of God**.

The people of interpretation differed regarding the *Book* that God meant when He said: **They call to the Book of God**.

Some of them said: It is the Torah. He called them to be satisfied with what is in it, since the groups that claimed the books acknowledged it and what is in it: that they were the rulings of God before what was abrogated from them was abrogated.

Who said that?

Abu Kuraib narrated to us, he said: Yunus narrated to us, he said: Muhammad ibn Ishaq narrated to us, he said: Muhammad ibn Abi Muhammad, the client of Zaid ibn Thabit narrated to me, he said: Saeed ibn

Jubayr and Ikrimah narrated to me, on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, entered the school house upon a group of Jews, and called them to God. Then Nu'aym ibn Amr and Al-Harith ibn Zayd said to him: What religion are you on, O Muhammad? He said: On the religion and faith of Abraham. They said: Abraham was a Jew! The Messenger of God, may God bless him and grant him peace, said to them: Come to the Torah, for it is between us and you! But they refused him, so God Almighty revealed: 'Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God to judge between them, then a party of them turns away, while they turn away.' up to His saying: 'They were inventing nothing.'"

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of the family of Zayd, on the authority of Saeed ibn Jubayr or Ikrimah, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, entered the school house, and he mentioned something similar, except that he said: The Messenger of God, may God bless him and grant him peace, said to them: Come to the Torah, and he also said: Then God revealed about them: **Have you not seen those who were given a portion of the Scripture?** The rest of the hadith is like the hadith of Abu Kurayb.

Some of them said: Rather, this is the Book of God that He revealed to Muhammad, and a group of them were only invited to the Messenger of God, may God bless him and grant him peace, so that he might judge between them with justice, but they refused.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God to judge between them, then a party of them turns away, and they are averse.** Those are the enemies of God, the Jews. They were invited to the Book of God to judge between them, and to His Prophet to judge between them, and they find it written with them in the Torah and the Gospel, then they turned away from it, and they are averse.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Qatada: **Have you not considered those who were given a portion of the Scripture?** The verse. He said: They are the Jews. They were called to the Book of God and to His Prophet, and they find it written with them, then they turn away and are averse!

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God to judge between them.** He said: The People of the Scripture were invited to a Book to judge between

them with truth, and in the limits. And the Prophet, may God bless him and grant him peace, would invite them to Islam, but they would turn away from that.

Abu Ja'far said: The most correct interpretation of this, in my opinion, is that God, the Most High, informed us about a group of Jews who were among the emigrants of the Messenger of God, may God bless him and grant him peace, during his time, who had been given knowledge of the Torah, that they were called to the Book of God, which they acknowledged was from God - which is the Torah - in some of the matters over which they and the Messenger of God, may God bless him and grant him peace, disputed. It is possible that their dispute over which they disputed, and then they were called to the ruling of the Torah in it, but they refused to respond to it, was the matter of Muhammad, may God bless him and grant him peace, and the matter of his prophethood. It is possible that this was the matter of Abraham, the friend of the Most Merciful, and his religion. It is possible that this was what they were called to regarding the matter of Islam and the recognition of it. It is possible that this was in a specific case, for all of this was something over which they had disputed with the Messenger of God, may God bless him and grant him peace, so he called them to the ruling of the Torah, but they refused to respond to it and some of them concealed it.

There is no indication in the verse as to which of these was which, so it is permissible to say: it is this and not that. And we do not need to know that, because the meaning that they were called to rule on is that which was obligatory upon them to respond to in their religion, but they refused it, so God, the Most High, informed us about their apostasy, their denial of what was in their book, and their rejection of what He had taken from them in their covenants and agreements to establish and act upon. So they will not be in their denial of Muhammad and what he brought of the truth, like them in their denial of Moses and what he brought, while they supported him and acknowledged him.

The meaning of his statement: **Then a group of them will turn away and they will be averse**, is that they will turn away from the Book of God, which calls for its ruling, turning away from it and turning away, while they are knowledgeable about its truth and its proof.

We only said that this *book* is the Torah, because they were denying the Qur'an, and believing in the Torah, according to their claim. So the proof against them, by denying what they claimed to be true, was more eloquent, and the excuse was more conclusive.

Tafsir al-Qurtubi

There are three issues:

First: Ibn Abbas said: This verse was revealed because the Messenger of God, may God bless him and grant him peace, entered the school house upon a group of Jews and called them to God. Nuaim bin Amr and Al-Harith bin Zaid said to him: What religion are you on, O Muhammad? The Prophet, may God bless him and grant him peace, said: I am on the religion of Abraham. They said: Abraham was a Jew. The

Prophet, may God bless him and grant him peace, said: Come to the Torah, for it is between us and you. But they refused, so the verse was revealed. Al-Naqqash mentioned that it was revealed because a group of Jews denied the prophethood of Muhammad, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, said to them: Come to the Torah, for it contains my description. But they refused. The majority read *li-hakam* and Abu Ja'far Yazid bin Al-Qaqa' read *li-hakam* with a damma on the *ya*. The first reading is better, because God, the Most High, says: **This is Our Book that speaks against you with the truth.**

Second: This verse is evidence that the one who is called must go to the ruler because he has been called to the Book of God. If he does not do so, he is a disobedient person and must be disciplined according to the degree of disobedience and disobedience. This ruling is applicable to us in Andalusia and the Maghreb, not in Egypt. This ruling that we have mentioned is explained in the revelation in Surat An-Nur in the words of God the Almighty: **And when they are called to God and His Messenger to judge between them, at once a party of them turn away. Rather, it is those who are the wrongdoers.** Az-Zuhri narrated on the authority of Al-Hasan that the Messenger of God (blessings and peace of God be upon him) said:

Whoever is called by his opponent to a Muslim ruler and he does not respond, then he is a wrongdoer and has no right. Ibn Al-Arabi said: This is a false hadith. As for his saying **he is a wrongdoer**, this is a sound statement. As for his saying **he has no right**, this is not sound. It is possible that he means that he is not on the right path. Ibn Khuwayr Mandad Al-Maliki said: It is obligatory upon everyone who is called to the ruler's council to respond unless he knows that the ruler is immoral, or knows that he is hostile to the plaintiff and the defendant.

Third: It is evidence that the laws of those before us are our laws, except for what we know to be an abrogation, and that it is obligatory to rule by the laws of the prophets before us, as will be explained. We do not read the Torah or act according to what is in it because the one who has it in his hand is illiterate and has changed it and altered it. If we knew that nothing in it had changed or been altered, it would be permissible for us to read it. Something similar to this was narrated from Umar, when he said to Ka'b, **If you know that it is the Torah that God sent down to Moses, son of Imran, then read it.** He, peace be upon him, knew what had not been changed in it, so he called them to it and to rule by it. This will be explained in Al-Ma'idah and the reports that have been reported about it, God willing. It has been said that this verse was revealed about that. And God knows best.

Tafsir Ibn Kathir

God Almighty says, denouncing the Jews and Christians who cling to what they claim to their two books that are in their hands, which are the Torah and the Gospel, and when they are called to judge by what is in them of obeying God in what He commanded them to do in them of following Muhammad, may God

Surat Al Imran 3:23

Have you not seen those who were given a portion of the Scripture? They are invited to the Book of Allah to judge between them, then a party of them turns away while they are averse.

bless him and grant him peace, they turn away and turn away from them, and this is the most extreme form of censuring them and mentioning them for their opposition and stubbornness, then God Almighty says: **That is because they said, 'The Fire will not touch us except for a few days'** meaning that what led them and emboldened them to oppose the truth was their fabrication against God in what they claimed for themselves that they would only be tormented in the Fire for seven days for every thousand years in this world, one day, and the explanation of that was presented in Surat Al-Baqarah. Then God the Almighty said: **And they were deceived in their religion by what they used to invent.** That is, He made them steadfast in their false religion, by what they deceived themselves with, by claiming that the Fire would not touch them because of their sins except for a few days. They are the ones who invented this of their own accord and fabricated it, and God did not send down any authority for it. God the Almighty said, threatening and warning them: **How then will it be when We gather them for a Day about which there is no doubt?** That is, how will their situation be when they have inventing lies about God, belied His Messengers, killed His Prophets, and the scholars of their people, who enjoined what is right and forbade what is wrong, and God the Almighty will ask them about all of that and hold them accountable for it and reward them for it. For this reason God the Almighty said: **How then will it be when We gather them for a Day about which there is no doubt?** That is, there is no doubt about its occurrence and existence, **And every soul will be fully compensated for what it has earned, and they will not be wronged.**

Fath al-Qadir

His saying 23- **Have you not seen those who were given a portion of the Scripture?** This is an amazement to the Messenger of God, may God bless him and grant him peace, and to everyone who can see the state of these people, who are the rabbis of the Jews. The Scripture is the Torah, and the indefinite article of the portion is for glorification: meaning a great portion, as is indicated by the position of exaggeration. Whoever says that the indefinite article is for belittling is not correct, for they did not benefit from that, and that is because they call to the Book of God those who were given a portion of it, which is the Torah: **That He may judge between them, then a party of them will turn away**, and the fact is that they are turning away from responding to what they are called to, despite their knowledge of it and their acknowledgment of the obligation to respond to it.

Tafsir al-Baghawi

23- The Almighty said: **Have you not seen those who were given a portion of the Scripture** meaning the Jews **calling to the Book of God** they differed about this book, so Qatada said: They are the Jews who called to the ruling of the Qur'an but turned away from

it.

Ad-Dahhak narrated on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: God Almighty made the Qur'an a judge between them and the Messenger of God, may God bless him and grant him peace. The Qur'an made the Jews and Christians believe that they were not on the right path, so they turned away from it. The others said: It is the Torah.

Saeed bin Jubair and Ikrimah narrated on the authority of Ibn Abbas, may God be pleased with them, who said: "The Messenger of God, may God bless him and grant him peace, entered the house of Al-Maras, upon a group of Jews, and called them to God Almighty. Na'im bin Amr and Al-Harith bin Zaid said to him: What religion do you follow, O Muhammad? He said: The religion of Abraham. They said: Abraham was a Jew. The Messenger of God, may God bless him and grant him peace, said: Come to the Torah, for it is between us and you. But they refused, so God Almighty revealed this verse."

Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both, that a man and a woman from the people of Khaybar committed adultery and stoning was in their book, so they disliked stoning them because of their honor among them, so they brought their case to the Messenger of God, may God bless him and grant him peace, and they hoped that he would have a dispensation, so he ruled that they should be stoned. Al-Nu'man bin Awfa and Bahri bin Amr said to him: **It has been carried out on them, O Muhammad, and stoning is not required of them.** The Messenger of God, may God bless him and grant him peace, said: **Between me and you is the Torah.** They said: **You have been fair to us.** He said: **Who among you is the most knowledgeable of the Torah?** They said: **A one-eyed man who lives in Fadak and is called Ibn Suriya.** So they sent for him and he went to Medina. Gabriel had described him to 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 to him: **Are you Ibn Suriya?** He said: **Yes.** He said: **Are you the most knowledgeable of the Jews?** He said: **That is what they claim.** The Messenger of God, may God bless him and grant him peace, called for something from the Torah, in which stoning was written, and he said to him: *Read.* When he came to the verse of stoning, he placed his hand on it and read what came after it to the Messenger of God, may God bless him and grant him peace. Abdullah ibn Salam said, **O Messenger of God, he has gone beyond it.** So he stood up and lifted his hand from her, then he recited to the Messenger of God, may God bless him and grant him peace, and to the Jews that if a married man and a married woman commit adultery and evidence is established against them, they are to be stoned. And if the woman is pregnant, she is to be waited until she gives birth to what is in her womb. So the Messenger of God, may God bless him and grant him peace, ordered the two Jews to be stoned. The Jews became angry at that and left, so God Almighty

revealed, **Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God.**

Tafsir al-Baidawi

23 **Have you not seen those who were given a portion of the Scripture** meaning the Torah or the genus of heavenly books, and *min* is for partiality or clarification. The indefiniteness of the portion can mean glorification or disparagement. **They are called to the Book of God to judge between them** The caller is Muhammad, peace and blessings be upon him, and the Book of God is the Qur'an, or the Torah, as it was narrated "that he, peace and blessings be upon him, entered their schools and Nu'aym ibn Amr and Al-Harith ibn Zayd said to him, "What religion are you on? **He said,** On the religion of Abraham. **They said,** Abraham was Jewish. **He said,** Come to the Torah, for it is between us and you. **But they refused, so it was revealed.** It was said that it was revealed about stoning. It was read **to judge** in the passive form, so the difference between them is evidence that the auditory evidence is an argument in the fundamentals.

Then a group of them will turn away is an exclusion of their turning away, even though they know that returning to Him is obligatory. **And they are turning away** and they are people who are accustomed to turning away, and the sentence is a state of a group, and it was only permissible because it was specified by the description.

Surat Al Imran 3:24

That is because they said, "The Fire will not touch us except for a few days," and what they were inventing deceived them in their religion.

Surat Al Imran 3:24

That is because they said, **The Fire will not touch us except for a few days**, and what they were inventing deceived them in their religion.

Tafsir al-Jalalayn

That turning away and turning away **because they said** that is, because of their saying **The Fire will not touch us except for a few days** forty days, the period during which their fathers worshipped the calf, then it will be removed from them **and their deception in their religion** is related to his saying **what they used to invent** from their saying that

Tafsir al-Suyuti

Tafsir al-Tabari

God, the Most High, means by His saying: **Because they said**, that those who were called to the Book of God to judge between them with truth in what they disputed with the Messenger of God, may God bless him and grant him peace, only refused to respond to the ruling of the Torah and what is in it of truth, because of their saying: **The Fire will not touch us except for a few days**, which are forty days, and these are the days in which they worshipped the calf, then our Lord will bring us out of it, being deceived by them, **because of what they were inventing**, meaning: by what they were inventing of lies and falsehoods, in their claim that they were the sons of God and His beloved, and that God had promised their father Jacob that none of his children would enter the Fire except by swearing an oath. So God belied them for all of their sayings, and informed His Prophet Muhammad, may God bless him and grant him peace, that they are the people of the Fire and will abide therein eternally, apart from the believers in God and His Messengers and what they brought from Him.

And similar to what we said about that, the people of interpretation said. Those who said that mentioned:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **That is because they said, 'The Fire will not touch us except for a few days.'** They said: The Fire will not touch us except for the fulfillment of the oath in which we set up the calf, then the oath and the punishment will be cut off from us. God Almighty said: **And what they used to invent deceived them in their religion.** That is, they said: We are the children of God and beloved.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **That is because they said, 'The Fire will not touch us except for a few days,'** the verse, he said: They said: We will not be tormented in the Fire except

for forty days, he said: He means the Jews - he said: Qatada said something similar - and he said: They are the days in which they set up the calf. God Almighty says: **And what they used to invent deceived them in their religion**, when they said: We are the children of God and His beloved.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, Mujahid said, his statement: **And they were deceived in their religion by what they used to invent**, he said: They were deceived by their statement: **The Fire will not touch us except for a few days.**

Tafsir al-Qurtubi

A reference to turning away and aversion, and their deception in saying: **We are the children of God and His beloved.** And other than that of their sayings. The meaning of their saying: **The Fire will not touch us** has already been discussed in Surat Al-Baqarah.

Tafsir Ibn Kathir

God Almighty says, denouncing the Jews and Christians who cling to what they claim to their two books that are in their hands, which are the Torah and the Gospel, and when they are called to judge by what is in them of obeying God in what He commanded them to do in them of following Muhammad, may God bless him and grant him peace, they turn away and turn away from them, and this is the most extreme form of censuring them and mentioning them for their opposition and stubbornness, then God Almighty says: **That is because they said, 'The Fire will not touch us except for a few days'** meaning that what led them and emboldened them to oppose the truth was their fabrication against God in what they claimed for themselves that they would only be tormented in the Fire for seven days for every thousand years in this world, one day, and the explanation of that was presented in Surat Al-Baqarah. Then God the Almighty said: **And they were deceived in their religion by what they used to invent.** That is, He made them steadfast in their false religion, by what they deceived themselves with, by claiming that the Fire would not touch them because of their sins except for a few days. They are the ones who invented this of their own accord and fabricated it, and God did not send down any authority for it. God the Almighty said, threatening and warning them: **How then will it be when We gather them for a Day about which there is no doubt?** That is, how will their situation be when they have inventing lies about God, belied His Messengers, killed His Prophets, and the scholars of their people, who enjoined what is right and forbade what is wrong, and God the Almighty will ask them about all of that and hold them accountable for it and reward them for it. For this reason God the Almighty said: **How then will it be when We gather them for a Day about which there is no doubt?** That is, there is no doubt about its

occurrence and existence, **And every soul will be fully compensated for what it has earned, and they will not be wronged.**

Fath al-Qadir

24- And *that* is a reference to what was mentioned previously about turning away and turning away because **they said, 'The Fire will not touch us except for a few days,'** which is the amount of time they used to worship the calf. The explanation of that has already been presented. **And they were deceived in their religion by what they used to invent,** of lies, including this statement.

Tafsir al-Baghawi

24- "To judge between them, then a party of them will turn away while they are averse. * That is because they said, "The Fire will not touch us except for a few days. **And they were deceived in their religion by what they were inventing.** Deception is the desire for something that does not happen. **Inventing lies.**

Tafsir al-Baidawi

24**And that** is a reference to turning away and turning away. **Because they said, 'The Fire will not touch us except for a few days'** because they made the matter of punishment easy for themselves due to this false belief and empty greed. **And they were deceived in their religion by what they used to invent** that the Fire would not touch them except for a few days, or that their fathers the prophets would intercede for them, or that God Almighty promised Jacob, peace be upon him, that He would not punish his children except to fulfill an oath.

Surat Al Imran 3:25

So how (will it be) when We gather them for a Day about which there is no doubt and every soul is paid what it earned, and they will not be wronged?

Surat Al Imran 3:25

So how **will it be** when We gather them for a Day about which there is no doubt and every soul is paid what it earned, and they will not be wronged?

Tafsir al-Jalalayn

How will they be (when We gather them for a Day) that is, on a Day **about which there is no doubt** that is, the Day of Resurrection **and every soul** from the People of the Book and others will be fully compensated for what it earned) it did of good and evil **and they** that is, the people **will not be wronged** by a reduction in good or an increase in bad.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **How then, when We gather them together?** What will be the state of these people who said this statement and did what they did of turning away from the Book of God, being deceived by their Lord, and fabricating lies? This is from God, the Most High, a severe warning and a harsh threat to them.

What he means by his saying: **How then, when We gather them together** *verse*: How great is the punishment and torment that they will encounter from God when He gathers them together on a day when every worker will be given the reward of his work according to what he deserves, and no one will be wronged on it, because he will only be punished for what he has committed, and he will only be held accountable for what he has done. He will reward the good-doer for his goodness, and the evil-doer for his evil. No one among His creation will fear injustice or oppression from Him on that day.

If someone says: How was it said: **How will it be when We gather them for a Day about which there is no doubt**, and not said: on a Day about which there is no doubt?

It was said: Because the meaning of the lam in this place is different from the meaning of fi. That is because if the place of the lam was fi, the meaning of the statement would be: So how is it when We gather them on the Day of Resurrection, what will be their torment and punishment? And that is not the meaning of the lam's inclusion, but its meaning with the lam is: So how is it when We gather them for what will happen on a day about which there is no doubt, and what will happen on that day when God will separate the judgment between His creation, what will be their torment and painful punishment then? So with the lam in **for a day about which there is no doubt** there is an intention of an action, and a desired predicate that was left out, the indication of the lam's inclusion in the day

is sufficient for it, from it. And that is not the case with fi, so the lam was chosen and included in the day, not in fi.

As for the interpretation of his saying: **There is no doubt about it**, it is: There is no doubt about its coming. We have demonstrated that this is the case with sufficient evidence, while mentioning who said that in its interpretation in the past, which makes it unnecessary to repeat it.

He meant by his saying: **And I will pay back**, and God will pay back, **every soul will be compensated for what it has earned**, meaning: what it has done of good and evil, **and they will not be wronged**, meaning that the doer of good will not be reduced in reward for his good deeds, nor will the wrongdoer be punished for no crime other than his own.

Tafsir al-Qurtubi

Addressing the Prophet, may God bless him and grant him peace, and his nation, in a way that expresses surprise and amazement, i.e. how will their state be or what will they do when they are gathered on the Day of Resurrection and those adornments that they claimed in this world have vanished from them, and they are punished for what they acquired from their disbelief, their boldness, and their ugly deeds. The lam in His statement **for the day** means *for*, as Al-Kisa'i said. The Basrans said the meaning is **for the reckoning of the Day**. Al-Tabari: for what happens on the Day.

Tafsir Ibn Kathir

God Almighty says, denouncing the Jews and Christians who cling to what they claim to their two books that are in their hands, which are the Torah and the Gospel, and when they are called to judge by what is in them of obeying God in what He commanded them to do in them of following Muhammad, may God bless him and grant him peace, they turn away and turn away from them, and this is the most extreme form of censuring them and mentioning them for their opposition and stubbornness, then God Almighty says: **That is because they said, 'The Fire will not touch us except for a few days'** meaning that what led them and emboldened them to oppose the truth was their fabrication against God in what they claimed for themselves that they would only be tormented in the Fire for seven days for every thousand years in this world, one day, and the explanation of that was presented in Surat Al-Baqarah. Then God the Almighty said: **And they were deceived in their religion by what they used to invent**. That is, He made them steadfast in their false religion, by what they deceived themselves with, by claiming that the Fire would not touch them because of their sins except for a few days. They are the ones who invented this of their own accord and fabricated it, and God did not send down any authority for it. God the Almighty said, threatening

and warning them: **How then will it be when We gather them for a Day about which there is no doubt?** That is, how will their situation be when they have inventing lies about God, belied His Messengers, killed His Prophets, and the scholars of their people, who enjoined what is right and forbade what is wrong, and God the Almighty will ask them about all of that and hold them accountable for it and reward them for it. For this reason God the Almighty said: **How then will it be when We gather them for a Day about which there is no doubt?** That is, there is no doubt about its occurrence and existence, **And every soul will be fully compensated for what it has earned, and they will not be wronged.**

Fath al-Qadir

His statement 25- **How then will it be when We gather them for a Day about which there is no doubt?** is a response to them and a refutation of the lies that deceived them: that is, how will their state be when We gather them for a Day about which there is no doubt, which is the Day of Judgment, about which no doubter will doubt its occurrence? They will inevitably occur and will be unable to repel it with tricks and lies. **And every soul will be fully compensated for what it has earned**, that is, the recompense for what it has earned, with the deletion of the complement. **And they will not be wronged**, with any increase or decrease. What is meant is all people, indicated by every soul. Al-Kisa'i said: The lam in his statement **for the Day** means in. The Basrans said: The meaning is for the reckoning of the Day. Ibn Jarir al-Tabari said: The meaning is for what happens on the Day.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Ubaidah ibn al-Jarrah: "I said: O Messenger of God, which people will be most severely punished on the Day of Resurrection? He said: A man who killed a prophet or a man who enjoined what is right and forbade what is wrong. Then the Messenger of God, may God bless him and grant him peace, recited: 'And they kill the prophets without right and they kill those who enjoin justice among the people' until His saying: 'And they will have no helpers.' Then the Messenger of God, may God bless him and grant him peace, said: O Abu Ubaidah, the Children of Israel killed forty-three prophets at the beginning of the day in one hour. Then one hundred and seventy men from the servants of the Children of Israel stood up and enjoined what is right upon those they killed and forbade what is wrong. They were all killed at the end of the day on that day. They are the ones whom God mentioned." Ibn Jarir, Ibn al-Mundhir, and al-Hakim narrated, and authenticated it, on the authority of Ibn Abbas, who said: Jesus sent John, son of Zechariah, with twelve men from the disciples to teach people. He used to forbid marriage to one's brother's daughter. He had a niece whom he liked, so he wanted her and would fulfill a need for her every day. Her mother said to her: If he asks you about a need, say: My need is to kill John, son of Zechariah. He said: Ask for something other than this. She said: I will not ask you for anything other than this. When she refused, he ordered him to be slaughtered in a basin, and a drop of his blood came out and continued to boil until God sent Nebuchadnezzar. An old woman pointed him out, and

he made it his mind to keep killing until this blood subsided. So he killed seventy thousand in one day, with one blow and one year, and it subsided. And Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Muqal bin Abi Maskeen regarding the verse, he said: The revelation would come to the Children of Israel and they would mention their people, but no book would come to them. Then men from among those who followed them and believed them would stand up and mention their people and they would be killed. They are the ones who command justice among the people. Ibn Jarir narrated something similar on the authority of Qatadah. Ibn Asakir narrated on the authority of Ibn Abbas, he said: Those who command justice among the people are the rulers of justice. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: "The Messenger of God, may God bless him and grant him peace, entered the school house upon a group of Jews and called them to God. Then Al-Nu'man bin Amr Al-Harith bin Zaid said to him: To what religion have you come, O Muhammad? He said: To the religion and faith of Abraham. He said: Abraham was a Jew. The Prophet, may God bless him and grant him peace, said to them: Come to the Torah, for it is between us and you. But they refused, so God revealed: 'Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God...' 10:10. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement, **a portion**, he said: a share, **of the Book**, he said: the Torah. Abd bin Hamid narrated on the authority of Mujahid regarding his statement, **They said, 'The Fire will not touch us except for a few days,'** he said: they mean the days in which God created Adam. Abd bin Hamid and Ibn al-Mundhir narrated on the authority of Qatadah regarding his statement, **And they were deceived in their religion by what they used to invent**, when they said, **We are the children of God and His beloved**. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement, **And every soul will be fully compensated**, meaning: every soul, righteous or wicked, will be fully compensated **for what it has earned**, what it has done of good or evil, **and they will not be wronged**, meaning of their deeds.

Tafsir al-Baghawi

25- The Almighty said: **How then will it be when We gather them** meaning how will their condition be or how will they act when We gather them **for a Day about which there is no doubt which is the Day of Resurrection and every soul will be fully compensated** meaning the reward it earned of good or evil **and they will not be wronged** meaning their good deeds will not be diminished nor will their bad deeds be increased.

Tafsir al-Baidawi

25 **How then, when We gather them for a Day about which there is no doubt?** A sign of the enormity of what will surround them in the Hereafter and a refutation of their saying, **The Fire will not touch us except for a few**

Surat Al Imran 3:25

So how (will it be) when We gather them for a Day about which there is no doubt and every soul is paid what it earned, and they will not be wronged?

days. It was narrated that the first banner to be raised on the Day of Resurrection from the banners of the infidels will be the banner of the Jews. God will disgrace them before all witnesses and then order them to the Fire. **And every soul will be fully compensated for what it earned.** The recompense for what it earned. This is evidence that worship is not nullified and that the believer will not remain in the Fire forever, because the full compensation of his faith and deeds will not take place in the Fire or before entering it, so it is after salvation from it. **And they will not be wronged.** The pronoun for *every* is a negation of the meaning because it is in the meaning of every human being.

Surat Al Imran 3:26

Say, "O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent."

Tafsir al-Jalalayn

And it was revealed when the Prophet, may God bless him and grant him peace, promised his nation the kingdom of Persia and Rome, and the hypocrites said, **It is impossible. Say, O God, Owner of the Kingdom, You give the kingdom to whomever You will of Your creation, (and You take the kingdom away from whomever You will, and You exalt whomever You will by giving it and You abase whomever You will by taking it away from him. In Your hand by Your power is good that is, evil. Indeed, You are over all things competent.**

Tafsir al-Suyuti

God Almighty said: Say, O God, Owner of the Kingdom, the verse. Ibn Abi Hatim narrated on the authority of Qatada who said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, asked his Lord to make the kingdom of the Romans and Persians among his nation, so God revealed: Say, O God, Owner of the Kingdom, the verse.

Tafsir al-Tabari

Abu Jaafar said: As for the interpretation of: **Say, O God**, it is: Say, O Muhammad: O God.

The Arab scholars differed on the accusative case of the *mim* in *Allahumma*, which is a vocative, and the rule for a singular vocative that is not an adjective is the nominative case, and on the inclusion of the *mim* in it, which is originally *God* without the *mim*.

Some of them said: The two meems were added to it because it is not used to call out with *Ya* as it is to call out nouns that do not have Alif or Lam. This is because nouns that do not have Alif or Lam are called out with *Ya*, as in the case of someone saying: *Ya Zaid* and *Ya Amr*. He said: So the meem was made a replacement for *Ya*, as they said: *Fam*, *Ibnum*, *Hum*, *Zarqam*, *Sithaam*, and similar nouns and attributes from which the letter is deleted and then replaced with a meem. He said: Likewise, *Ya* was deleted from *Allahumma* which is used to call out nouns that are as we have described, and the meem was made a replacement for it at the end of the noun.

Others denied this statement of theirs, and said: We have heard the Arabs calling *Allahumma* with *ya* as you call Him, and there is no *mim* in it. They said: If the one who said this statement was correct in his claim, the Arabs would not have included *ya*, and they came up with the opposite of it. And they recited about that, as heard from the Arabs:

What do you have to say every time you pray or say

Oh God?

Our Sheikh, respond to us as a Muslim

It is narrated: كبر or سبحة. They said: We have not seen the Arabs add such a meem except in the lightened form in the defective nouns such as: *al-famm*, *ibnam*, and *hum*. They said: We see that it is a word to which *am* was added, meaning: O God, grant us goodness, so it was common in speech and mixed with it. They said: The *damma* in the *ha'* from the *hamza* of *am*, when it was left, it moved to what preceded it. They said: We see that the Arabs' saying: *هلمة يلينا* like it. It was *هلمة*, *did am* was added to it, so it was left in the accusative case. They said: Some Arabs say when they drop the meem: O God forgive me and O God forgive me with the *hamza* of the *alif* from God once, and connected it another time. So whoever deletes it makes it follow its original form, because it is an *alif* and *lam*, like the *alif* and *lam* that enter into definite nouns as extra. And whoever *hamzas* it thinks that it is from the letter, since it does not fall from it, and they recited in the *hamza* of the *alif* from it:

Blessed is he and whoever named him after you, O God

They said: **O God, it has become so common in speech that its 'mim' has been lightened in some languages.** And they recited:

As an oath from Abu Riyah, may God hear it, the great ones

And the narrators chant that:

The adults listen to it

Some of them recited it:

God hears it and God is great

Abu Ja'far said: He means by that: O Possessor of the Kingdom, O He who has the kingdom of this world and the Hereafter exclusively and without anyone else, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, his saying: **Say, O God, Owner of the Kingdom**, meaning, Lord of the servants, the King, none judges them but You.

As for his saying: **You give the kingdom to whomever You will**, it means: You give the kingdom to whomever You will, so you own it and give it power over whomever You will.

And His statement: **And You take away the kingdom from whomever You will**, means: And You take away the kingdom from whomever You will. So He left out mentioning that You take it away from him, being satisfied with the indication of His statement: **And You take away the kingdom from whomever You will**, upon it, just as it is said: Take what you will, and be in whatever you will, meaning: Take what you will to take, and be in whatever you will to be, and just as the Most High said: **In whatever form He willed He assembled you** (al-Infitar 82:8), meaning: In whatever form He willed to assemble you, He assembled you.

It was said that this verse was revealed to the Messenger of God, may God bless him and grant him

Surat Al Imran 3:26

Say, "O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent."

peace, in response to his question to his Lord to give the kingdom of Persia and Rome to his nation. Those who said that were mentioned:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: And he mentioned to us: "The Prophet of God, may God bless him and grant him peace, asked his Lord, may His praise be glorified, to make for him the kingdom of Persia and Rome in his nation, so God Almighty revealed: 'Say: O God, Possessor of the kingdom, You give the kingdom to whom You will' to 'Indeed, You are over all things competent.'"

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, he said: It was mentioned to us, and God knows best, that the Prophet of God, may God bless him and grant him peace, asked his Lord, the Almighty and Majestic, to make the kingdom of Persia and Rome in his nation, then he mentioned something similar.

It was narrated on the authority of Mujahid that he used to say: The meaning of kingship in this context is: prophethood.

He mentioned the narration about it:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **You give the kingdom to whom You will and take the kingdom away from whom You will**, he said: Prophethood.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: He, may His praise be glorified, means: **And You honor whom You will**, by giving him kingship and authority, and extending power to him, **and You humiliate whom You will**, by taking away his kingdom and giving his enemy power over him. **In Your hand is good**, meaning: All of that is in Your hand and to You. No one has the power to do that, because You are capable of everything, unlike the rest of Your creation, and unlike those whom the polytheists among the People of the Book and the illiterate Arabs took as a god and lord whom they worship besides You, such as the Messiah and the rivals whom the illiterate took as lords, such as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, regarding his statement: **You give sovereignty to whomever You will**, the verse, meaning: that is in Your hand, not to anyone else. **Indeed, You are over all things competent**, meaning: no one else has the power to do this except You, by Your authority and power.

Tafsir al-Qurtubi

Ali, may God be pleased with him, said: "The Prophet, may God bless him and grant him peace, said: When God Almighty wanted to reveal the Opening of the Book, the Throne Verse, and God is witness, and Say, O God, Owner of the Kingdom, until His saying, without account, they clung to the Throne, and there was no veil between them and God, and they said, O Lord, bring us down to the abode of sins and upon those who disobey You. Then God Almighty said: By My glory and majesty, no servant reads them after every prescribed prayer except that I will make him dwell in the Sanctuary of Holiness, regardless of what he has done, and unless I look at him with My hidden eye seventy times every day, and unless I fulfill for him seventy needs every day, the least of which is forgiveness, and unless I protect him from every enemy and grant him victory over him, and nothing will prevent him from entering Paradise except that he dies." And the fight against Muadh ibn Jabal:

One day I asked the Prophet (peace and blessings of God be upon him) for forgiveness and did not pray the Friday prayer with him. He said: **O Mu'adh, what prevented you from praying the Friday prayer?** I said: **O Messenger of God, Yuhanna ibn Bari'ah the Jew had gold on his time and he was watching me at my door, so I was afraid that he would detain me without you.** He said: **Do you want God to pay off your debt, O Mu'adh?** I said: Yes. He said: "Say every day: 'O God, Possessor of Sovereignty,' until His saying: 'Without account, Most Merciful of this world and the Hereafter, and Most Merciful of them. You give from them to whom You will and withhold from them from whom You will. Pay off my debt for me. Even if you had the earth full of gold on you, God would pay it off for you.'" Narrated by Abu Nu'aym al-Hafiz, also on the authority of 'Ata' al-Khurasani, that Mu'adh ibn Jabal said: The Messenger of God (peace and blessings of God be upon him) taught me verses from the Qur'an, or words that no Muslim on earth supplicates with while he is distressed, in debt, or in debt, except that God will pay off his debt and relieve his concern. I was deprived from the Prophet (peace and blessings of God be upon him), and he mentioned it. It is strange from the hadeeth of 'Ata' that he transmitted on the authority of Mu'adh. Ibn 'Abbas and Anas ibn Malik said:

When the Messenger of God (peace be upon him) conquered Mecca and promised his nation the kingdom of Persia and Rome, the hypocrites and Jews said: "Far from it! How can Muhammad have the kingdom of Persia when Rome is more powerful and secure than that? Were not Mecca and Medina enough for Muhammad until he coveted the kingdom of Persia and Rome?" Then God revealed this verse. It was said: It was revealed to conclusively refute the falsehood of the Christians of Najran in their saying that Jesus is God. This is because these descriptions make it clear to every person of sound nature that Jesus is not in any of them. Ibn Ishaq said: God the Almighty made known in this verse their stubbornness

and disbelief, and that even though God the Almighty gave Jesus (peace be upon him) signs that indicate his prophethood, such as reviving the dead and other things, God the Almighty is the only One who can do these things, from His saying: "You give the kingdom to whom You will and take the kingdom away from whom You will. You honor whom You will and abase whom You will." And His saying: "You cause the night to enter the day and cause the day to enter the night. You bring the living out of the dead and bring the dead out of the living. And You provide for whom You will without account." If Jesus was a god, this would have been his, and this would have been a consideration and a clear sign.

The Almighty said: "Say: O God." Grammarians differed in the construction of the word **O God** after their consensus that it has a damma on the ha' and a shaddah on the open meem, and that it is a vocative. It came with a light meem in the saying of Al-A'sha:

As a call from Abu Rabah, may God hear the great ones

Al-Khalil, Sibawayh and all the Basrans said: The original form of *Allahumma ya Allah*, when the word was used without the vocative letter which is ya, they replaced it with this doubled meem, so they brought two letters, which are the two meems, instead of two letters, which are ya and alif, and the damma in the ha' is the damma of the singular vocative noun. Al-Farra' and the Kufians believed that the original form of *Allahumma ya Allah* is amna bi-khayr, so he deleted and mixed the two words, and that the damma in the ha' is the damma that was in amna when the hamza was deleted, the movement was transferred. An-Nahhas said: This is a grave mistake according to the Basrans, and the statement about this is what Al-Khalil and Sibawayh said. Al-Zajjaj said: It is impossible to leave the damma, which is evidence of the singular vocative, and to put the damma of am in the name of God, this is blasphemy in the name of God. Ibn Atiyyah said: This is an exaggeration from Al-Zajjaj, and he claimed that he had never heard Ya God am, and the Arabs do not say Ya God. The Kufians said: The letter of vocative may enter God, and they recited on that the saying of Al-Zajir:

Forgive or punish, O God

last :

And you don't have to say every time you glorify or praise God, **Oh God, what?**

Return to us, our Sheikh, as a Muslim, for we will not be deprived of his goodness.

last :

Whenever I feel pain, I say, **Oh God, oh God.**

They said: If the letter *mim* was a substitute for the letter of address, they would not have come together. Al-Zajjaj said: This is anomalous and its speaker is not known, and what was in the Book of God and in all the records of the Arabs should not be left to him. Something similar to it was mentioned in his saying:

They both blew into my mouth from their mouths, and the barker howled louder.

The Kufians said: The light meem is added in the words *fam* and *ibnam*, but the double meem is not added. Some grammarians said: What the Kufians said is wrong, because if it were as they said, it would have been necessary to say: O God and limit it to that because it is a supplication. Also, you might say: You are O God, the Provider. If it were as they claimed, then you would have separated the subject and the predicate with two sentences. An-Nadr ibn Shumayl said: Whoever says O God has supplicated to God with all of His names. Al-Hasan said: O God, the supplication is combined.

The Almighty said: Owner of the Kingdom: Qatada said: It has reached me that the Prophet, may God bless him and grant him peace, asked God Almighty to give his nation the kingdom of Persia, so God revealed this verse. Muqatil said: The Prophet, may God bless him and grant him peace, asked God to give him the kingdom of Persia and the kingdom of Rome to his nation, so God Almighty taught him to supplicate with this supplication. Its meaning has been presented previously.

Malik is in the accusative case according to Sibawayh as a second vocative, and similarly the saying of God Almighty: Say, O God, Creator of the heavens and the earth. According to him, it is not permissible to describe O God, because the letter meem has been added to it. Muhammad bin Yazid and Ibrahim bin al-Sarri al-Zajjaj disagreed with him and said: Malik in grammar is an attribute of the name of God Almighty, and so is Fater al-Samawat and the earth. Abu Ali said: This is the school of Abu al-Abbas al-Mubarrad, and what Sibawayh said is more correct and clearer, because there is nothing in the described names like O God, because it is a singular noun to which a sound has been added, and sounds are not described, such as *ghaaq* and the like. The rule of the singular noun is that it is not described, even though they have described it in places. So when what is not described is added here to what the standard is that it is not described, it becomes like a sound added to a sound, such as *hayhil*, so it is not described. And the kingdom here means prophecy, according to Mujahid. It was said: dominance. It was said: money and slaves. Al-Zajjaj: The meaning is the owner of the servants and what they own. It was said: The meaning is the owner of this world and the hereafter. The meaning of **You give the kingdom** is faith and Islam. **Whom You will** means whomever You will to give it to, and likewise what comes after it, and it is necessary to estimate the deletion, meaning and You take the kingdom away from whomever You will to take it away from, then this was deleted, and Sibawayh recited:

Is there anyone in this world who can make excuses for people and do whatever he wants to people?

Al-Zajjaj said: Whatever He wills to do to people, He does. And His saying: And You honor whomever You will. It is said: Honor if he is high, subdued, and overcomes. And from it, and honor me in speech. And You humiliate whomever You will. He humiliated, he humiliates, he humiliates if he overcomes, is high, and overpowers. Tarafa said:

Slow to reveal, quick to betray, humiliated by all men, pampered.

Surat Al Imran 3:26

Say, "O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent."

In Your Hand is good: meaning in Your Hand is good and evil, so it was deleted, as he said: Garments that protect you from the heat. It was said: Good was specified because it is a place of supplication and desire for its bounty. Al-Naqqash said: In Your Hand is good, meaning victory and spoils. The scholars of allusions said: Abu Jahl had a lot of money, and he fell into Al-Rass on the day of Badr, and the poor Suhaib, Bilal and Khabbab did not have money, and their kingdom was faith. Say: O God, Owner of the Kingdom, You give the kingdom to whom You will. You establish the Messenger, the orphan of Abu Talib, at the head of Al-Rass until he calls out, bodies that have turned to the well: O Utbah, O Shaybah, You honor whom You will and humiliate whom You will. That is, Suhaib, that is, Bilal, do not think that we prevented you from the world because of your hatred. In Your Hand is good. What prevented you from weakness **Indeed, You are over all things competent**. The bestowal of truth is general and takes care of whomever You will.

Tafsir Ibn Kathir

The Blessed and Most High says: *Say* O Muhammad, glorifying your Lord, thanking Him, entrusting Him and relying on Him, **O God, Owner of the Kingdom** meaning, all the Kingdom is Yours, "You give the Kingdom to whomever You will and take the Kingdom away from whomever You will. You honor whomever You will and abase whomever You will" meaning, You are the Giver and the Withholder, and You are the One Who wills what is, and what You do not will is not. In this verse, there is a warning and guidance to thank God Almighty for His Messenger's blessing upon him and this nation, because God Almighty transferred the prophethood from the Children of Israel to the Arab Qurayshite Prophet, the unlettered Meccan, the Seal of the Prophets, and the Messenger of God to all of mankind and jinn, in whom God combined the virtues of those who came before him, and He distinguished him with characteristics that He did not give to any prophet or messenger in knowledge of God and His law, and his knowledge of the past and future unseen, and His revelation to him of the truths of the Hereafter, and the spreading of his nation in the horizons in the easts of the earth. And its wests, and the manifestation of his religion and law over all other religions and laws, so may the prayers and peace of God be upon him forever until the Day of Judgment, as long as night and day follow one another. That is why God the Almighty said: "Say: O God, Owner of the Kingdom" *verse*, meaning You are the One who controls Your creation and does what You will, just as God the Almighty responded to those who judge Him in His affairs when He said: "And they say: Why was this Qur'an not sent down to a great man from the two cities?" God the Almighty said in response to them: **Do they apportion the mercy of your Lord?** *verse*, meaning we dispose of what We have created as we wish without any hindrance or resistance, and We have the perfect

wisdom and complete proof in that, and thus He gives prophethood to whomever He wills, just as God the Almighty said: **God knows best where to place His message** *verse*, and God the Almighty said: **See how We have favored some of them over others** *verse*. Al-Hafiz Ibn Asakir narrated in the biography of Ishaq bin Ahmad in his history, on the authority of Al-Ma'mun the Caliph, that he saw written in a palace in the land of the Romans in Himyaritic, so he translated it for him, and it was: In the name of God, the night and day do not differ, nor do the stars of the sky revolve in the heavens except by the transfer of blessings from a king whose authority has passed to another king. And the kingdom of the Lord of the Throne is eternal, it is not perishable nor shared. And the Almighty's saying: **You cause the night to enter the day and cause the day to enter the night** means that You take from the length of this and add to the shortness of this, so they become equal, then You take from this to this and they differ, then they become equal, and so on in the seasons of the year, spring, summer, autumn and winter. And the Almighty's saying: **And You bring forth the living from the dead and You bring forth the dead from the living** means that You bring forth the crop from the seed, and the seed from the crop, and the palm tree from the pit, and the pit from the palm tree, and the believer from the disbeliever, and the disbeliever from the believer, and the chicken from the egg, and the egg from the chicken, and what follows this course of all things, **And You provide for whomever You will without account** means that You give whomever You will of wealth that cannot be counted or calculated, and You withhold from others because of Your wisdom, will, desire and justice in that. Al-Tabarani said: Muhammad ibn Zakariya al-Ghalabi told us, Ja'far ibn Jisr ibn Farqad told us, my father told us on the authority of Amr ibn Malik, on the authority of Abu al-Jawza', 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, he said: "The greatest name of God, by which if He is called upon, He answers, is in this verse from Al Imran 3: 'Say, O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent.'"

Fath al-Qadir

His saying 26- **Say O God**. Al-Khalil, Sibawayh and all the Basrans said: The original form of *Allahumma ya Allah*, but when the word was used without the vocative letter which is ya, they replaced it with this doubled meem, so they brought two letters, which are the two meems, instead of two letters, which are ya and alif, and the damma in the ha is the damma of the singular vocative noun. Al-Farra and the Kufians believed that the original form of *Allahumma ya Allah* gave us security with goodness, so the two words were deleted and mixed, and the damma in the ha is the damma that was in amna, so when the hamza was

deleted, the movement was transferred. Al-Nahhas said: This is a great mistake according to the Basrans, and the opinion on this is what Al-Khalil and Sibawayh said. The Kufians said: The vocative letter may enter Allahumma, and they recited in that the saying of the rajaz poet:

Forgive or punish, O God

And the other said:

What do you have to say every time you glorify or praise God? Oh God.

And the other said:

Whenever I feel pain, I say, **Oh God, oh God.**

They said: If the letter *mim* was a substitute for the letter of address, we would not have met. Al-Zajjaj said: This is anomalous and its speaker is not known. Al-Nadr ibn Shumayl said: Whoever says **O God** has called upon God with all of His names. His saying **O Owner of the Kingdom** means the owner of the genus of the kingdom in general, and *Malik* is in the accusative case according to Sibawayh as a second address, meaning **O Owner of the Kingdom**, and it is not permissible for him to be a description of his saying **O God** because the letter *mim* according to him prevents description. Muhammad ibn Yazid Al-Mubarrad and Ibrahim ibn Al-Sarri Al-Zajjaj said: It is a description of the name of God Almighty, and so is His saying **Say, O God, Creator of the heavens and the earth.** Abu Ali Al-Farisi said: This is the opinion of Al-Mubarrad, and what Sibawayh said is more correct and clearer, because it is a singular noun with a sound added to it, and sounds are not described like *ghaq* and the like. Al-Zajjaj said: The meaning is the owner of the servants and what they own, and it was said that the meaning is the owner of the kingdom here and hereafter, and it was said that the kingdom here means prophecy, and it was said that it means dominance, and it was said that it means money and slaves. It appears that it includes everything to which the name of kingship applies without specifying it. **You give the kingdom to whomever You will** means: whomever You will to give it to. **And You take away the kingdom from whomever You will** means taking it away from him. What is meant by what He gives of the kingdom and takes away is a type of that general kingdom. His statement, **And You honor whomever You will** means in this world or in the Hereafter or in both. It is said, *honored* means: to overcome, and from this is **and honored me** in speech. His statement, **And You humiliate whomever You will** means in this world or in the Hereafter or in both. It is said, **he was humiliated, humiliated** means: to overcome and subjugate. His statement, **In Your Hand is all good** brings forward the predicate for specification: that is, in Your Hand is all good, not in the hand of anyone else. He mentioned good without evil because good is by pure grace, unlike evil, which is a reward for an action that he has reached. It was said that because every evil, in terms of being from His decree, the Most High, includes good, so all His actions are good. It was said that it was deleted as was deleted in His statement, **garments that protect you from the heat** and its origin is in Your Hand is all good and evil. It was said that good was specified because the situation is one of

supplication. His saying, **Indeed, You are capable of all things**, is an explanation and confirmation of what came before.

Tafsir al-Baghawi

26- The Almighty said: "Say: O God, Owner of the Kingdom." Qatada said that the Prophet, may God bless him and grant him peace, asked his Lord to make the kingdom of Persia and Rome in his nation, so God Almighty revealed this verse. Ibn Abbas, may God be pleased with them both, and Anas bin Malik, may God be pleased with him, said: When the Messenger of God, may God bless him and grant him peace, conquered Mecca and promised his nation the kingdom of Persia and Rome, the hypocrites and the Jews said: Far from it, far from it, where will Muhammad, may God bless him and grant him peace, have the kingdom of Persia and Rome? And they are more powerful and more secure than that. Was not Mecca and Medina enough for Muhammad until he coveted the kingdom of Persia and Rome? Then God revealed this verse: **Say, O God.** It was said that its meaning is O God. When the letter of address was deleted, the letter *mim* was added at the end of it. Some people said that the letter *mim* has a meaning in it, and its meaning is O God, we have secured goodness, meaning: come to us. The letter of address was deleted from it, like their saying: **Come to us.** Its original form was *hal* or *ilina*. Then it became widespread in speech, so the hamza was deleted to make it lighter. They may also make it lighter and say: lahum. His statement **Malik al-Mulk meaning O Malik al-Mulk** means the owner of the servants and what they own. It was said O Malik of the heavens and the earth. God the Most High said in some books: I am God, the King of kings, and the Owner of kings, and the hearts of kings and their forelocks are in My hand. If the servants obey Me, I will make them mercy upon them, and if they disobey Me, I will make them punishment upon them. So do not be preoccupied with the cause of kings, but repent to Me, and I will make them compassionate toward you.

God the Almighty said: **You give the kingdom to whomever You will.** Mujahid and Saeed bin Jubair said: It means the kingdom of prophethood. Al-Kalbi said: You give the kingdom to whomever You will: Muhammad and his companions. **And you take the kingdom away from whomever You will.** Abu Jahl and the leaders of Quraysh. It was also said: You give the kingdom to whomever You will: the Arabs. And you take the kingdom away from whomever You will: the Persians and the Romans. Al-Suddi said: You give the kingdom to whomever You will. God gave it to the prophets, peace be upon them, and commanded the servants to obey them. **And you take the kingdom away from whomever You will.** He took it away from the tyrants and commanded the servants to oppose them. It was also said: You give it to whomever You will: Adam and his children. And you send down the kingdom to whomever You will: Satan and his soldiers.

And the Almighty said: **And You honor whom You will and humiliate whom You will.** Ata' said: You honor whom You will: the Muhajireen and the Ansar, and You

Surat Al Imran 3:26

Say, "O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent."

humiliate whom You will: the Persians and the Romans. It was also said: You honor whom You will: Muhammad, may God bless him and grant him peace, and his companions until they entered Mecca with ten thousand who were victorious over it, and You humiliate whom You will: Abu Jahl and his companions until their heads were cut off and they were thrown into the well. It was also said: You honor whom You will with faith and guidance, and You humiliate whom You will with disbelief and misguidance. It was also said: You honor whom You will with obedience and humiliate whom You will with disobedience. It was also said: You honor whom You will with victory and humiliate whom You will with subjugation. It was also said: You honor whom You will with wealth and humiliate whom You will with poverty. It was also said: You honor whom You will with contentment and satisfaction and humiliate whom You will with greed and covetousness. **In Your Hand is good**, meaning in Your Hand is good and evil, so He was satisfied with mentioning one of them. The Almighty said: **Garments to protect you from the heat** *81-An-Nahl*, meaning the heat and the cold, so He was satisfied with mentioning one of them: **Indeed, You are over all things. Powerful.**

lightning flashed from it that lit up what was between its two lava fields as if it were a lamp in the interior of a dark house, so he said, "Allahu Akbar" and the Muslims said with him, and he said, **The palaces of Al-Hirah were lit up for me from it as if they were the fangs of dogs.** Then he struck the second time and said, **The red palaces of the land of the Romans were lit up for me from it.** Then he struck the third time and said, "The palaces of Sana'a were lit up for me from it, and Gabriel, peace be upon him, informed me that my nation will prevail over all of them, so be glad." The hypocrites said, **Do you not marvel at your omen, and falsehood promises you and tells you that it sees?** From Yathrib, the palaces of Al-Hirah and the cities of Kisra, and that they will be opened to you, and you are only digging the trench out of division, so it was revealed." He pointed out that evil is also in his hand by saying, **Indeed, you are capable of all things.**

Tafsir al-Baidawi

26Say, O God The meem replaces Ya, and therefore they do not come together. It is one of the characteristics of this name, like the entry of Ya upon it with the definite article and the cutting of its hamza and the taa of the oath. It was said: Its origin is O God, grant me security with good, so it was lightened by deleting the letter of address and the dependents of the verb and its hamza. **Master of the Kingdom** acts in what can be acted upon as owners act in what they own. It is a second address according to Sibawayh, as the meem, according to him, prevents description. **You give the kingdom to whomever You will and take the kingdom away from whomever You will** You give it to whomever You will and take it back, so the first kingdom is general and the other two are parts of it. It was said: What is meant by the kingdom is prophecy, and taking it away is transferring it from one people to another. **And You honor whomever You will and humiliate whomever You will** in this world and the hereafter, or in both of them with victory and retreat, success and failure. **In Your hand is goodness, for You are over all things competent.** He mentioned good alone because it is decreed in itself, and evil is decreed by accident, since there is no partial evil unless it includes complete good, or to observe politeness in speech, or because the speech occurred in it, as it was narrated: "When he, peace be upon him, drew the trench and cut forty cubits for every ten, and they began to dig, a huge rock appeared in it that the pickaxes had not worked on, so they directed Salman to the Messenger of God, peace be upon him, to inform him, so he, peace be upon him, came and took the pickaxe from it and struck it a blow that split it. And

Surat Al Imran 3:27

You merge the night into the day and merge the day into the night, and You bring the living out of the dead and bring the dead out of the living, and You provide for whom You will without account.

Tafsir al-Jalalayn

You bring the night into the day and You bring the day into the night, each of them increases by what the other lacks **and You bring forth the living from the dead** like the human being and the bird from the sperm and the egg **and You bring forth the dead** like the sperm and the egg **from the living and You provide for whom You will without account** meaning abundant provision.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: *tawalaj* means to enter. It is said from it: So-and-so entered his house, if he entered it, so he enters it, wajjan, wajjan, wajjan, and I entered it, if I brought it in.

What he means by his saying: **And you enter the night into the day** is that you include the hours of the night that you have decreased in the hours of the day, so you increase the decrease of this by the increase of that, and **and you enter the day into the night**, and you include the hours of the day that you have decreased in the hours of the night, so you increase in the hours of the night what you have decreased in the hours of the day, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **The night enters the day and the day enters the night**, until the night is fifteen hours and the day is nine hours, and the day enters the night until the day is fifteen hours and the night is nine hours.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Omar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: What is missing from the day, He makes it into the night, and what is missing from the night, He makes it into the day.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **He causes the night to enter the day and causes the day to enter the night**, he said: What is missing from one of them in the other, they follow one another - or: they alternate, Abu Asim was not sure - that is from the hours.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The night enters the day and the day enters the night**, what is missing from one of them in the other, they alternate in that of

the hours.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, his saying: **He makes the night enter the day and makes the day enter the night**, the decrease of the night is due to the increase of the day, and the decrease of the day is due to the increase of the night.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **He causes the night to enter the day and causes the day to enter the night**, he said: It is a deficiency of one in the other.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, regarding his statement: **He causes the night to enter the day and causes the day to enter the night**. He said: The night takes from the day, and the day takes from the night. He says: The decrease of the night is in the increase of the day, and the decrease of the day is in the increase of the night.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **He causes the night to enter the day and causes the day to enter the night**, meaning that one of them takes it from the other, so that the night is sometimes longer than the day, and the day is sometimes longer than the night.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And He causes the night to enter the day and causes the day to enter the night**, he said: This is long and this is short. He took from this and inserted it into this, until this became long and this became short.

Abu Jaafar said: The people of interpretation differed in the interpretation of that. Some of them said: The interpretation of that is that He brings forth the living thing from the dead sperm, and He brings forth the dead sperm from the living thing.

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, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, he said: It is the sperm that comes out of the man while it is dead and he is alive, and the man comes out of it alive while it is dead.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And He brings forth the living from the dead and brings forth the dead from the living**, he said: Living people are from sperm, and sperm is dead, and He brings forth the living from people, and the livestock.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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Ibn Wakee' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, and he mentioned something similar.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And the living comes out of the dead and the dead comes out of the living**. So the sperm is dead, it comes out of a living person, and a living person comes out of a dead sperm.

Muhammad bin Omar bin Ali bin Ata' al-Muqaddami told me, he said, Ash'ath al-Sijistani told us, he said, Shu'bah told us, on the authority of Ismail bin Abi Khalid, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, he said: The sperm comes forth from the man, and the man from the sperm.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, he said: He brings forth the living from this dead sperm, and He brings forth this dead sperm from the living.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, the verse, he said: Living people are from sperm, and sperm is dead from living people, and likewise from livestock and plants. Ibn Jurayj said: And I heard Yazid ibn Uwaimir narrating, on the authority of Saeed ibn Jubayr, who said: His bringing forth sperm from man, and His bringing forth man from sperm.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And you bring forth the living from the dead and you bring forth the dead from the living**, he said: The sperm is dead, so living things come out of it. **And you bring forth the dead from the living**, the sperm comes out from these living things, and the seed is dead, from it comes a living thing. **And you bring forth the dead from the living**, from this living thing comes a dead seed.

Others said: The meaning of this is that He brings forth the palm tree from the seed, the seed from the palm tree, the ear of corn from the grain, the grain from the ear of corn, the eggs from the chicken, and the chicken from the eggs.

Who said that?

Ibn Hamid told us, Abu Tamila told us, Abdullah told us, on the authority of Ikrimah, regarding his statement: **And brings forth the living from the dead**, he said: It is the egg that comes forth from the living while it is dead, then the living comes forth from it.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Omar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement: **And He brings forth the living from the dead**

and brings forth the dead from the living, he said: The palm tree from the seed and the seed from the palm tree, and the grain from the ear of corn and the ear of corn from the grain.

Others said: The meaning of this is that he separates the believer from the unbeliever, and the unbeliever from the believer.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, regarding his statement: **And He brings forth the living from the dead and brings forth the dead from the living**, meaning the believer from the disbeliever and the disbeliever from the believer, and the believer is a servant with a living heart, and the disbeliever is a servant with a dead heart.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan said regarding His statement: **And He brings forth the living from the dead and brings forth the dead from the living**, he said: He brings forth the believer from the disbeliever, and brings forth the disbeliever from the believer.

Imran bin Musa told us, he said, Abdul Warith told us, on the authority of Saeed bin Amr, on the authority of Al-Hasan, he recited: **And you bring forth the living from the dead and you bring forth the dead from the living**, he said: You bring forth the believer from the disbeliever, and you bring forth the disbeliever from the believer.

Humayd ibn Mas'adah told me, he said, Bishr ibn al-Mufaddal told us, he said, Sulayman al-Taymi told us, on the authority of Abu Uthman, on the authority of Salman, or on the authority of Ibn Mas'ud - and I think it is most likely that it was on the authority of Salman - he said: God Almighty kneaded the clay of Adam for forty nights - or he said: forty days - then he moved his hand into it, and all that was good came out in his right hand, and all that was bad came out in his other hand, then he mixed them, then he created Adam from it, and from that he brings forth the living from the dead and brings forth the dead from the living, brings forth the believer from the disbeliever, and brings forth the disbeliever from the believer.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri: "The Prophet, may God bless him and grant him peace, entered upon one of his wives, and there was a woman of beautiful grace. He said: Who is this? She said, One of your aunts! He said: My aunts in this town are strange! And which of my aunts are these? She said, Khalida, daughter of al-Aswad bin Abd Yaghuth. He said: Glory be to Him who brings the living out of the dead! She was a righteous woman, and her father was an unbeliever."

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad bin Mansur told us, on the authority of al-Hasan, regarding his statement: **And**

He brings forth the living from the dead and brings forth the dead from the living, he said: Did you know that the disbeliever gives birth to a believer, and that the believer gives birth to a disbeliever? He said: It is like that.

Abu Ja'far said: The most correct of the interpretations that we mentioned regarding this verse is the interpretation of the one who said: He brings forth the living human being and the living livestock and beasts from the dead sperm - and that is bringing forth the living from the dead - and He brings forth the dead sperm from the living human being and the living livestock and beasts, and that is bringing forth the dead from the living.

This is because every living thing that has part of its body leave it, that part that has left it is dead. So the sperm is dead because it has left the body of the one from whom it came, then God creates from it a living human being and living animals and cattle. And this is the ruling on every living thing that has part of it leave it, so that that part that has left it is dead. This is similar to His statement: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, then to Him you will be returned.** (al-Baqarah 2:28)

As for the interpretation of those who interpreted it as meaning the grain from the ear of corn, the ear of corn from the grain, the egg from the hen, the hen from the egg, the believer from the disbeliever, and the disbeliever from the believer, then even if that has an understandable aspect, it is not the most prevalent and apparent in people's usage in speech. Directing the meanings of the Book of God Almighty to the apparent used by people is more appropriate than directing them to the hidden and little used.

There are different readings of this.

A group of them read it as: **And He brings forth the living from the dead and brings forth the dead from the living**, with emphasis and the emphasis on the *ya* of *dead*, meaning that He brings forth the living thing from the thing that has died and from that which has not died.

Another group of them read: **He brings forth the living from the dead and He brings forth the dead from the living** with a light *ya* from *dead*, meaning that the living thing comes forth from the thing that has died, not the thing that has not died, and the dead thing comes forth, not the thing that has not died, from the living thing.

This is because the word *dead* is heavily pronounced with the letter *ya* in Arabic: that which has not died and will die, and that which has already died.

As for the word *mayyit* with a lightened *mayyit*, it is the one who has died. So if they want to describe it, they say: **You will die tomorrow**, and **They will die**. And likewise, everything that has not yet existed, the noun is derived from it in this example. It is said: **He is generous with himself**, and **He is good with that**. And if the meaning of the noun is wanted, it is said: **He is generous with himself**, and **He is good with himself**.

Abu Ja'far said: If that is the case, then the more correct of the two readings in this verse is the reading

of the one who stressed the *ya* of *al-mayyit*. Because God, the Most High, brings forth the living from the sperm that has left the man and become dead, and He will bring it forth from it after it leaves him while it is in the man's loins. **And brings forth the dead from the living**, the sperm that becomes dead when it leaves the living man, and before it leaves him it was alive. So stressing it is more expressive of praise and more complete of commendation.

Abu Ja'far said: By that, may His praise be glorified, He means that He gives to whomever He wills of His creation and is generous to him, without holding accountable the one to whom He gives. Because He does not fear that His treasures will be diminished, nor that what is in His hand will perish, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And You provide for whomever You will without account**, he said: He brings forth provision from Him without account, and He does not fear that what He has will decrease, may He be blessed and exalted.

Abu Ja'far said: The interpretation of the verse is: O God, O Possessor of the Kingdom, You give the Kingdom to whomever You will, and You take the Kingdom away from whomever You will, and You honor whomever You will, and You humiliate whomever You will. In Your hand is goodness, for You are over all things competent. Except for the one whom the atheists claim to be their God and Lord and worship Him instead of You, or take Him as a partner with You, or that He is Your son. In Your hand is the power that does these things and with which You are able to do all things. You cause the night to enter the day and cause the day to enter the night, so You decrease from this and increase from that, and You decrease from this and increase from that, and You bring forth a dead person alive and a living person dead, and You provide for whomever You will without account from Your creation. No one is able to do that except You, and no one is able to do it except You, as:

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **You merge the night into the day and merge the day into the night, and You bring forth the living from the dead and bring forth the dead from the living**. That is, with that power, meaning: with the power by which You give kingship to whomever You will? You take it away from whomever You will, **and You provide for whomever You will without account**. No one can do that except You, and no one does it except You. That is, if You gave Jesus authority over the things by which they claim that he is a god: such as reviving the dead, healing illnesses, creating birds from clay, and reporting the unseen, so that We might make him a sign for the people, and a confirmation of his prophethood with which You sent him to his people - then from My authority and power is that which I have not given him: the possession of kings, and the command of prophethood and placing it where You will, and the merger of the night into the day and the day into the night, and the bringing forth of the living from the dead and the dead from the living, and the provision of whomever You will, whether

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righteous or wicked, without account. All of that was not given to me by Jesus, nor did I give him possession of it, so there was no lesson or evidence for them in that: if he was a god, all of that would have been up to him, and in their knowledge he was fleeing from kings, and moving from one country to another from them in the countries!!

Tafsir al-Qurtubi

Ibn Abbas, Mujahid, Al-Hasan, Qatadah, and Al-Suddi said about the meaning of His statement: **He inserts the night into the day**: the verse, meaning that He inserts what is missing from one into the other, until the day becomes fifteen hours, which is the longest, and the night becomes nine hours, which is the shortest, and likewise **He inserts the day into al-Layl 92**: this is the statement of Al-Kalbi, and it was narrated from Ibn Masoud. The wording of the verse may include the alternation of night and day, as the disappearance of one of them is the entry into the other. The commentators differed about the meaning of the statement of God the Almighty: **And brings forth the living from the dead**. Al-Hasan said: Its meaning is that He brings forth the believer from the disbeliever and the disbeliever from the believer, and something similar was narrated from Salman Al-Farsi. Muammar narrated from Al-Zuhri that the Prophet, may God bless him and grant him peace, entered upon his wives and there was a woman with a beautiful appearance. He said:

Who is this? They said, **One of your aunts**. He said, **And who is she?** They said, **She is Khalidah bint al-Aswad ibn Abd Yaghuth**. The Prophet, may God bless him and grant him peace, said, **Glory be to Him Who brings forth the living from the dead**. She was a righteous woman and her father was an unbeliever. According to this opinion, what is meant is the death of the heart of the unbeliever and the life of the heart of the believer. Death and life are metaphors. Many scholars have said that life and death in the verse are two realities. Ikrimah said, **It is bringing forth a living chicken from a dead egg, and bringing forth a dead egg from a living chicken**. Ibn Mas'ud said, **It is the sperm that comes out of a man while it is dead and he is alive, and the man comes out of it while it is dead**. Ikrimah and al-Suddi said, "It is the seed that comes out of an ear of corn and the ear of corn comes out of the seed, and the pit from the date palm and the date palm comes out of the pit, and life in the date palm and the ear of corn is a simile. Then he said, "And You provide for whom You will without account." That is, without restriction or stinginess, as you say: So-and-so gives without calculation, as if he does not calculate what he gives.

Tafsir Ibn Kathir

The Blessed and Most High says: "Say **O Muhammad**,

glorifying your Lord, thanking Him, entrusting Him and relying on Him, O God, Owner of the Kingdom **meaning, all the Kingdom is Yours**, You give the Kingdom to whomever You will and take the Kingdom away from whomever You will. You honor whomever You will and abase whomever You will" meaning, You are the Giver and the Withholder, and You are the One Who wills what is, and what You do not will is not. In this verse, there is a warning and guidance to thank God Almighty for His Messenger's blessing upon him and this nation, because God Almighty transferred the prophethood from the Children of Israel to the Arab Qurayshite Prophet, the unlettered Meccan, the Seal of the Prophets, and the Messenger of God to all of mankind and jinn, in whom God combined the virtues of those who came before him, and He distinguished him with characteristics that He did not give to any prophet or messenger in knowledge of God and His law, and his knowledge of the past and future unseen, and His revelation to him of the truths of the Hereafter, and the spreading of his nation in the horizons in the easts of the earth. And its wests, and the manifestation of his religion and law over all other religions and laws, so may the prayers and peace of God be upon him forever until the Day of Judgment, as long as night and day follow one another. That is why God the Almighty said: "Say: O God, Owner of the Kingdom" *verse*, meaning You are the One who controls Your creation and does what You will, just as God the Almighty responded to those who judge Him in His affairs when He said: "And they say: Why was this Qur'an not sent down to a great man from the two cities?" God the Almighty said in response to them: **Do they apportion the mercy of your Lord?** *verse*, meaning we dispose of what We have created as we wish without any hindrance or resistance, and We have the perfect wisdom and complete proof in that, and thus He gives prophethood to whomever He wills, just as God the Almighty said: **God knows best where to place His message** *verse*, and God the Almighty said: **See how We have favored some of them over others** *verse*. Al-Hafiz Ibn Asakir narrated in the biography of Ishaq bin Ahmad in his history, on the authority of Al-Ma'mun the Caliph, that he saw written in a palace in the land of the Romans in Himyaritic, so he translated it for him, and it was: In the name of God, the night and day do not differ, nor do the stars of the sky revolve in the heavens except by the transfer of blessings from a king whose authority has passed to another king. And the kingdom of the Lord of the Throne is eternal, it is not perishable nor shared. And the Almighty's saying: **You cause the night to enter the day and cause the day to enter the night** means that You take from the length of this and add to the shortness of this, so they become equal, then You take from this to this and they differ, then they become equal, and so on in the seasons of the year, spring, summer, autumn and winter. And the Almighty's saying: **And You bring forth the living from the dead and You bring forth the dead from the living** means that You bring forth the crop from the seed, and the seed from the crop, and the palm tree from the pit, and the pit from the palm tree, and the believer from the disbeliever, and the disbeliever from the believer, and the chicken from the

egg, and the egg from the chicken, and what follows this course of all things, **And You provide for whomever You will without account** means that You give whomever You will of wealth that cannot be counted or calculated, and You withhold from others because of Your wisdom, will, desire and justice in that. Al-Tabarani said: Muhammad ibn Zakariya al-Ghalabi told us, Ja'far ibn Jisr ibn Farqad told us, my father told us on the authority of Amr ibn Malik, on the authority of Abu al-Jawza', 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, he said: "The greatest name of God, by which if He is called upon, He answers, is in this verse from Al Imran 3: 'Say, O God, Owner of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent.'"

Fath al-Qadir

His saying 27- "He brings the night into the day and brings the day into the night" meaning: He brings what is missing from one into the other. It was said that the meaning is that they alternate between each other and the disappearance of one is entering into the other. His saying "And He brings forth the living from the dead and brings forth the dead from the living" It was said that what is meant is bringing forth the animal while it is alive from the sperm while it is dead, and bringing forth the sperm while it is dead from the animal while it is alive. It was said that what is meant is bringing forth the bird while it is alive from the egg while it is dead, and bringing forth the egg while it is dead from the chicken while it is alive. It was said that what is meant is bringing forth the believer from the disbeliever and the disbeliever from the believer. His saying "without account" meaning: without restriction or stinginess as you say so-and-so gives without account. The baa is related to an omitted word that occurred as a state.

Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada who said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, asked his Lord to make the kingdom of Persia and Rome in his nation, so the verse was revealed. At-Tabarani and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The greatest name of God is "Say: O God, Owner of the Kingdom" until His saying **without account**. Ibn Abi Al-Dunya and At-Tabarani narrated on the authority of Muadh "that he complained to the Prophet, may God bless him and grant him peace, about a debt he owed, so he taught him to recite this verse, then say: The Most Gracious of this world and the Hereafter and the Most Merciful of them, You give from them to whomever You will and withhold from whomever You will, have mercy on me with a mercy that will make me independent of the mercy of anyone other than You, O God, enrich me from poverty and pay off my debt." At-Tabarani narrated it in Al-Saghir on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said to Muadh: **Shall I not teach you a supplication that you can make, if you had a debt the size of Mount Uhud on you, God would pay it off for you?** So he mentioned it, and its chain of transmission

is good. Some of the virtues of this verse were mentioned earlier when interpreting the words of God, may God bless him and grant him peace, **God bears witness that there is no god but He**. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **You give dominion to whom You will**, he said: Prophethood. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Masoud regarding his statement, **You cause the night to enter the day**, the verse, he said: You take summer from winter, and you take winter from summer. **And You bring forth the living from the dead**, you bring forth the living man from the dead sperm. **And You bring forth the dead from the living**, you bring forth the dead sperm from the living man. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **You bring forth the night into the day**, he said: What is missing from the day, You make it the night, and what is missing from the night, You make it the day. Ibn Jarir and Ibn Abi Hatim narrated something similar from Al-Suddi. Abd bin Hamid narrated something similar from Mujahid. Abd bin Hamid narrated something similar from Ad-Dahhak as well. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **You bring forth the living from the dead**, he said: You bring forth the dead sperm from the living, then a living human being comes forth from the sperm. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid. And Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah, **He brings forth the living from the dead**. He said: It is the egg that comes forth from the living while it is dead, then the living comes forth from it. And Ibn Jarir narrated on his authority, he said: The palm tree from the seed, and the seed from the palm tree, and the seed from the ear of wheat, and the ear of wheat from the seed. And Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Abu Malik. And Ibn Jarir and Abu Al-Shaykh narrated on the authority of Al-Hasan, he said: The believer from the disbeliever, and the disbeliever from the believer. And the believer is a slave with a living heart, and the disbeliever is a slave with a dead heart. And Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated something similar on the authority of Salman Al-Farisi. And Ibn Mardawayh narrated something similar on his authority, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. And he also narrated it on his authority, or on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Abd al-Razzaq, Ibn Sa'd, Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ubayd God ibn Abdullah that Khalidah bint al-Aswad ibn Abd Yaghuth entered upon the Prophet, may God bless him and grant him peace, and he said: Who is this? They said: Khalidah bint al-Aswad. He said: Glory be to Him who brings the living out of the dead. She was a righteous woman and her father was an unbeliever. Ibn Sa'd narrated something similar on the authority of Aishah.

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You merge the night into the day and merge the day into the night, and You bring the living out of the dead and bring the dead out of the living, and You provide for whom You will without account.

Tafsir al-Baghawi

27- The Almighty said: "He causes the night to enter the day **meaning He causes the night to enter the day until the day is fifteen hours and the night is nine hours** And He causes the day to enter the night **until the night is fifteen hours and the day is nine hours, so whatever is missing from one of them is added to the other** And He brings forth the living from the dead and brings forth the dead from the living **The people of Medina, Hamza, Al-Kisa'i, and Hafs from Asim read the dead with a shaddah on the ya' here, and in Al-An'am, Yunus, and Ar-Rum in Al-A'raf to a dead land and in Fatir to a dead land Nafi' added or one who was dead and We gave him life 122-Al-An'am and the flesh of his brother is dead 12-Al-Hujurat and the dead land We have given life 33-Ya-Sin so he stressed it, and the others lighten it, and Ya'qub stressed** He brings forth the living from the dead" and the flesh of his brother is dead, Ibn Mas'ud, Sa'id bin Jubayr, Mujahid, and Qatadah said: The meaning of the verse is: He brings forth the animal from the sperm It is dead, and the sperm comes out of the animal

Ikrimah and Al-Kalbi said: He brings forth the living from the dead, meaning the chick from the egg and the egg from the bird. Al-Hasan and Ata' said: He brings forth the believer from the disbeliever and the disbeliever from the believer. So the believer has a living heart and the disbeliever has a dead heart. God the Most High said: **Or was he dead and We gave him life? 122-An-Na'am.** Al-Zajaj said: He brings forth the fresh, tender plant from the dry seed, and He brings forth the dry seed from the living, growing plant. **And You provide for whom You will without account** without restriction **nor stinginess.**

Abu al-Qasim Abdullah bin Muhammad al-Hanafi told us, I told Abu Bakr Ahmad bin al-Hasan al-Hayri, I told Abu Ja'far Abdullah bin Ismail bin Ibrahim al-Hashemi, I told Muhammad bin Ali bin Zaid al-Sa'igh, I told Muhammad bin Abi al-Azhar, I told al-Harith bin 'Umayr, I told Ja'far bin Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali bin Abi Talib, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, the Opening of the Book, the Throne Verse, and the two verses of Al-'Imran, "God bears witness - to His saying - Indeed, the religion in the sight of God is Islam - and Say, O God, Owner of the Kingdom - to His saying - without account** are suspended, between them and God Almighty is a veil. They said: O Lord, will you send us down to your land and to those who disobey you? God Almighty said: I swear by Me that no one of My servants will recite them after every prayer except that I will make Paradise his abode, regardless of what he has done, and I will make him dwell in the Holy Sanctuary, and I will look at him with My hidden eye seventy times every day, and I will fulfill for him seventy needs every day, the least of which is forgiveness." And I will protect him from every enemy and envious person and support him against them." Narrated by Al-Harith on the authority of Amr, and it is

weak.

Tafsir al-Baidawi

27 "You cause the night to enter the day and cause the day to enter the night. You bring the living out of the dead and bring the dead out of the living. And You provide for whom You will without account." He followed that with a statement of His ability to punish night and day: to bring one into the other by succession or increase and decrease. And to bring the living out of the dead and vice versa. To create animals from their materials and cause them to die, or to create the animal from the sperm and the sperm from it. It was said: to bring the believer out of the disbeliever and the disbeliever out of the believer. Ibn Kathir, Abu Amr, Ibn Amir, and Abu Bakr read "the dead" with a light pronunciation.

Surat Al Imran 3:28

Let not the believers take the disbelievers as allies instead of the believers. And whoever does that has nothing to do with God, except that you fear them with fear. And God warns you of Himself, and to God is the final destination.

Tafsir al-Jalalayn

Let not the believers take the disbelievers as allies to befriend them **instead of** that is, other than (the believers. And whoever does that) that is, befriends them **then there is no religion of God in anything except that you fear them with fear** the source of taqiyyah, that is, you fear fear, so you may befriend them with the tongue rather than the heart. This was before the glory of Islam and it applies to someone who is in a country in which he is not strong. **And God warns you** frightens you **of Himself** that He will be angry with you if you befriend them. **And to God is the final destination** the reference, so He will reward you.

Tafsir al-Suyuti

The Almighty said: The verse Ibn Jarir narrated on the authority of Saeed or Ikrimah on the authority of Ibn Abbas, who said: Al-Hajjaj bin Amr, an ally of Ka'b bin Al-Ashraf, Ibn Abi Al-Haqiq, and Qais bin Zaid, had entangled a group of the Ansar in order to tempt them away from their religion. So Rafa'ah bin Al-Mundhir, Abdullah bin Jubayr, and Sa'd bin Hathmah said to those al-Nas 114: Avoid these Jews and beware of entanglement with them lest they tempt you away from your religion. But they refused, so God revealed about them: The believers should not take until His saying: And God is over all things competent.

Tafsir al-Tabari

Abu Ja'far said: This is a prohibition from God Almighty to the believers that they should take the infidels as helpers, supporters, and supporters. That is why *yatakhadhu* was broken because it is in the place of the jussive of the prohibition, and because the dhal in it was broken because of the quiescent letter that it encountered while it was quiescent.

The meaning of this is: O believers, do not take the infidels as your backers and supporters, befriend them in their religion, and supporting them against the Muslims instead of the believers, and pointing out to them their faults, for whoever does that, **has nothing to do with God**, meaning by that: he has disavowed God and God has disavowed him, by his apostasy from his religion and his entry into disbelief, **unless you guard against them with a precaution**, unless you are in their authority and fear them for yourselves, so you show them allegiance with your tongues, and harbor enmity for them, and do not support them in what they are upon of disbelief, and do not help them against a Muslim by action, as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told us, on the authority of Ali, on the authority of Ibn Abbas,

regarding his statement: **Let not the believers take the disbelievers as allies rather than the believers**, he said: God Almighty forbade the believers from being kind to the disbelievers or taking them as allies rather than the believers, unless the disbelievers are dominant over them, so they show them kindness and differ from them in religion. This is His statement: **Unless you fear them out of fear**.

Ibn Humayd told us, Salamah told us, Muhammad bin Ishaq told me, Muhammad bin Abi Muhammad told me, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Al-Hajjaj bin Amr, an ally of Ka'b ibn al-Ashraf, Ibn Abi al-Haqiq, and Qays ibn Zayd, had entrapped a group of the Ansar in order to tempt them away from their religion. Rafa'ah ibn al-Mundhir ibn Zunbar, Abdullah ibn Jubayr, and Sa'd ibn Khaithama said to those al-Nas 114: Avoid these Jews, and beware of sticking to them and keeping company with them lest they tempt you away from your religion! But those people refused to do anything but keep company with them and keep company with them, so God, the Almighty, revealed: **Let not the believers take the disbelievers as allies rather than the believers** until His saying: **And God has power over all things**.

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, he said, Ibad bin Mansur told us, on the authority of al-Hasan, regarding his statement: **Let not the believers take the disbelievers as allies rather than the believers**, he said: The believer should not take the disbeliever as an ally rather than the believers.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: **The believers should not take the disbelievers as allies to except that you fear them out of fear**. As for *allies*, he is loyal to them in their religion, and he shows them the weakness of the believers. So whoever does this is a polytheist, and God has disavowed him, unless he fears out of fear. So he shows loyalty to them in their religion, and disavowal of the believers.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of someone who told him, on the authority of Ibn Abbas: **Unless you fear them with a fear**, he said: Fear is speaking with the tongue, while his heart is reassured by faith.

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Omar told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding his statement: **Unless you fear them with a fear**, he said: As long as the blood of a Muslim is not shed, and his money is not made permissible.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Let not the believers take the disbelievers as allies rather than the believers**, except out of worldly appeasement and opposition.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Surat Al Imran 3:28

Let not the believers take the disbelievers as allies instead of the believers. And whoever does that has nothing to do with Allah, except that you fear them with fear. And Allah warns you of Himself, and to Allah is the final destination.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **Let not the believers take the disbelievers as allies rather than the believers, to except that you fear them with fear**, he said: Abu Al-'Aliyah said: Fear is with the tongue and not with action.

It was narrated on the authority of Al-Husayn who said, I heard Abu Muadh who said, Ubayd told us who said, I heard Ad-Dahhak say about His statement, **Unless you fear them with a fear**, he said: Taqiyyah is with the tongue. Whoever is compelled to speak about something that is a sin against God, and he speaks it out of fear for himself, while his heart is at peace with faith, then there is no sin upon him. Taqiyyah is only with the tongue.

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: **Unless you fear them with a fear**, then fear is with the tongue. Whoever is led to speak of something that is a sin against God, and he speaks it out of fear of people while his heart is at peace with faith, then that will not harm him. Fear is with the tongue.

Others said: The meaning of **unless you fear them with fear** is unless there is a kinship between you and him.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Let not the believers take the disbelievers as allies rather than the believers unless you fear them out of fear**. God forbade the believers from befriending the disbelievers or taking them as allies rather than the believers. God said: **Unless you fear them out of fear**. The womb from the polytheists, without taking them as allies in their religion, unless he maintains the ties of kinship among the polytheists.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Let not the believers take the disbelievers as allies**, he said: It is not permissible for a believer to take a disbeliever as an ally in his religion. And his statement: **Except that you fear them out of fear**, he said: That there is a kinship between you and him, so you maintain ties with him for that reason.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad bin Mansur told us, on the authority of al-Hasan regarding his statement: **Unless you fear them with fear**, he said: Treat them well in this world, by being kind to them and other things. But no in religion.

Abu Ja'far said: What Qatada said is an interpretation that has a point, but it is not the point that is indicated by the apparent meaning of the verse: **Except that you fear the disbelievers with a fear**. The most common

meaning of this statement is: **Except that you fear them with a fear**. So the fear that God mentioned in this verse is fear of the disbelievers and not of anyone else. Qatada explained that its interpretation is: **Except that you fear God because of the kinship that is between you and them with a fear**, so that you maintain ties of kinship. This is not the most common meaning of the statement. The interpretation in the Qur'an is based on the most common meaning that appears from the well-known speech of the Arabs used regarding them.

There is a difference of opinion regarding the reading of His statement: **Except that you fear them with fear**.

This was read by the majority of the people of the countries: **Unless you fear them with fear**, based on the estimation of a verb such as: gluttony, slowness, and repose, from **I feared**.

Others read it as: **Except that you fear them with a fear**, on the model of fa'ila.

Abu Ja'far said: The reading that is the reading according to us is the reading of those who read it: **Except that you fear them with fear**, because the proof of that is established that it is the correct reading, through the widespread transmission from which error is prevented.

Abu Ja'far said: By that, the Most High means: And God frightens you from Himself, lest you commit His sins or befriend His enemies. Indeed, to God belongs your return and your destiny after your death, and on the Day of Judgment when you will be brought to account. By that, He means: When you come to Him and have disobeyed what He has commanded you to do, and have done what He has forbidden you to do, such as taking the disbelievers as allies instead of the believers, you will be afflicted with a punishment from your Lord that you cannot bear. He says: So fear Him and beware lest that befall you from Him, for He is severe in punishment.

Tafsir al-Qurtubi

There are two issues:

First: Ibn Abbas said: God forbade the believers to be kind to the infidels and take them as allies, and similarly: Do not take as intimates those other than yourselves. And here comes the explanation of this meaning. And the meaning of **He is not from God in anything** is that he is not from the party of God nor from His allies in anything, like the village was asked. And Sibawayh narrated: He is from me two farsakhs, meaning from my companions and with me. Then he made an exception, which is:

Second: He said: Except that you fear them with a fear. Muadh ibn Jabal and Mujahid said: Taqiyyah was in the beginning of Islam before the Muslims became strong, but today God has made Islam honorable that

they fear their enemy. Ibn Abbas said: It is to speak with his tongue while his heart is at peace with faith, and he does not kill or commit any sin. Al-Hasan said: Taqiyyah is permissible for a person until the Day of Resurrection, and there is no taqiyyah in killing. Jabir ibn Zayd, Mujahid and Ad-Dahhak read: Except that you fear them with a fear. It was said: If a believer is standing among the disbelievers, he may be gentle with them with his tongue if he fears for himself and his heart is at peace with faith. Taqiyyah is not permissible except with fear of being killed, amputated or greatly harmed. As for the one who is forced to disbelieve, the correct view is that he should be stubborn and not respond to uttering the word of disbelief, rather it is permissible for him as will be explained in An-Nahl, God willing. Hamzah and Al-Kisa'i made taqah inflected, while the rest made it fatha. The root of taqah is waqiyah, with the weight of fa'lah, like ta'dah and thahmah. The waw was changed to a ta' and the ya' to an alif. Ad-Dahhak narrated on the authority of Ibn Abbas that this verse was revealed about Ubadah ibn As-Samit Al-Ansari, who was a pious Badri man and had an alliance with the Jews. When the Prophet (peace and blessings of God be upon him) went out on the Day of the Confederates, Ubadah said: O Prophet of God, I have five hundred Jewish men with me, and I have decided that they should go out with me so that I may use them to gain victory over the enemy. So God revealed: Let not the believers take the disbelievers as allies instead of the believers. The verse.

It was said: It was revealed about Ammar bin Yasir when he spoke about some of what the polytheists wanted from him, as will be explained in An-Nahl.

God the Almighty said: And God warns you of Himself. Al-Zajaj said: That is, God warns you of Him. Then they dispensed with that with this and it became the used, God the Almighty said: **You know what is in my soul, and I do not know what is in your soul.** So its meaning is You know what I have and what is in my reality, and I do not know what you have or what is in your reality. Another said: The meaning is And God warns you of His punishment, like the village was asked. And he said: **You know what is in my soul** meaning my unseen, so the soul was made in the place of the implied because it is in it. **And to God is the destination** meaning and to God's reward is the destination. And in it is an acknowledgment of the resurrection.

Tafsir Ibn Kathir

The Blessed and Most High says: *Say* O Muhammad, glorifying your Lord, thanking Him, entrusting Him and relying on Him, **O God, Owner of the Kingdom** meaning, all the Kingdom is Yours, "You give the Kingdom to whomever You will and take the Kingdom away from whomever You will. You honor whomever You will and abase whomever You will" meaning, You are the Giver and the Withholder, and You are the One Who wills what is, and what You do not will is not. In this verse, there is a warning and guidance to thank God Almighty for His Messenger's blessing upon him and this nation, because God Almighty transferred the prophethood from the Children of Israel to the Arab

Qurayshite Prophet, the unlettered Meccan, the Seal of the Prophets, and the Messenger of God to all of mankind and jinn, in whom God combined the virtues of those who came before him, and He distinguished him with characteristics that He did not give to any prophet or messenger in knowledge of God and His law, and his knowledge of the past and future unseen, and His revelation to him of the truths of the Hereafter, and the spreading of his nation in the horizons in the easts of the earth. And its wests, and the manifestation of his religion and law over all other religions and laws, so may the prayers and peace of God be upon him forever until the Day of Judgment, as long as night and day follow one another. That is why God the Almighty said: "Say: O God, Owner of the Kingdom" *verse*, meaning You are the One who controls Your creation and does what You will, just as God the Almighty responded to those who judge Him in His affairs when He said: "And they say: Why was this Qur'an not sent down to a great man from the two cities?" God the Almighty said in response to them: **Do they apportion the mercy of your Lord?** *verse*, meaning we dispose of what We have created as we wish without any hindrance or resistance, and We have the perfect wisdom and complete proof in that, and thus He gives prophethood to whomever He wills, just as God the Almighty said: **God knows best where to place His message** *verse*, and God the Almighty said: **See how We have favored some of them over others** *verse*.

Al-Hafiz Ibn Asakir narrated in the biography of Ishaq bin Ahmad in his history, on the authority of Al-Ma'mun the Caliph, that he saw written in a palace in the land of the Romans in Himyaritic, so he translated it for him, and it was: In the name of God, the night and day do not differ, nor do the stars of the sky revolve in the heavens except by the transfer of blessings from a king whose authority has passed to another king. And the kingdom of the Lord of the Throne is eternal, it is not perishable nor shared. And the Almighty's saying: **You cause the night to enter the day and cause the day to enter the night** means that You take from the length of this and add to the shortness of this, so they become equal, then You take from this to this and they differ, then they become equal, and so on in the seasons of the year, spring, summer, autumn and winter. And the Almighty's saying: **And You bring forth the living from the dead and You bring forth the dead from the living** means that You bring forth the crop from the seed, and the seed from the crop, and the palm tree from the pit, and the pit from the palm tree, and the believer from the disbeliever, and the disbeliever from the believer, and the chicken from the egg, and the egg from the chicken, and what follows this course of all things, **And You provide for whomever You will without account** means that You give whomever You will of wealth that cannot be counted or calculated, and You withhold from others because of Your wisdom, will, desire and justice in that. Al-Tabarani said: Muhammad ibn Zakariya al-Ghalabi told us, Ja'far ibn Jisr ibn Farqad told us, my father told us on the authority of Amr ibn Malik, on the authority of Abu al-Jawza', 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, he said: "The greatest name of God, by which if He is called upon, He answers, is in this verse from Al Imran 3: 'Say, O God, Owner of the Kingdom, You give the

Surat Al Imran 3:28

Let not the believers take the disbelievers as allies instead of the believers. And whoever does that has nothing to do with Allah, except that you fear them with fear. And Allah warns you of Himself, and to Allah is the final destination.

kingdom to whom You will and You take the kingdom away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You are over all things competent.”

Fath al-Qadiri

His statement 28- **Do not take** contains a prohibition for the believers from befriending the infidels for any reason, and similar to it is the statement of the Most High: **Do not take as intimates those other than yourselves 3:10**, and His statement: **And whoever among you takes them as allies, then indeed, he is one of them 3:10**, and His statement: **You will not find a people who believe in God 3:10**, and His statement: **Do not take the Jews and the Christians as allies 3:10**, and His statement: **O you who believe, do not take My enemies and your enemies as allies**. His statement: **Other than the believers** is in the place of the state: meaning, bypassing the believers to the infidels independently or jointly, and the reference in His statement: **And whoever does that** is to the union indicated by His statement: **Do not take 3:10**, and the meaning of His statement: **Then he is not from God in anything 3:10**, meaning: from His guardianship in any of the things, rather he is separated from Him in every case. His saying, **Except that you fear them with piety** is in the form of address by way of turning away: that is, do not fear from them a matter that must be avoided, and it is an exception emptied of the most general conditions. And piety is a source in the position of the object, and its origin is waqiyah with the weight of fa'lah, the waw was changed to a ta and the ya to an alif, and Raja and Qatadah read taqiyah. And in that is evidence of the permissibility of friendship with them with fear of them, but it is apparent and not hidden. A group of the Salaf disagreed on that, and said: There is no piety after God has honored Islam. His saying, **And God warns you of Himself** means His holy self, and applying that to Him, glory be to Him, is permissible in the case of similarity, like His saying, **You know what is in my soul, and I do not know what is in your soul** and other things. Some of the later scholars forbade that except in the case of similarity. Al-Zajjaj said: Its meaning is, and God warns you of it, then they dispensed with that with this and it became the usual. He said: As for his saying, **You know what is in my soul, and I do not know what is in your soul**, its meaning is, you know what is with me and what is in my reality, and I do not know what is with you or what is in your reality. Some scholars said: Its meaning is that God warns you of His punishment, like **And ask the town**, so the self was placed in the place of the implied, and in this verse there is a severe threat and great intimidation for His servants that they will be exposed to His punishment by befriending His enemies. Do I know?

Tafsir al-Baghawi

28- The Almighty said: **Let not the believers take the disbelievers as allies rather than the believers**. Ibn Abbas, may God be pleased with him, said: Al-Hajjaj bin Amr bin Abi Al-Haqiq and Qais bin Zaid *thought* about a group of the Ansar to tempt them away from their religion, so Rafa'ah bin Al-Mundhir, Abdullah bin Jubair, and Sa'd bin Khaithama said to those al-Nas 114: Avoid these Jews lest they tempt you away from your religion, but those people refused except to befriend them, so God Almighty revealed this verse.

Muqatil said: It was revealed about Hatib bin Abi Balta'ah and others, and they showed affection for the infidels of Mecca.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both, that it was revealed about the hypocrites, Abdullah bin Ubayy and his companions, who used to be allies of the Jews and polytheists and bring them report, hoping that they would be victorious over the Messenger of God, may God bless him and grant him peace. So God Almighty revealed this verse and forbade the believers from doing the same *actions* as they did.

God the Almighty said: **And whoever does that** meaning befriends the infidels by conveying report to them and exposing them to the faults of the Muslims **has nothing to do with God meaning he has nothing to do with the religion of God**. Then He made an exception and said: **Except that you fear them with a fear** meaning: Except that you fear them with a fear. Mujahid and Ya'qub used taqiyah on the weight of baqiyah because they wrote it with a ya' and did not write it with an alif, like pebble and seed. It is a verbal noun. It is said taqiyah / taqah and taqwa taqiyah and taqwa. So if you say itqayyat, the verbal noun is ittqiqa. He said tatqawwa from ittqiqa, then he said taqah and did not say ittqiqa because if the meaning of the two words is one, it is permissible to make the verbal noun of one of them take the word of the other, like God the Almighty's saying: **And devote yourself to Him with a complete devotion 8- Al-Muzzammil**.

The meaning of the verse is that God Almighty forbade the believers from befriending the infidels, flattering them, and collaborating with them unless the infidels are dominant and apparent, or the believer is among a people of infidels whom he fears, so he appeases them with his tongue while his heart is at peace with faith, defending himself without making permissible any unlawful blood or money, or he shows the infidels to the Muslims' private parts. Taqiyya is only done with fear of being killed and with sound intentions. God Almighty said: "Except for one who is forced and whose heart is at peace with faith" *106-An-Nahl*. Then this is a concession, so if he is patient until he is killed, then he will have a great reward. Some people have rejected taqiyya *today*. Muadh ibn Jabal and Mujahid said: Taqiyya was in **the Bedouin** of Islam before the religion was established and the Muslims were strong.

As for today, God has made Islam victorious, so the people of Islam should not be at peace with their enemy. Yahya al-Bakka said: I said to Saeed ibn Jubayr during the days of al-Hajjaj: Al-Hasan used to say to you taqiyya with your tongue while your heart is at peace with faith? Saeed said: There is no taqiyya in Islam. Taqiyya is only for those at war. **And God warns you of Himself** means God frightens you with His punishment for befriending the infidels, committing what is forbidden, and disobeying what is commanded. **And to God is the final destination.**

Tafsir al-Baidawi

28 **Let not the believers take the disbelievers as allies**

They forbade them from being allies due to kinship and pre-Islamic friendship and the like, so that their love and hatred would only be for the sake of God, or from seeking their help in conquest and other religious matters. **Other than the believers** indicates that they are the most deserving of allegiance, and that their allegiance is an alternative to allegiance to the disbelievers. **And whoever does that** meaning taking them as allies. **has nothing to do with God** meaning in His allegiance to something that could be called allegiance, for allegiance to two enemies cannot come together. He said:

You call me your enemy and then claim that I am your friend. No one can be more loyal to you.

Except that you fear them with a fear except that you fear. And he read from their side what must be feared, or fear. And the verb is transitive with *min* because it means beware and fear. And Yaqub read **the rest**. He forbade befriending them outwardly and inwardly at all times except at the time of fear, because showing befriending them is permissible at that time as Jesus, peace be upon him, said: Be in the middle and walk to the side. **And God warns you of Himself, and to God is the final destination.** So there is no ugliness and mention of the self, so that it is known that what is warned against is a punishment issued by the Almighty, so no attention is paid to what is warned against from the disbelievers other than that.

Surat Al Imran 3:29

Say, "Whether you conceal what is in your hearts or reveal it, Allah knows it. And He knows what is in the heavens and what is on the earth. And Allah is over all things competent."

Surat Al Imran 3:29

Say, "Whether you conceal what is in your hearts or reveal it, God knows it. And He knows what is in the heavens and what is on the earth. And God is over all things competent."

Tafsir al-Jalalayn

Say to them **if you conceal what is in your hearts** your hearts of their allegiance **or reveal it** show it **God knows it and He knows what is in the heavens and what is on the earth, and God is over all things competent** and from this is the punishment of those who allegiance to them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: *Say, O Muhammad, to those whom you have commanded not to take the disbelievers as allies instead of the believers, **If you conceal what is in your hearts** of friendship with the disbelievers and keep it secret, or if you reveal that from your souls with your tongues and actions and make it apparent, **God knows it**, so nothing is hidden from Him. He says: So do not harbor affection for them and do not show friendship with them, lest you be afflicted with a punishment from your Lord that you cannot bear, because He knows your secret and your public, so nothing of it is hidden from Him, and He is recording it from you until He rewards you for it with good for good, and with evil like it, as:*

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: He informed us that He knows what they kept secret of that and what they declared, so He said: **Whether you conceal what is in your hearts or reveal it.**

As for His statement: **And He knows what is in the heavens and what is on the earth**, it means that since nothing is hidden from Him, whether it is in the heavens or the earth or wherever it is, then how can what is in your hearts of inclination towards them with affection and love, or what you show them with assistance in action and word, be hidden from Him - O people who take the disbelievers as allies instead of the believers?

As for his saying: **And God is over all things competent**, it means: And God is capable of hastening your punishment for your loyalty to them and your support of them against the believers, and of whatever He wills of all matters. Nothing He wants is difficult for Him, and nothing He seeks is forbidden to Him.

Tafsir al-Qurtubi

He is the Knower of what is hidden in the hearts and what they contain, and of what is in the heavens and the earth and what they contain. He is the Knower of the unseen. Not an atom's weight escapes Him, and nothing is hidden from Him. Glory be to Him. There is no god but Him. He is the Knower of the unseen and the witnessed.

Tafsir Ibn Kathir

The Blessed and Exalted forbade His believing servants from befriending the disbelievers, and from taking them as allies, secretly showing them affection, instead of the believers. Then He threatened for that, saying, **And whoever does that has nothing to do with God**. That is, whoever commits what God has forbidden in this, has disavowed God, as God the Almighty said, "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, expelling the Messenger and yourselves, [and] beware of believing in God, your Lord. If you have come out [to fight] in My cause and seeking My pleasure, secretly showing them affection, and I know what you have concealed and what you have declared. And whoever does that among you has certainly strayed from the right path." And God the Almighty said, "O you who have believed, do not take the disbelievers as allies instead of the believers. Do you want to make for God a clear authority over you?" And God the Almighty said, "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is of them." And He said, God the Almighty said after mentioning the friendship of the believers from the Muhajireen, Ansar and Bedouins: "And those who disbelieve are allies of one another. If you do not do so, there will be fitnah on earth and great corruption." God the Almighty said: **Except that you guard yourselves against them with a precaution**. That is, except for those who fear their evil in some countries or times, then he may guard himself against them outwardly, not inwardly and intentionally, as Al-Bukhari said on the authority of Abu Al-Darda': He said: We smile in the faces of people while our hearts curse them. Al-Thawri said: Ibn Abbas said: Taqiyyah is not in action, rather taqiyyah is in the tongue. Al-Awfi narrated the same on the authority of Ibn Abbas: Taqiyyah is in the tongue. Abu Al-Aaliyah, Abu Al-Sha'tha', Ad-Dahhak and Ar-Rabi' bin Anas also said this. What they said is supported by God's statement: **Whoever disbelieves in God after his belief, except for one who is forced thereto [while] his heart is at rest with faith**. Al-Bukhari said: Al-Hasan said: Taqiyya is until the Day of Judgment. Then God the Almighty said: **And God warns you of Himself** meaning He warns you of His vengeance for opposing Him, His power and His punishment for those who befriend His enemies and oppose His allies. Then God the Almighty said: **And to**

God is the destination meaning to Him is the return and the turning back, so that He may reward every worker for his deeds. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Ibn Abi Hussain, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun, who said: Muadh bin Jabal stood up among us and said: "O my sons, I am the Messenger of God to you. Do you know that the return is to Paradise or to Hell?"

Fath al-Qadir

His saying 29- "Say: If you conceal what is in your hearts" The verse contains that everything that the servant conceals and hides or shows and reveals is known to God Almighty, nothing of it is hidden from Him and not even the weight of an atom escapes Him. **And He knows what is in the heavens and what is on the earth** which is more general than the matters that they conceal or show, so nothing that is more specific than that is hidden from Him.

Tafsir al-Baghawi

29- "Say: Whether you conceal what is in your hearts" meaning your hearts of love for the disbelievers **or reveal it** of your loyalty to them in word and deed **God knows it**. Al-Kalbi said: Whether you conceal what is in your hearts to the Messenger of God, may God bless him and grant him peace, of denial or reveal it, freely and by fighting him, God knows it and preserves it for you, until He rewards you for it. Then to the Messenger of God, may God bless him and grant him peace, he said: **And He knows** raising it as a resumption **what is in the heavens and what is on the earth** meaning if nothing in the heavens or on the earth is hidden from Him, then how can your loyalty to the disbelievers and your inclination towards them in your heart be hidden from Him? And God is over all things competent.

Tafsir al-Baidawi

29Say: Whether you conceal what is in your hearts or reveal it, God knows it." That is, He knows your innermost thoughts regarding the allegiance of the infidels and other matters, whether you conceal them or reveal them. "And He knows what is in the heavens and what is on the earth." In the knowledge of your secrets and your public matters. "And God is over all things competent." So He is able to punish you if you do not desist from what you have been forbidden. The verse is an explanation of the Almighty's saying: "And God warns you of Himself." It is as if He said and warns you of its negation because it is characterized by an intrinsic knowledge that encompasses all information, and an intrinsic power that encompasses all capabilities, so do not dare to disobey Him, because there is no sin except that He is aware of it and able to punish for it.

Surat Al Imran 3:30

On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance. And God warns you of Himself, and God is Kind to the servants.

Surat Al Imran 3:30

On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance. And God warns you of Himself, and God is Kind to the servants.

Tafsir al-Jalalayn

Remember **the Day when every soul will find present what it has done of good and what it has done of evil** subject and predicate **it will wish that between it and that was a great distance** ultimate limit that cannot be reached **and God warns you of Himself** repeated for emphasis **and God is Kind to His servants**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And God warns you of Himself on a day when every soul will find what it has done of good present and abundant, **Whatever evil it has done, it will wish that between it and that was a great distance**, meaning a distant end, for your destiny, O people, on that day is to Him, so beware of Him for yourselves from your sins.

Qatada used to say about the meaning of his saying: *Presented*, what:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **On the Day every soul will find present what it has done of good**, he said: abundant.

Abu Ja'far said: Some of the Arabists have claimed that the meaning of this is: And remember the day when you will find. He said: That is why it came in this way, because the Qur'an was revealed for the purpose of commanding and reminding, as if it was said to them: Remember such and such, because in the Qur'an in more than one place it says: And fear such and such a day, and such and such a time.

As for *ma* that comes with *amalt*, it means *who*, and it is not permissible for it to be a recompense, because *tajid* occurs before it. As for his saying: **and what evil you did**, it is conjoined with his saying: *ma* the first, and *amalt* is a relative clause meaning the nominative, because it was said: *wish*.

The interpretation of the words: On the Day every soul will find present what it has done of good, and what it has done of evil it will wish that there were a period of time between it and that.

The term is the goal that it ends at, and from it is the saying of Al-Tarmah:

Every living creature has completed its lifespan, and dies when its term has expired.

It means: the end of his life, and:

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, his saying: **And whatever evil you have done, you wish that between it and that was a great distance**, a distant place.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **A long time**, he said: a deadline.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad bin Mansur told us, on the authority of al-Hasan, regarding his statement: **And whatever evil you have done, you would wish that between it and that was a great distance**, he said: One of them would be pleased that he would never encounter that action of his, because that was his desire. As for in this world, it was a sin that he enjoyed.

Abu Ja'far said: God Almighty says: **And God warns you of Himself**: lest you make Him angry with you by doing what He is angry with you, and then you meet Him on a Day when every soul will find present what it has done of good and what it has done of evil, wishing that there were a great distance between it and it, while He is angry with you, and you will be afflicted with His painful punishment that you cannot bear.

Then the Almighty informed us that He is compassionate and merciful to His servants, and that part of His compassion for them is His warning them of Himself, frightening them with His punishment, and forbidding them from the sins He forbade them from, such as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Ibn Uyaynah, on the authority of Amr, on the authority of al-Hasan, regarding his statement: **And God warns you of Himself, and God is Kind to His servants**, he said: From His kindness to them is that He warned them of Himself.

Tafsir al-Qurtubi

(*Day*) is an accusative connected to His statement: **And God warns you of Himself**. It was said that it is connected to His statement: And to God is the destination on the Day you find. It was said that it is connected to His statement: And God is over all things competent on the Day you find. It is permissible for it to be disconnected based on the implication of remember. And similar to it is His statement: Indeed, God is Exalted in Might, the Possessor of Retribution on the Day the earth will be changed and present is a state of the deleted pronoun from the connection of what, the meaning of which is on the Day every soul will find what it has done of good present. This is on the basis

that you find from finding what was lost. And what from His statement: And what you have done of evil is in apposition to the first what. And you wish is in the place of the state of the second what. And if you make you find. meaning you learn, then present is the second object, and likewise you wish is in the place of the second object, the meaning of which is on the Day every soul will find the recompense for what it has done present. It is possible that the second *ma* is a subject in the nominative case, and *tawd* is in the nominative case because it is the best subject. It is not correct for *ma* to mean *reward*, because *tawd* is in the nominative case. If it were past, it would be possible for it to be a reward, and the meaning of the statement would be: **And whatever evil you have done, I wish that there was a long distance between them and it,** meaning like the distance between the east and the west. And the future, if you make *ma* for the condition, is only in the jussive mood, unless you assume that the *fa* has been deleted, based on the assumption that **And whatever evil you have done, she wished.** Abu Ali: This is the analogy of Al-Farra's statement in my opinion, because he said in the verse of God Almighty: **And if you obey them, then you are indeed polytheists,** meaning that he was defeated previously. Al-Nabigha said:

Except for someone like you or someone you are ahead of, the horse will outrun when it seizes the lead.

Al-Amad: anger. It is said: **Amad Amad** if he became very angry.

Tafsir Ibn Kathir

The Blessed and Exalted informs His servants that He knows the secrets, the consciences and the outward appearances, and that nothing of theirs is hidden from Him. Rather, His knowledge encompasses them in all conditions, times, days, moments and all times, and everything on earth and in the heavens, not even the weight of an atom is hidden from Him, nor anything smaller than that in all regions of the earth, seas and mountains. **And God is over all things competent.** That is, His power is effective in all of that. This is a warning from Him to His servants to fear and dread Him lest they commit what He has forbidden and what He hates from them, for He is All-Knowing of all their affairs, and He is Able to hasten their punishment. And if He delays those among them, He grants respite, then He takes the grip of the Mighty, the Powerful. For this reason, He said after this, **On the Day every soul will find present what it has done of good,** the verse, meaning on the Day of Resurrection, all of the servant's deeds, good and evil, will be presented to him, as the Almighty said, **On that Day man will be informed of what he has sent forth and what he has left behind.** So whatever he sees of his good deeds, that will please him and make him happy, and whatever he sees of it was ugly and made him angry and he wished that he would disown him and that there would be a long period between them, as was said to his devil who was associated with him in this world, and who had emboldened him to do evil: **Oh, would that between me and you were the distance of the two easts, what an evil companion!** Then the Almighty said,

confirming, threatening and warning: **And God warns you of Himself.** That is, He frightens you with His punishment. Then the Almighty said, giving hope to His servants so that they would not despair of His mercy and lose hope in His kindness: **And God is Kind to the servants.** Al-Hasan Al-Basri said: Out of His kindness to them, He warns them of Himself. Another said: That is, He is Merciful to His creation and loves for them to adhere to His straight path and His upright religion and to follow His noble Messenger.

Fath al-Qadir

His statement 30- **On the Day you find** is in the accusative case with his statement **And God warns you of Himself.** It was said that it is omitted: that is, remember, and *present* is a state, and his statement **and whatever evil you have done** is conjoined with the first *what*: that is, and you find whatever evil you have done present, you wish that there was a long time between it and that. So *present* was omitted because the first indicates it, and this is if *find* is from finding the lost thing, but if *found* is in the sense of *knowledge*, then *present* is the second object, and it is possible that his statement **and whatever evil you have done, you wish that there was a long time between it and that** is a renewed sentence, and what in **what you have done** is the subject and *wish* is its predicate. And the term *al-Amad* means the goal, and its plural is *Amad* meaning you wish that there was a long period between it and what you did of evil. It was said that his statement **the day you find** is in the accusative case with his statement **you wish** and the pronoun in his statement **and between it** refers to the day, and there is some distance in it. And he repeated his statement **and God warns you of Himself** for emphasis and to bring to mind so that this great threat would be remembered by them. And in his statement **and God is Kind to the servants** is evidence that this severe warning is coupled with compassion from Him, glory be to Him, towards His servants, out of kindness to them. And what is better than what is narrated about some of the Arabs that it was said to him: You will die and be resurrected and return to God, so he said: Do you threaten me with someone from whom I have never seen good except?

Ibn Ishaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Al-Hajjaj bin Amr, an ally of Ka'b bin Al-Ashraf, Ibn Abi Al-Haqiq and Qais bin Zaid, had gathered a group of Ansar to tempt them away from their religion. Rafa'ah bin Al-Mundhir, Abdullah bin Jubayr and Sa'd bin Khathmah said to those al-Nas 114: So God revealed about them: **Let not the believers take the disbelievers as allies** until His saying: **And God has power over all things.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of transmission on his authority that he said: God forbade the believers from being kind to the disbelievers and taking them as allies instead of the believers, unless the disbelievers are dominant over them, in which case they show them kindness and differ from them in religion. This is what God the Almighty said: **Unless you fear them out of fear.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi: **And whoever does that has nothing to do with God,** for God has disassociated himself from him.

Surat Al Imran 3:30

On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance. And God warns you of Himself, and God is Kind to the servants.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **Unless you fear them with a fear**, he said: Taqiyyah with the tongue is someone who is compelled to speak about something, which is a sin against God, so he speaks it out of fear of people while his heart is at peace with faith, for that will not harm him. Rather, taqiyyah is with the tongue. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it**, and Al-Bayhaqi in his Sunan narrated on his authority regarding the verse, he said: Taqiyyah is speaking with the tongue while the heart is at peace with faith, and he does not stretch out his hand to kill or to commit sin, for that is no excuse for him. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah regarding the verse, he said: Taqiyyah is with the tongue, not with actions. Abd Al-Razzaq, Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah, **Unless you fear them with a fear**, he said: Unless there is a kinship between you and him, so you maintain ties with him for that. Abd ibn Humayd and Al-Bukhari narrated on the authority of Al-Hasan, he said: Taqiyyah is permissible until the Day of Resurrection. Al-Bukhari narrated on the authority of Abu Darda' that he said: **We scour the faces of people while our hearts curse them**. The permissibility of taqiyya is indicated by the statement of God the Almighty: "Except for one who is forced [to do so] while his heart is at rest in faith. But as for him who opens his breast to disbelief, upon them is wrath from God, and for them is a great punishment." Among those who say that taqiyya with the tongue is permissible are Abu Al-Sha'tha', Ad-Dahhak, and Ar-Rabi' bin Anas. Ibn Jarir and Ibn Abi Hatim narrated on the authority of As-Suddi regarding the statement of God the Almighty: "Say: If you conceal" 4:10, he said: He informed them that He knows what they concealed and what they declared. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Qatadah regarding the statement of God the Almighty: *Present*, meaning: *Prepared*. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding the verse: "One of you would be pleased that his work would never be met, for that would be his desire. As for his sin in this world, he enjoyed it." They also narrated on the authority of As-Suddi: **A distant time**, meaning: A distant place. Ibn Jarir narrated on the authority of Ibn Jurayj: **A distant time**, meaning: A term. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement, **And God warns you of Himself, and God is Kind to His servants**, he said: Out of His kindness to them, He warns them of Himself.

was omitted, as God Almighty said: **And they will find what they did present 49-Al-Kahf. And what you have done of evil** some of them made it a predicate in the accusative case, meaning you will find present what you have done of good **and evil, so you will be pleased with what you have done of good**. Some of them made it a resumed predicate. Evidence for this interpretation: the reading of Ibn Masoud, may God be pleased with them both, **And what you have done of evil, you wish there was a long period between it and it**.

God Almighty says: **You would wish that between it** meaning between the soul **and it** meaning between evil **there was a great distance**. Al-Suddi said: A distant place. Muqatil said: Like the distance between the east and the west. The term is the deadline and the goal to which one ends. Al-Hasan said: One of them would be pleased never to throw away his work. It was said: He would wish that he had not done it. **And God warns you of Himself, and God is Kind to His servants**.

Tafsir al-Baidawi

30**On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that day was a great distance.** "On the Day **is in the accusative case with wish**", meaning every soul will wish that on the Day it will find its records of deeds, or the reward for its deeds of good and evil, present, if between it and that Day, which is for it, was a great distance, or with an implied word such as "remember, **and wish is a state of the pronoun in worked or a predicate of what it has done of evil, and wish is restricted to what it has done of good and what is not conditional because wish**" is raised. It was read "wish" and based on this it is correct to be conditional, but applying it to the predicate is more appropriate in meaning because it is a narration of a happening and more in line with the popular reading. "And God warns you of Himself" is repeated for emphasis and reminder. "And God is Kind to His servants" is an indication that God Almighty only forbade them out of mercy for them and consideration for their goodness, or that He is the Possessor of forgiveness and the Possessor of painful punishment, so one hopes for His mercy and fears His punishment.

Tafsir al-Baghawi

30- The Almighty's saying, **On the Day every soul will find** is in the accusative case, by removing the letter of description, meaning on a day. It was said: by adding a verb, meaning: Remember and fear the Day every soul will find **what it has done of good present** nothing of it

Surat Al Imran 3:31

Say, "If you love God, then follow me, God will love you and forgive you your sins. God is Oft-Forgiving, Most Merciful."

Tafsir al-Jalalayn

And it was revealed when they said, **We worship idols only out of love for God, so that they may bring us closer to Him.** Say to them, O Muhammad, **If you love God, then follow me, and God will love you**, meaning that He will reward you, (and forgive you your sins. And God is Forgiving and Merciful) to those who follow me, for what has come before that.

Tafsir al-Suyuti

God Almighty said: Say, If you love God. Ibn al-Mundhir narrated on the authority of al-Hasan that some people said during the time of our Prophet: By God, O Muhammad, we love our Lord. So God revealed: Say, If you love God, then follow me. The verse

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the reason for which this verse was revealed.

Some of them said: It was revealed about a people who said during the time of the Prophet, may God bless him and grant him peace: We love our Lord. So God Almighty commanded His Prophet Muhammad, may God bless him and grant him peace, to say to them: If you are truthful in what you say, then follow me, for that is a sign of your truthfulness in what you said.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abdullah told us, on the authority of Bakr ibn al-Aswad, he said, I heard al-Hasan say: Some people said during the time of the Prophet, may God bless him and grant him peace: O Muhammad, we love our Lord! So God Almighty revealed: **Say, 'If you should love God, then follow me, and God will love you and forgive you your sins.'** So He made following His Prophet Muhammad, may God bless him and grant him peace, a sign of His love and a punishment for those who oppose Him.

Al-Muthanna told me, he said, Ali bin Al-Haitham told us, he said, Abdul-Wahhab told us, on the authority of Abu Ubaidah, he said, I heard Al-Hasan say: Some people said during the time of the Messenger of God, may God bless him and grant him peace: O Muhammad, we love our Lord! So God, the Almighty, the Majestic, revealed the Qur'an about that: **Say, 'If you love God, then follow me, and God will love you and forgive you your sins.'** So God made following His Prophet Muhammad, may God bless him and grant him peace, a sign of His love and a punishment for those who oppose Him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **If you love God, then follow me, and God will love you.** He said: There were people who claimed that they loved God, saying: We love our Lord! So God commanded them to follow Muhammad, may God bless him and grant him peace, and made following Muhammad a sign of loving Him.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad bin Mansur told us, on the authority of al-Hasan, regarding his statement: **If you love God** the verse, he said: There were people during the time of the Messenger of God, may God bless him and grant him peace, who claimed that they loved God, so God wanted to make their words a confirmation of their actions, so He said: **If you love God** the verse, so following Muhammad, may God bless him and grant him peace, was a confirmation of their words.

Others said: Rather, this is a command from God to His Prophet Muhammad, may God bless him and grant him peace, to say to the Najran delegation who came to him from the Christians: If what you are saying about Jesus is a great statement, you are only saying it out of glorification of God and love for Him, so follow Muhammad, may God bless him and grant him peace.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Say, 'If you love God,'** meaning: if this is what you say - meaning: about Jesus - out of love for God and glorification of Him, **then follow me, and God will love you and forgive you your sins**, meaning: what has passed of your disbelief, **and God is Forgiving and Merciful.**

Abu Ja'far said: The more correct of the two interpretations of the verse is that of Muhammad ibn Ja'far ibn al-Zubayr. Because no mention was made of people who claimed that they loved God or that they glorified Him, except for the delegation of Najran, in this surah or before this verse. So his statement, **If you love God, then follow me**, is an answer to their statement, according to what al-Hasan said.

As for what Al-Hasan narrated about that which we have mentioned, we do not have any authentic report about it, so it is permissible to say that it is so, even if there is no indication in the surah that it is as he said. Unless Al-Hasan meant by the people who he mentioned that they said that during the time of the Messenger of God, may God bless him and grant him peace, the delegation of Najran from the Christians, then that would be from his statement similar to our choice about it.

Since this is not a report as we have said, nor is there in the verse evidence for what we have described, then it is more appropriate for us to attach its interpretation to what is indicated by the verses of the surah, and that is what we have described. Because what precedes this verse from the beginning of this surah and what follows it is a report about them, and an argument from God to His Prophet Muhammad,

Surat Al Imran 3:31

Say, "If you love Allah, then follow me, Allah will love you and forgive you your sins. Allah is Oft-Forgiving, Most Merciful."

may God bless him and grant him peace, and evidence of the length of their statement about the Messiah. So it is necessary that it also be diverted in meaning to something similar to what precedes it and the meaning of what follows it.

Abu Ja'far said: Since the matter is as we have described, the interpretation of the verse is: Say, O Muhammad, to the delegation of Christians of Najran: If you are as you claim, that you love God, and that you venerate the Messiah and say about him what you say, out of love for your Lord, then fulfill what you say, if you are truthful, by following me, for you know that I am a messenger to you from God, just as Jesus was a messenger to the one to whom He was sent. If you follow me and believe in what I have brought you from God, He will forgive you your sins, pardon you for the punishment for them, and pardon you for what has passed of them, for He is Forgiving of the sins of His believing servants, Merciful to them and to others of His creation.

Tafsir al-Qurtubi

Love: affection, and also love with the kasra. Love is also the beloved, like the cheek and the cheeks, it is said I loved him so he is a lover, and his love loves him with the kasra so he is beloved. Al-Jawhari said: This is anomalous, because it does not come in the doubled yaf'al with the kasra. Abu Al-Fath said: The origin of it is habba like a circumstance, so the ba was made quiescent and assimilated in the second. Ibn Al-Dahan Saeed said: In love there are two languages: love and I love, and the origin of love in this structure is habba like a circumstance, as indicated by their saying: I loved N and most of what is mentioned is fa'il from fa'l. Abu Al-Fath said: The indication of love is the Almighty's saying: He loves them and they love him. With the damma of the ya. And follow me, God will love you, and love is used for fa'il because they say habib. And for fa'l like their saying mahboob: The active participle of transitive love was not mentioned, so it is not said: I am love. And the passive participle of af'al was not mentioned except a little, like his saying:

I am like a beloved and honored person

Abu Zaid said: I loved him, I love him. And he recited:

By God, if it weren't for his dates, I wouldn't have loved him, nor would he have been lower than Awif and Hashim.

And he recited:

By your life, I and the students of Egypt are yours, the ones who are increasingly distant from what they love.

Al-Asma'i narrated the opening of the letter of the present tense with the letter Ya alone. And love is the Khabiyah, a Persian word that has been Arabized, and the plural is Habbab and Habbah, narrated by Al-Jawhari. The verse was revealed about the delegation of Najran when they claimed that what they

claimed about Jesus was love for God Almighty, said Muhammad bin Ja'far bin Al-Zubayr. Al-Hasan and Ibn Jurayj said: It was revealed about a group of the People of the Book who said: We are the ones who love our Lord. It was narrated that the Muslims said: O Messenger of God, by God, we love our Lord, so God Almighty revealed: "Say: If you love God, then follow me." Ibn Arafa said: Love among the Arabs is the desire for something with intent. Al-Azhari said: The servant's love for God and His Messenger is his obedience to them and following their commands. God Almighty said: "Say: If you love God, then follow me." And God's love for His servants is His blessing them with forgiveness, God Almighty said: Indeed, God does not love the disbelievers. That is, He does not forgive them. Sahl ibn Abdullah said: The sign of loving God is loving the Qur'an, the sign of loving the Qur'an is loving the Prophet, may God bless him and grant him peace, the sign of loving the Prophet, may God bless him and grant him peace, the sign of loving the Sunnah, the sign of loving God, the Qur'an, the Prophet, and the Sunnah is loving the Hereafter, the sign of loving the Hereafter is to love oneself, the sign of loving oneself, the sign of loving oneself is to hate the world, the sign of hating the world is to take nothing from it except provisions and sustenance. Abu al-Darda' narrated:

On the authority of the Messenger of God, may God bless him and grant him peace, regarding the Almighty's saying: "Say: If you love God, then follow me, and God will love you." He said: On righteousness, piety, humility, and lowliness of soul. Narrated by Abu Abdullah al-Tirmidhi. It was narrated on the authority of the Prophet, may God bless him and grant him peace:

Whoever wants God to love him must speak the truth, fulfill his trusts, and not harm his neighbor. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said:

"When God loves a servant, He calls Gabriel and says, 'I love so-and-so, so love him.' Gabriel loves him, then he calls out in the heavens and says, 'God loves so-and-so, so love him.' The people of the heavens love him. Then acceptance is placed for him on earth. And when He hates a servant, He calls Gabriel and says, 'I hate so-and-so, so hate him.' Gabriel hates him, then he calls out to the people of the heavens, 'God hates so-and-so, so hate him.' They hate him, then hatred is placed for him on earth." More explanation of this will come at the end of Surah Maryam, God willing. Abu Raja' al-Attardi read, 'Fat'abuni, with the opening of the ba', and 'Yafifiru lakum' in apposition to 'Yahibubukum. Mahbub narrated on the authority of Abu Amr ibn al-Ala' that he assimilated the ra' of 'min yaghfiru' into the lam of 'min lakum.' An-Nahhas said, 'Al-Khalil and Sibawayh do not permit assimilating the ra' into the lam, and Abu Amr is too noble to make a mistake in such a matter, and perhaps he concealed the vowel as he does in many things.

Tafsir Ibn Kathir

The Blessed and Exalted informs His servants that He knows the secrets, the consciences and the outward appearances, and that nothing of theirs is hidden from Him. Rather, His knowledge encompasses them in all conditions, times, days, moments and all times, and everything on earth and in the heavens, not even the weight of an atom is hidden from Him, nor anything smaller than that in all regions of the earth, seas and mountains. **And God is over all things competent.** That is, His power is effective in all of that. This is a warning from Him to His servants to fear and dread Him lest they commit what He has forbidden and what He hates from them, for He is All-Knowing of all their affairs, and He is Able to hasten their punishment. And if He delays those among them, He grants respite, then He takes the grip of the Mighty, the Powerful. For this reason, He said after this, **On the Day every soul will find present what it has done of good,** the verse, meaning on the Day of Resurrection, all of the servant's deeds, good and evil, will be presented to him, as the Almighty said, **On that Day man will be informed of what he has sent forth and what he has left behind.** So whatever he sees of his good deeds, that will please him and make him happy, and whatever he sees of it was ugly and made him angry and he wished that he would disown him and that there would be a long period between them, as was said to his devil who was associated with him in this world, and who had emboldened him to do evil: **Oh, would that between me and you were the distance of the two easts, what an evil companion!** Then the Almighty said, confirming, threatening and warning: **And God warns you of Himself.** That is, He frightens you with His punishment. Then the Almighty said, giving hope to His servants so that they would not despair of His mercy and lose hope in His kindness: **And God is Kind to the servants.** Al-Hasan Al-Basri said: Out of His kindness to them, He warns them of Himself. Another said: That is, He is Merciful to His creation and loves for them to adhere to His straight path and His upright religion and to follow His noble Messenger.

Fath al-Qadir

31- "Say, 'If you love God, then follow me, God will love you and forgive you your sins. God is Forgiving and Merciful.'" Love and affection are the soul's inclination towards something. It is said: I love him, so he is loving, and his love loves him with the kasra, so he is beloved. Al-Jawhari said: This is anomalous, because it does not come in the doubled form, ya'al with the kasra. Ibn Al-Dahan said: There are two languages for love, love and I love, and the root of love in this chapter is to love like to traverse, and love for God the Almighty has been interpreted as the will to obey Him. Al-Azhari said: The servant's love for God and His Messenger is his obedience to them and following their commands, and God's love for the servants is His favor upon them with forgiveness. Abu Raja' Al-Attari read fat-ha on me. It was narrated on the authority of Abu Amr Ibn Al-Ala that he assimilated the ra' of yaghfir into the lam. Al-Nahhas said: Al-Khalil and Sibawayh do not permit the assimilation of the letter *ra* into the letter *lam*, and Abu Amr is too noble to make a mistake in this, and perhaps he was

concealing the vowel as he does many things.

Tafsir al-Baghawi

31- The Almighty said: "Say: If you love God, then follow me, and God will love you." It was revealed about the Jews and Christians, when they said: We are the sons of God and His beloved. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with him: The Prophet, may God bless him and grant him peace, stood before the Quraysh, while they were in the Sacred Mosque, and they had set up their idols and hung ostrich eggs on them and put *shanufin* in their ears, and they were prostrating to them. He said: O Quraysh, by God, you have contradicted the religion of your father Abraham and Ishmael. The Quraysh said to him: We only worship them out of love for God, so that they may bring us closer to God. God the Almighty said: Say, O Muhammad, if you love God and worship idols so that they may bring you closer to Him, then follow me, and God will love you. I am His Messenger to you and His proof over you, meaning follow my law and my Sunnah, and God will love you. The believers' love for God is their following His command, preferring His obedience, and seeking His pleasure. The believers' love for God is His praise. Upon them, and His reward for them and His pardon for them, as is the saying of the Almighty: **And He will forgive you your sins, and God is Forgiving and Merciful.**

It was said that when this verse was revealed, Abdullah bin Ubayy said to his companions that Muhammad makes obedience to him like obedience to God and orders us to love him as the Christians loved Jesus, son of Mary.

Tafsir al-Baidawi

31"Say: If you love God, then follow me." Love is the soul's inclination towards something because of the perfection it has perceived in it, such that it leads it to do what brings it closer to Him. When the servant knows that true perfection is only for God, and that everything he sees as perfection in himself or someone else is from God, with God, and to God, then his love will only be for God and in God. This necessitates the will to obey Him and the desire for what brings him closer to Him. Therefore, love was interpreted as the will to obey and was made a requirement for following the Messenger, may God bless him and grant him peace, in his worship and keenness to obey him. **God will love you and forgive you your sins.** This is an answer to the command, meaning that He will be pleased with you and will remove the veils from your hearts by overlooking what you have neglected, bringing you closer to the side of His glory and placing you in the vicinity of His holiness. He expressed this with love by way of metaphor or comparison. **And God is Forgiving and Merciful** for those who love Him by obeying Him and following His Prophet, may God bless him and grant him peace. It was narrated that it was revealed when the Jews said, **We are the children of God and His beloved.** It was also said that it was revealed about the delegation

Surat Al Imran 3:31

Say, "If you love Allah, then follow me, Allah will love you and forgive you your sins. Allah is Oft-Forgiving, Most Merciful."

from Najran when they said, **We only worship Christ out of love for God.** It was also said that it was about people who claimed during his time, may God bless him and grant him peace, that they loved God, so they were commanded to make their words confirmed by deeds.

Surat Al Imran 3:32

Say, "Obey God and the Messenger. But if they turn away, then indeed, God does not like the disbelievers."

Tafsir al-Jalalayn

Say to them **Obey God and the Messenger** in what he commands you to do regarding monotheism **But if they turn away** turn away from obedience **then God does not like the disbelievers** in it is the use of the apparent in place of the implicit, meaning He does not like them in the sense that He will punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Say, O Muhammad, to these delegations of Christians from Najran: Obey God and the Messenger Muhammad, for you have known with certainty that he is My Messenger to My creation. I sent him with the truth. You will find it written with you in the Gospel. If they turn away, then turn away from what you have called them to of that, and turn away from it. So inform them that God does not love those who disbelieve and deny what they know of the truth, and reject it after knowing it, and that they are from them, by their denial of your prophethood, and their denial of the truth that you are upon, after their knowledge of the correctness of your matter, and the reality of your prophethood, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Say, 'Obey God and the Messenger,'** for you know him - meaning the delegation of Christians from Najran - and you find him in your book, **but if they turn away** in their disbelief, **then God does not like the disbelievers.**

Tafsir al-Qurtubi

The Almighty said: Say: Obey God and the Messenger. Its explanation will come in An-Nisa. **But if they turn away.** is a condition, except that it is a past tense verb that is not parsed. The meaning is: If they turn away in their disbelief and turn away from obeying God and His Messenger, **then God does not like the disbelievers,** meaning He is not pleased with their actions and does not forgive them, as mentioned above. And he said: **then God** and did not say *then* because when the Arabs magnify something, they mention it again. Sibawayh recited:

I do not see death preceded by anything that made death bitter to the rich and the poor

Tafsir Ibn Kathir

This noble verse is a ruling on everyone who claims to love God but is not on the Muhammadan way, for he is a liar in his claim in the same matter until he follows the Muhammadan law and the prophetic religion in all his words, actions and conditions, as it was proven in the Sahih from the Messenger of God, may God bless him and grant him peace, that he said, **Whoever does an action that is not in accordance with our command, it will be rejected.** For this reason he said, **Say, 'If you love God, then follow me, and God will love you.'** That is, you will obtain more than what you asked for from your love for Him, which is His love for you, and it is greater than the first, as some of the wise scholars said: The matter is not that you love, but rather the matter is that you love. Al-Hasan al-Basri and others from the Salaf said: Some people claimed that they loved God, so God tested them with this verse, saying: "Say: If you should love God, then follow me, and God will love you." Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ubayd God ibn Musa told us, on the authority of Abd al-A'la ibn A'yan, on the authority of Yahya ibn Abi Katheer, on the authority of Urwah, 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, said: **Is religion anything but love and hatred?** God the Most High said: "Say: If you should love God, then follow me." Abu Zur'ah Abd al-A'la said: This hadith is fabricated.

Then the Almighty said: **And He will forgive you your sins, and God is Forgiving and Merciful.** That is, by following the Messenger, may God bless him and grant him peace, you will obtain all of this from the blessing of his embassy. Then the Almighty said, commanding everyone, both private and public, "Say: Obey God and the Messenger. But if they turn away," that is, disobey his command, **then indeed, God does not like the disbelievers.** This indicates that disobeying him in the way is disbelief, and God does not like those who are described by that, even if he claims and alleges in himself that he loves God and draws near to Him until he follows the Messenger, the unlettered Prophet, the Seal of the Messengers and the Messenger of God to all of mankind: the jinn and mankind, who, if the prophets, or even the messengers, or even those of them who are determined, were in his time, they would have no choice but to follow him, enter into his obedience, and follow his law, as will be explained in the Almighty's statement: **And when God took the covenant of the prophets,** the verse, God willing.

Fath al-Qadir

His statement 32- "Say: Obey God and the Messenger." The deletion of the subject indicates generalization, i.e. in the collection of commands and prohibitions. His statement **But if they turn away** may be from the words of God the Most High, and thus it would be past. His statement **Then God does not love the disbelievers** is a negation of love, a metaphor for hatred and anger. The reason for the explicitness in his statement **Then God**, despite the context being one of concealment, is for the purpose of glorification or

Surat Al Imran 3:32

Say, "Obey Allah and the Messenger. But if they turn away, then indeed, Allah does not like the disbelievers."

generalization.

Tafsir al-Baghawi

32- Then the Almighty's words were revealed: "Say, 'Obey God and the Messenger.' But if they turn away, then God does not love the disbelievers. He is not pleased with their actions and does not forgive them."

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Isma'i, I told Muhammad bin Sinan, I told Fali, I told Hilal bin Ali, on the authority of Ata bin Yasar, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **All of my nation will enter Paradise except for those who refuse.** They said, **And who refuses?** He said, **Whoever obeys me will enter Paradise, and whoever disobeys me has refused.**

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad Ismail, I told Muhammad bin Ubadah, I told Yazid, I told Salim bin Hayyan **and he praised him**, I told Saeed bin Mina' who said: He told us or I heard Jabir bin Abdullah say: "Angels came to the Prophet, may God bless him and grant him peace, while he was asleep. Some of them said: He is asleep, and some of them said: The eye is asleep and the heart is awake. They said: Your companion has a parable, so give him a parable. They said: His parable is like that of a man who built a house and held a banquet in it and sent an inviter. Whoever answered the inviter entered the house and ate from the banquet, and whoever did not answer the inviter did not enter the house and did not eat from the banquet. They said: Explain it to him so that he may understand it. They said: As for the house, it is Paradise and the inviter is Muhammad, may God bless him and grant him peace. Whoever obeys Muhammad has obeyed God, and whoever disobeys Muhammad has disobeyed God, and Muhammad, may God bless him and grant him peace, distinguished between people."

Tafsir al-Baidawi

32 "Say: Obey God and the Messenger. But if they turn away" This may be in the past or present tense, meaning if you turn away. **Then God does not love the disbelievers.** He is not pleased with them nor does He praise them. He did not say He does not love them for the purpose of generality and indicating that turning away is disbelief. Rather, from this perspective, he negates God's love and that His love is specific to the believers.

Surat Al Imran 3:33

Indeed, God chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.

Tafsir al-Jalalayn

Indeed, God chose He selected **Adam, Noah, the family of Abraham, and the family of Imran** meaning themselves **over the worlds** by making the prophets from their descendants.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means that God chose Adam and Noah and selected them for their religion, and the family of Abraham and the family of Imran for the religion they followed, because they were the people of Islam. So God Almighty informed us that He chose the religion of those we mentioned over all other religions that contradicted it.

What he meant by **and the family of Abraham and the family of Imran** were the believers.

We have shown that a man's family is his followers, his people, and whoever follows his religion.

And with what we said about that, it was narrated that Ibn Abbas used to say it.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Indeed, God chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds**, he said: They are the believers from the family of Abraham, the family of Imran, the family of Yasin, and the family of Muhammad. God Almighty says: **Indeed, the people most worthy of Abraham are those who followed him** (Al Imran 3:68), and they are the believers.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, God chose Adam and Noah and the family of Abraham and the family of Imran over the worlds**, two prophets whom God chose over the worlds.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Indeed, God chose Adam and Noah and the family of Abraham and the family of Imran over the worlds**, he said: God mentioned two righteous households and two righteous men, so He preferred them over the worlds, so Muhammad was from the family of Abraham.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, Ibad told us, on the authority of al-Hasan, regarding his statement: **Indeed, God chose Adam and Noah and the family of Abraham** to

his statement: **And God is All-Hearing, All-Knowing**, he said: God preferred them over the worlds with prophethood, over all people. They were the pious prophets chosen by their Lord.

Tafsir al-Qurtubi

The Almighty said: **Indeed, God chose Adam and Noah**. Chose means choose, and it was mentioned in Al-Baqarah. The derivation of Adam and his nickname were mentioned in it, and the meaning is that God chose their religion, which is the religion of Islam, so the complement was deleted. Al-Zajaj said, He chose them for prophethood over the scholars of their time. And Nuh 71: It was said that it is derived from Naah, which is a foreign name, but it was declined because it has three letters, and he is the Sheikh of the Messengers, and the first Messenger whom God sent to the people of the earth after Adam, peace be upon him, by prohibiting daughters, sisters, paternal aunts, maternal aunts, and all other relatives. And whoever said that Idris was before him among the historians, then he made a mistake, as will be explained in Al-A'raf, God willing:

God the Almighty said: **And the family of Abraham and the family of Imran, over the worlds**. The meaning of family and what it is used for is fully explained in Surat Al-Baqarah. In Al-Bukhari, on the authority of Ibn Abbas, he said: The family of Abraham and the family of Imran are the believers from the family of Abraham and the family of Imran and the family of Yasin and the family of Muhammad. God the Almighty says: **Indeed**, the people who have the closest claim to Abraham are those who followed him and this unlettered Prophet and those who have believed. And God is the ally of the believers. It was said: The family of Abraham are Ishmael, Isaac, Jacob and the Tribes, and that Muhammad, may God bless him and grant him peace, is from the family of Abraham. It was said: The family of Abraham himself, and so is the family of Imran, and from this is the saying of God the Almighty: And a remnant of what the family of Moses and the family of Aaron left behind. And in the hadith:

He was given a flute from the Psalms of the House of David, and the poet said:

Do not cry over a dead person after a dead person whom Ali, Abbas, and the family of Abu Bakr loved.

Another said:

He who remembers the family of Layla is met as a healthy person is met by a counter.

He meant who remembered Layla herself. It was said: The family of Imran are the family of Abraham, as he said: Some descendants are from each other. It was said: What is meant is Jesus, because his mother is the daughter of Imran. It was said: himself, as we mentioned. Muqatil said: He is Imran, the father of Moses and Aaron, and he is Imran bin Yashar bin Fahath bin Lawi bin Jacob. Al-Kalbi said: He is Imran, the father of Mary, and he is from the descendants of Solomon, peace be upon him. Al-Suhayli narrated: Imran bin Matan, and his wife Hannah with a noon.

Surat Al Imran 3:33

Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.

These were mentioned specifically from among the prophets because the prophets and messengers, all of them, are from their descendants. Imran was not declined because at the end of it there is an extra alif and noon. The meaning of his saying: on the worlds is on the worlds of their time, according to the commentators. Al-Tirmidhi, the wise Abu Abdullah Muhammad bin Ali, said: All of creation, all of them. It was said: Over the worlds, over all of creation, all of them, until the Day of Judgment. This is because these are messengers and prophets, so they are the elite of creation. As for Muhammad, may God bless him and grant him peace, his rank exceeded the chosen one because he is beloved and a mercy. God Almighty said: **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** So the messengers were created for mercy, and Muhammad, may God bless him and grant him peace, was created as mercy himself, so he became a security for creation, because when God sent him, creation was safe from torment until the blowing of the trumpet. The rest of the prophets did not occupy this position, so he, peace be upon him, said:

I am a mercy sent down, and he chooses that he himself is a mercy to the creation from God. His saying **sent down** means a gift from God to the creation. It is said that He chose Adam with five things: The first is that He created him with His hand in the best form with His power, the second is that He taught him all the names, the third is that He ordered the angels to prostrate to him, the fourth is that He settled him in Paradise, and the fifth is that He made him the father of mankind. And He chose Noah with five things: The first is that He made him the father of mankind, because all people drowned and his descendants were the ones who remained, the second is that He prolonged his life, and it is said:

Blessed is he who lives long and does good deeds. Third, his prayer was answered against the unbelievers and the believers. Fourth, he carried him on the ship. Fifth, he was the first to abrogate the laws, and before that he did not forbid marrying maternal and paternal aunts. And he chose Abraham for five things: First, he made him the father of the prophets, because it was narrated that a thousand prophets came from his loins from his time until the time of the Prophet, may God bless him and grant him peace. Second, he took him as a close friend. Third, he saved him from the fire. Fourth, he made him an imam for the people. Fifth, he tested him with words and guided him until he completed them. Then he said: And the family of Imran. If Imran was the father of Moses and Aaron, then he chose them over the worlds when he sent manna and quails to his people, and that was not the case with any of the prophets in the world. And if he was the father of Mary, then he chose Mary for him by giving birth to Jesus without a father, and that was not the case with anyone in the world. And God knows best.

Tafsir Ibn Kathir

This noble verse is a ruling on everyone who claims to love God but is not on the Muhammadan way, for he is a liar in his claim in the same matter until he follows the Muhammadan law and the prophetic religion in all his words, actions and conditions, as it was proven in the Sahih from the Messenger of God, may God bless him and grant him peace, that he said, **Whoever does an action that is not in accordance with our command, it will be rejected.** For this reason he said, **Say, 'If you love God, then follow me, and God will love you.'** That is, you will obtain more than what you asked for from your love for Him, which is His love for you, and it is greater than the first, as some of the wise scholars said: The matter is not that you love, but rather the matter is that you love. Al-Hasan al-Basri and others from the Salaf said: Some people claimed that they loved God, so God tested them with this verse, saying: "Say: If you should love God, then follow me, and God will love you." Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ubayd God ibn Musa told us, on the authority of Abd al-A'la ibn A'yan, on the authority of Yahya ibn Abi Katheer, on the authority of Urwah, 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, said: **Is religion anything but love and hatred?** God the Most High said: "Say: If you should love God, then follow me." Abu Zur'ah Abd al-A'la said: This hadith is fabricated.

Then the Almighty said: **And He will forgive you your sins, and God is Forgiving and Merciful.** That is, by following the Messenger, may God bless him and grant him peace, you will obtain all of this from the blessing of his embassy. Then the Almighty said, commanding everyone, both private and public, "Say: Obey God and the Messenger. But if they turn away," that is, disobey his command, **then indeed, God does not like the disbelievers.** This indicates that disobeying him in the way is disbelief, and God does not like those who are described by that, even if he claims and alleges in himself that he loves God and draws near to Him until he follows the Messenger, the unlettered Prophet, the Seal of the Messengers and the Messenger of God to all of mankind: the jinn and mankind, who, if the prophets, or even the messengers, or even those of them who are determined, were in his time, they would have no choice but to follow him, enter into his obedience, and follow his law, as will be explained in the Almighty's statement: **And when God took the covenant of the prophets,** the verse, God willing.

Fath al-Qadir

His saying 33- **Indeed, God chose Adam** etc. When He, the Almighty, finished explaining that the acceptable religion is Islam, and that Muhammad, may God bless him and grant him peace, is the Messenger whom no one can love God except by following him, and that the difference of opinion among the People of the Book about him is only due to transgression and envy

towards him, He began to establish the message of the Prophet, may God bless him and grant him peace, and explained that he is from the family of the Prophethood and the source of the message. And selection is choice. Al-Zajaj said: He chose them with prophethood over the worldly people of their time. And it was said: The speech is based on the estimation of an added meaning: that is, He chose the religion of Adam, etc. And the speech has already been presented on the interpretation of the worlds, and Adam was singled out for mention because he is the father of mankind, and likewise Noah, for he is the second Adam. As for the family of Abraham, it is because the Prophet, may God bless him and grant him peace, is from them despite the large number of prophets from them. As for the family of Imran, even though they are from the family of Abraham, since Jesus, peace be upon him, was from them, there was a reason for singling them out for mention. And it was said: What is meant by the family of Abraham is Abraham himself, and by the family of Imran is Imran himself.

God, He followed that by explaining their virtues as an encouragement to it, and with that He provided evidence of their superiority over the angels, **and the family of Abraham**, Ishmael, Isaac, and their children. And the Messenger, may God bless him and grant him peace, entered among them, and **the family of Imran** Moses and Aaron, sons of Imran, son of Izhar, son of Qahath, son of Levi, son of Jacob, or Jesus, and his mother Mary, daughter of Imran, son of Mathan, son of Eleazar, son of Abi-Yudh, son of Jozaan, son of Zerubbabel, son of Salian, son of Ushiah, son of Manishken, son of Hezka, son of Ahaz, son of Jotham, son of Uziah, son of Joram, son of Isha, son of Rajim, son of Solomon, son of David, son of Ishi, son of Obed, son of Salmon, son of Jaaz, son of Nahshon, son of Ammiad, son of Ram, son of Hasrum, son of Pharez, son of Judah, son of Jacob, peace be upon him, and there were one thousand eight hundred years between the two Imrans.

Tafsir al-Baghawi

33- And the Almighty's saying: **Indeed, God chose Adam and Noah** the verse, Ibn Abbas, may God be pleased with them, said: The Jews said, **We are from the children of Abraham, Isaac, and Jacob, and we are of their religion**, so God, the Almighty, revealed this verse. Meaning: God chose these people with Islam and you are not of the religion of Islam. *Chosen* means chose, it is derived from the word *safwa*, which means pure from everything. *Adam*, the father of mankind, **and Noah, the family of Abraham, and the family of Imran**. It was said: He meant by the family of Abraham and the family of Imran Abraham, peace be upon him, and Imran themselves, like the Almighty's saying: **And a remnant of what the family of Moses and the family of Aaron left behind** *248-Al-Baqarah*, meaning Moses and Aaron.

Others said: The family of Abraham: Ishmael, Isaac, Jacob and the Tribes. Muhammad, peace be upon him, was from the family of Abraham, peace be upon him. As for the family of Imran, Muqatil said: He is Imran bin Yashar bin Fahat bin Levi bin Jacob, peace be upon them **the father of Moses and Aaron**. Al-Hasan and Wahb said: He is Imran bin Ashham bin Amun from the descendants of Solomon bin David, peace be upon them **the father of Mary and Jesus**. It was said: Imran bin Mathan. These were mentioned specifically because all the prophets and messengers are from their descendants **a descendants upon the worlds**.

Tafsir al-Baidawi

33**Indeed, God chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds** with the message and spiritual and physical characteristics, and therefore they were able to do what others were not able to do. When He made obedience to the Messenger, may God bless him and grant him peace, obligatory and explained that it brings about the love of

Surat Al Imran 3:34

Offspring, some of them from others. And God is Hearing and Knowing.

Surat Al Imran 3:34

Offspring, some of them from others. And God is Hearing and Knowing.

Tafsir al-Jalalayn

Some of their descendants are from some of their offspring **and God is All-Hearing, All-Knowing**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What he means by that is that God chose the family of Abraham and the family of Imran, **some descendants of others**.

The word *dhariya* is in the accusative case, as it is derived from **and the family of Abraham and the family of Imran**, because *dhariya* is indefinite, and **the family of Imran** is definite.

If it was said that it was in the accusative case to repeat the selection, it would be correct. Because the meaning is: He chose offspring, some from others.

Rather, He made some of them from others in loyalty in religion, and support for Islam and the truth, as He, the Most High, said: **And the believing men and believing women are allies of one another** (al-Tawbah 9:71), and He said in another place: **The hypocrites, men and hypocrites, are from one another** (al-Tawbah 9:67), meaning: that their religion is one and their way is one, so likewise His statement: **offspring, some of them from others**, only means: offspring of one religion, some of them the religion of another, and their word is one, and their religion is one in the monotheism of God and obedience to Him, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Some of them are descendants of others**, meaning: in intention, action, sincerity, and monotheism for Him.

And his saying: **And God is All-Hearing, All-Knowing**, means by that: God is the One who hears the words of Imran's wife, and the One who knows what she conceals in her soul, since she vowed to Him what was in her womb, dedicated.

Tafsir al-Qurtubi

The meaning of offspring and its derivation are presented in Al-Baqarah. It is an accusative of state, said Al-Akhfash, meaning in the case of some of them being from others, meaning offspring are children of some. The Kufians: on the cut-off. Al-Zajjaj: a substitute, meaning He chose offspring, some from others, and the meaning of some from others, meaning in supporting each other in religion, as he said: **The**

hypocrites, men and women, are from each other.

Meaning in misguidance, said Al-Hasan and Qatadah. It was said: in selection, choice, and prophethood. And say: what is meant by it is procreation, and this is the weakest of them.

Tafsir Ibn Kathir

God Almighty tells us that He chose these houses over all the people of the earth, so He chose Adam, peace be upon him, created them with His hand, breathed into him from His spirit, made His angels prostrate to him, taught him the names of everything, and settled him in Paradise, then sent him down from it because of His wisdom in that. He chose Noah, peace be upon him, and made him the first messenger He sent to the people of the earth, when people worshipped idols and associated with God what He had not sent down as authority, and He took revenge for him when he spent a long time among his people calling them to God night and day, secretly and openly, but that only made them flee more, so He called down a curse upon them, so God drowned them all, and none of them were saved except those who followed him in the religion with which God sent him. He chose the family of Abraham, among them the master of mankind and the seal of the prophets, Muhammad, may God bless him and grant him peace, and the family of Imran, and what is meant by this Imran is the father of Mary, daughter of Imran, the mother of Jesus, son of Mary, peace be upon him. Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: He is Imran bin Yashim bin Amon Misha bin Hezekiah bin Ahrik bin Yoim bin Azariah bin Amaziah bin Yaush bin Agrihu bin Yazem bin Yahafshat bin Insha bin Abian bin Rakhim bin Solomon bin David, peace be upon them. So Jesus, peace be upon him, is from the descendants of Abraham, as will be explained in Surat Al-An'am, God willing, and he is trustworthy.

Fath al-Qadir

His saying: 34- **Some of them are descendants of others**. The word *descendants* is in the accusative case as a substitute for what preceded it, as stated by Al-Zajjaj, or as a conditional case, as stated by Al-Akhfash. The explanation of *descendants* has already been presented, and **some of them are descendants of others** is in the accusative case as a description of *descendants*, and its meaning is **reproducing and branching out or supporting and supporting one another in religion**.

Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hasan, through various chains of transmission, that he said: Some people said during the time of the Messenger of God (blessings and peace of God be upon him): By God, O Muhammad, we love our Lord. So God revealed: **Say, If you love God** the verse. Al-Hakim At-Tirmidhi narrated something similar on the authority of Yahya ibn Kathir. Ibn Jarir and Ibn Mundhir also narrated something similar on the authority of Ibn Jurayj. Ibn Jarir narrated

on the authority of Muhammad ibn Ja'far ibn Az-Zubayr regarding his statement: **Say, If you love God** meaning: If this is what you say about Jesus out of love for God and glorification of Him, **Then follow me, God will love you and forgive you your sins** meaning: What has passed of your disbelief, **And God is Oft-Forgiving, Most Merciful**. Ibn Abi Hatim narrated on the authority of Abu Ad-Darda' regarding his statement: **Say, If you love God, then follow me, God will love you** he said: On righteousness, piety, humility and lowliness of soul. Al-Hakim At-Tirmidhi, Abu Nu'aym, Ad-Daylami and Ibn Asakir also narrated it on his authority. Ibn Asakir narrated something similar on the authority of Aisha. Ibn Abi Hatim, Abu Nu'aym in Al-Hilyah, and Al-Hakim narrated on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "Polytheism is more hidden than the crawling of an ant on a smooth rock in the dark of night. The least of it is that one loves something out of injustice and hates something out of justice. Is religion anything but love and hatred for the sake of God?" God the Most High said: **Say, 'If you love God'** (Al-Baqarah 2:17). Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And the family of Abraham and the family of Imran**, he said: They are the believers from the family of Abraham, the family of Imran, the family of Yasin, and the family of Muhammad. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Descendants, some of them from others**, he said: In intention, action, sincerity, and monotheism.

upright in speech and action, or He is All-Hearing of the words of Imran's wife and All-Knowing of her intention.

Tafsir al-Baghawi

34- *Dharyah* is derived from dhara' meaning to create, and it was said: from dhar because he extracted them from the loins of Adam/ like dhar, and the children and fathers are called dhariyah, so the children are dhariyah because he created them, and the fathers are dhariyah because he created the children from them, God Almighty said and a sign for them is that We carried their offspring **41-Ya Sin** meaning their fathers *Dharyah* is accusative in the meaning and chose offspring **some of them from others** meaning some of them from the children of others, **and it was said some of them from others in support** and it was said: some of them are on the religion of others **and God is Hearing and Knowing**.

Tafsir al-Baidawi

34 **Descendants, some from others** is a state or a substitute for the two gods or from them and from Noah, meaning that they are one descendants branching out from each other. It was said that some from each other in religion. And descendants is a child, and it applies to the singular and the plural is fa'ila from dhar or fa'ula from dhar, its hamza was replaced with a ya', then the waw was changed to a ya' and assimilated. **And God is All-Hearing, All-Knowing** of people's words and deeds, so He chooses whoever is

Surat Al Imran 3:35

When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

Surat Al Imran 3:35

When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

Tafsir al-Jalalayn

Remember **when the wife of Imran said** Hannah when she had grown old and longed for a child, so she called upon God and felt pregnant, **O my Lord, I have vowed** to make **for You what is in my womb, dedicated** free from the concerns of this world, to serve Your Holy House **so accept it from me, for You are the Hearer** of supplication **the Knower** of intentions, and Imran died while she was pregnant.

Tafsir al-Suyuti

Tafsir al-Tabari

He means by His saying, may His praise be exalted: **When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me.'** So *when* is a relative clause of *Hearer*.

As for **the wife of Imran**, she is the mother of Mary, daughter of Imran, the mother of Jesus, son of Mary, peace be upon him. Her name, as we have been told, was Hannah, daughter of Faqudh ibn Qabil, as well:

Muhammad bin Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his lineage.

And others besides Ibn Hamid said: The daughter of Faquod - with a dal - the son of Qabil.

As for her husband, Imran, he is: Imran, son of Jashem, son of Amon, son of Manasseh, son of Hezekiah, son of Ahzig, son of Jotham, son of Azariah, son of Amaziah, son of Jaush, son of Ahazihu, son of Jarem, son of Jehaphashat, son of Asber, son of Abijah, son of Rehoboam, son of Solomon, son of David, son of Isha. Likewise:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his lineage.

As for his saying: **My Lord, I have vowed to You what is in my womb, dedicated**, its meaning is: I have made a vow to You, O Lord, that what is in my womb is dedicated to Your worship. He means by that: I have dedicated it to Your service and to the service of Your holiness in the church, free from the service of everything other than You, devoted to You specifically.

The word *editor* is in the accusative case as a state of what is in the description of the mention of the one who.

So accept from me, meaning: So accept from me what

I have vowed to You, O Lord. **For You are the All-Hearing, the All-Knowing**, meaning: For You, O Lord, are **the All-Hearing** of what I say and pray for, **the All-Knowing** of what I intend in my soul and desire. Nothing is hidden from You, both the secret and the public of my affair.

The reason for the vow of Hannah, daughter of Faqud, the wife of Imran, which God mentioned in this verse, as far as we have been informed, is:

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to me, saying: Zakariya and Imran married two sisters. The mother of John was with Zakariya, and the mother of Mary was with Imran. Imran died, and the mother of Mary was pregnant with Mary, who was a fetus in her womb. He said: And, as they claim, she had been prevented from having children until she grew old, and they were a family with a high status from God, the Most High. So while she was in the shade of a tree, she saw a bird feeding its chick, and her soul moved for the child, so she supplicated to God to grant her a child, and she became pregnant with Mary, and Imran died. When she knew that there was a fetus in her womb, she made it a vow to God, and a vow is to worship it for God, and to make it a prisoner in the church, and not to benefit from it in any worldly matters.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, he said, then he mentioned the wife of Imran and her saying: **My Lord, I have vowed to You what is in my womb, dedicated**, meaning I have vowed it, she says: I have made it free for the worship of God, not benefiting from it in any worldly matters, **so accept it from me, for You are the Hearing, the Knowing**.

Abdul Rahman bin Al-Aswad Al-Tafawi told me, he said, Muhammad bin Rabia told us, he said, Al-Nadr bin Arabi told us, on the authority of Mujahid, regarding his statement: *freed*, he said: a servant of the pledge.

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Al-Nadr bin Arabi, on the authority of Mujahid, he said: A servant of the church.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Ismail told us, on the authority of Al-Sha'bi, regarding his statement: **Indeed, I have vowed to You what is in my womb, dedicated to Your service**, he said: I have devoted it to worship.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, regarding his statement: **Indeed, I have vowed to You what is in my womb, dedicated**, he said: I put it in the church, and devoted it to worship.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ismail, on the authority of Al-Sha'bi, something similar.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, regarding his statement: **Indeed, I have vowed to You what is in my womb, dedicated**, he said: To the church, to serve it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **I have vowed to You what is in my womb to be dedicated**, he said: purely, without any worldly matter mixed with it.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **I have vowed to You what is in my womb to be dedicated**, he said, for the pledge and the church.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed: **I have vowed to You what is in my womb, dedicated**, he said: dedicated for worship.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb, dedicated to Your service,'** the verse. Imran's wife had dedicated to God what was in her womb, and they only freed males. When a freed person was set free, he was placed in the church and would not leave it, taking care of it and sweeping it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Indeed, I have vowed to You what is in my womb, dedicated**, he said: She vowed her child to the church.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi: "When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb, dedicated [to Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.'" He said: That was because the wife of Imran became pregnant, and she thought that what was in her womb was a boy, so she gave him to God, dedicated to Him, who would not work in this world.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: The wife of Imran freed for God what was in her womb. He said: They only freed males, so when the freed man was freed, he was placed in the church and would not leave it, taking care of it and sweeping it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Al-Dahhak, regarding his statement: **Indeed, I have vowed to You what is in my womb, dedicated**, he said: I have dedicated her child to God and to those who study the Book and learn it.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Al-Qasim bin Abi Bazza: that he informed him on the authority of Ikrimah - and

Abu Bakr, on the authority of Ikrimah: that the wife of Imran was an old barren woman called Hannah, and she was unable to bear children, so she began to envy other women for their children, so she said: O God, I have vowed in gratitude that if You grant me a son, I will give him in charity to the Holy House, so that he will be one of its custodians and servants. He said: And his saying: **I have vowed to You what is in my womb, dedicated** - that is, to the free woman, the daughter of free women - *dedicated* to the church, to serve it.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad bin Mansur, on the authority of al-Hasan, regarding his statement: **When the wife of Imran said**, the entire verse, he said: She vowed what was in her womb, then she set her free.

Tafsir al-Qurtubi

It contains eight issues:

The first: The Almighty's saying: When the wife of Imran said: Abu Ubaidah said: When is redundant. Muhammad bin Yazid said: The meaning is remember when. Al-Zajjaj said: The meaning is He chose the family of Imran when the wife of Imran said. She is Hannah with a silent ha and a noon, the daughter of Faqud bin Qanbal, the mother of Mary, the grandmother of Jesus, peace be upon him. It is not an Arabic name and Hannah is not known in Arabic as a woman's name. In Arabic, Hannah is called Abu Habbah al-Badri, and it is said about him: Abu Habbah with one ba, which is more correct. His name is Amer, and the monastery of Hannah is in the Levant, and there is another monastery also called that. Abu Nuwas said:

Oh, Deir Hanna, from the same vineyards, who will tell you about me, for I am not sane?

There are many Habbahs among the Arabs, including Abu Habbah al-Ansari, and Abu al-Sanabil ibn Ba'kak who is mentioned in the hadith of Subai'ah Habbah. Khannah with the voiced kha' is not known except as the daughter of Yahya ibn Aktham al-Qadi, and she is the mother of Muhammad ibn Nasr. Jannah with the voiced jim is not known except as Abu Jannah, and he is the maternal uncle of Dhu al-Rumma the poet. All of this is from the book of Ibn Makula.

Second: The Almighty's saying: **My Lord, I have vowed to You what is in my womb, dedicated to Your service.** The meaning of vow was mentioned earlier, and that the servant is not bound unless he commits himself to it. It is said that when she became pregnant, she said: **If God saves me and I give birth to what is in my womb, I will make it dedicated to Your service.** The meaning of **to You** is for Your worship. The word *muharran* is in the accusative case as a state, and it was said: It is an adjective for a deleted object, meaning, **I have vowed to You what is in my womb, a freed boy.** The first is more appropriate in terms of interpretation, context, and syntax. As for syntax, the placement of the adjective in place of the described is not permissible in some places, but it is permissible as a metaphor in

Surat Al Imran 3:35

When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

others. As for the interpretation, it was said that the reason for what Imran's wife said was that she was old and could not give birth, and they were a household with a place from God, and that she was under a tree and saw a bird cooing its chicks, so her soul moved because of that, and she called upon her Lord to grant it a son, and she vowed that if she gave birth, she would make her son a muhassir, meaning, freed and devoted to God Almighty, serving the church, confined to it, and devoted to the worship of God Almighty. That was permissible in their law, and their children were required to obey them. So when Mary gave birth, she said: **My Lord, I have given birth to a female**, meaning that a female is not fit to serve the church. It was said: Because of the menstruation and harm that befalls her. It was also said: She is not fit to mix with men. She hoped it would be a boy, so she was set free.

Third: Ibn al-Arabi said: There is no disagreement that the wife of Imran is not subject to a vow because she is free. If his wife was his mother, there is no disagreement that a man's vow regarding his child is not valid, regardless of his circumstances. If the one making the vow is a slave, his word regarding that is not established for him. If he is free, it is not valid for him to be his slave. Likewise, the woman is the same: So what is the point of the vow regarding that? Rather, its meaning, and God knows best, is that a man only wants his child to be familiar with him, to seek support and consolation. So this woman sought the child to be familiar with him and to find peace with him. So when God Almighty bestowed him upon her, she vowed that her share of familiarity with him would be left to him, and he would be suspended for the service of God Almighty. This is the vow of the free and righteous. She meant by him someone who is free from my side, someone who is free from the slavery of the world and its occupations. A Sufi man said to a slave: O slave, leave me to God so that I may worship Him and learn knowledge. She said: Yes. So he walked until she could see, then he returned to her and knocked on the door. She said: Who? He said to her: Your son is so-and-so. She said: We have left you to God and will not return to you.

Fourth: The Almighty's saying: *Freed* is taken from freedom, which is the opposite of slavery. From this is the liberation of the book, which is its deliverance from disorder and corruption. Khasif narrated on the authority of Ikrimah and Mujahid: That the one who is freed is purely for God Almighty and is not tainted by anything of worldly affairs. This is well-known in the language that everything that is pure is called: free, and freed in its meaning. Dhu al-Rummah said:

The earring is hanging in the free hart of Dhafra, the rope is far from it, so it is trembling

Free clay with no sand in it, and so-and-so spent a free night if her husband did not reach her the first night, but if he was able to reach her, then it was a gray night.

Tafsir Ibn Kathir

God Almighty tells us that He chose these houses over all the people of the earth, so He chose Adam, peace be upon him, created them with His hand, breathed into him from His spirit, made His angels prostrate to him, taught him the names of everything, and settled him in Paradise, then sent him down from it because of His wisdom in that. He chose Noah, peace be upon him, and made him the first messenger He sent to the people of the earth, when people worshipped idols and associated with God what He had not sent down as authority, and He took revenge for him when he spent a long time among his people calling them to God night and day, secretly and openly, but that only made them flee more, so He called down a curse upon them, so God drowned them all, and none of them were saved except those who followed him in the religion with which God sent him. He chose the family of Abraham, among them the master of mankind and the seal of the prophets, Muhammad, may God bless him and grant him peace, and the family of Imran, and what is meant by this Imran is the father of Mary, daughter of Imran, the mother of Jesus, son of Mary, peace be upon him. Muhammad bin Ishaq bin Yasar, may God have mercy on him, said: He is Imran bin Yashim bin Amon Misha bin Hezekiah bin Ahrik bin Yoim bin Azariah bin Amaziah bin Yaush bin Agrihu bin Yazem bin Yahafshat bin Insha bin Abian bin Rakhim bin Solomon bin David, peace be upon them. So Jesus, peace be upon him, is from the descendants of Abraham, as will be explained in Surat Al-An'am, God willing, and he is trustworthy.

Fath al-Qadir

His saying 35- **When she said** Abu Amr said: When is redundant. Muhammad bin Yazid said: It is related to something omitted, the meaning of which is remember when she said. Al-Zajaj said: It is related to his saying **He chose** and it was said that it is related to his saying: **All-Hearing, All-Knowing**. The name of Imran's wife is Hannah with a silent ha and a noon, the daughter of Faqud bin Qabil, the mother of Mary, so she is the grandmother of Jesus. Imran is the son of Mathan, the grandfather of Jesus. His saying **My Lord, I have vowed to You what is in my womb** is the introduction of the preposition and its object for the sake of complete care, and this vow was permissible in their law. The meaning of **to You** is for Your worship. And *Freed* is in the accusative case as a state: meaning freed, devoted to God, serving the church. What is meant here is freedom, which is the opposite of slavery. It was said: What is meant by *freed* here is the one devoted to God Almighty, who is not tainted by anything of worldly affairs. This is supported by the fact that there is no dispute that Imran and his wife are free. His saying, **So accept it from me**. Acceptance is taking something with satisfaction: that is, accept from me what I vowed with what is in my stomach.

Tafsir al-Baghawi

35- The Almighty said: **When the wife of Imran said,** and she is Hannah bint Qafudha, the mother of Mary 4. Imran is Imran bin Mathan, not Imran, the father of Moses, peace be upon him, and there were one thousand and eighty years between them. The sons of Mathan were the leaders of the Children of Israel, their rabbis and their kings. It was said: Imran bin Ashham.

God Almighty says: **My Lord, I have vowed to You what is in my womb, dedicated to Your service.** That is, I have made what is in my womb dedicated, a vow from me to You. "So accept it from me. Indeed, You are the Hearing, the Knowing." A vow is what a person obligates himself to do, *devoted*, that is, freed and devoted to God, devoted to His servants and to serving the church, not occupying him with anything in this world. Everything that is dedicated is freed. It is said: I freed the slave if I set him free and freed him from slavery.

Al-Kalbi Muhammad bin Ishaq and others said: When a freed man was set free, he would be placed in the church, sweeping and serving it, and would not leave it until he reached puberty. Then he would be given the choice of whether he liked to stay, or if he liked to go wherever he wanted. If he wanted to leave after the choice, he would not be allowed to do so. There was no prophet or scholar among his descendants who was not set free for the Holy House. Only boys were set free, and a slave girl was not suitable for him because of the menstruation and harm that befell her. So Mary's mother set free what was in her womb. The story in that was that Zachariah and Imran married two sisters. Isha' bint Qafudha, the mother of Yahya, was with Zachariah, and Hannah bint Qafudha, the mother of Mary, was with Imran. He had withheld a child from Hannah until she grew old, and they were a family of God in a place. While she was in the shade of a tree, a bird was feeding a chick, and her soul was moved by that for the child, so she called upon God to grant her a child and said: O God, I promise you that if you grant me a child, I will give him in charity to the Holy House, so that he will be from... She was his custodian and servant, and she became pregnant with Maryam, so she released what was in her womb, but she did not know what it was. So her husband said to her: Woe to you, what have you done? Did you see that what is in your womb is a female, is she not fit for that? So they both fell into worry about that, so Imran died, and Hannah was pregnant with Maryam.

peace be upon them, were cousins from their father. It was narrated that she was an old, barren woman. While she was in the shade of a tree, she saw a bird feeding its chick, so she longed for a child and wished for one, so she said: **O God, I have a vow from You that if You grant me a child, I will give him in charity to the Holy House so that he may be one of its servants.** So Mary became pregnant and Imran died. This vow was permissible in their time for young boys, so perhaps she based the matter on estimation or requested a *liberated* male, freed for his service, not to be occupied with anything, or devoted to worship and his appointment in the present case. **So accept from me what I vowed. Indeed, You are the All-Hearing, the All-Knowing** of my words and intentions.

Tafsir al-Baidawi

35 **When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb.'** So the particle *idh* is in the accusative case for the dispute. It was said that it is in the accusative case by implying *remember*. This is Hannah bint Faqudha, the grandmother of Jesus, peace be upon him. Imran bin Yashar had a daughter named Mary, who was older than Moses and Aaron. It was thought that what was meant was his wife, and it was supported by the guardianship of Zachariah, as he was a contemporary of Ibn Mathan and married his daughter Isha. Both John and Jesus,

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So when she delivered her, she said, "My Lord, indeed I have delivered a female. And Allah is most knowing of what she delivered. And the male is not like the female. And indeed, I have named her Mary, and indeed, I seek refuge for her and her offspring in You from Satan, the accursed."

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So when she delivered her, she said, "My Lord, indeed I have delivered a female. And God is most knowing of what she delivered. And the male is not like the female. And indeed, I have named her Mary, and indeed, I seek refuge for her and her offspring in You from Satan, the accursed."

Tafsir al-Jalalayn

And when she gave birth to her a girl gave birth to her and she was hoping that it would be a boy since only boys were freed **she said** apologetically **O my Lord, indeed I have given birth to a female, and God knows best** meaning He knows **what she has given birth to** an interjection from His words, the Most High. In a reading with a damma on the ta' **and the male** that she requested **is not like the female** that she was given because it is intended for service and she is not suitable due to her weakness and nakedness and what befalls her from menstruation and the like **and indeed I have named her Mary, and I seek refuge for her and her offspring** her children **from Satan the accursed** expelled in the hadith **No child is born except that Satan touches him when he is born and he cries out screaming, except Mary and her son** narrated by the two sheikhs

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **So when she delivered her**, is when Hannah the vowed woman delivered, and that is why it was made feminine. If the ha' had referred back to what in His statement: **Indeed, I have vowed to You what is in my womb, dedicated**, then the statement would have been: So when she delivered him, she said, **My Lord, indeed I have delivered a female**.

The meaning of his saying: **I gave birth to her** is: I gave birth to her. It is said: A woman gave birth.

She said, 'My Lord, I have delivered a female child,' meaning: The vowed woman gave birth to a female child, **and God knows best what she delivered**.

There are different readings of this.

The general reading is: **She gave birth**, as report from God Almighty about Himself: that He knows what she gave birth to, without her saying: **My Lord, I have given birth to a female**.

Some of the ancients read it as: **And God knows best what she gave birth to**, as a statement about Mary's mother, that she was the one who said: And God knows best what she gave birth to from me.

Abu Ja'far said: The more correct of the two readings is what the evidence has transmitted widely. Its reading is clear, and they do not dispute its correctness. This is the reading of the one who reads, **And God knows best what I have placed**, and it is not objected to by the anomaly from it.

The interpretation of the statement is: And God knows best of all His creation what she has given birth to. Then He, the Most High, returns to the report of her statement, and that she said - in apology to her Lord for what she had vowed in her pregnancy and freed it for the service of her Lord -: **And the male is not like the female**, because the male is stronger for service and more capable of it, and the female is not fit in some circumstances to enter the Holy Place and perform the service of the Church, because of what befalls her of menstruation and postpartum bleeding, **And I have named her Mary**, as:

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayy: "And when she delivered her, she said, 'My Lord, indeed I have delivered a female.' And God knew best what she delivered. And the male is not like the female." That is, when she made her a vow to him, he said, Ibn Humayd told us, he said, Salamah told us, he said, Ibn Ishaq told me: **And the male is not like the female**, because the male is stronger in that regard than the female.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the male is not like the female**. It was not possible for a woman to do that, meaning that she should be set free for the church, and placed in it, and she should take care of it and sweep it and not leave it, because of what befalls her of menstruation and harm. Then she said: **And the male is not like the female**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **She said, 'My Lord, I have delivered a female,'** and they only freed the boys - he said: **And the male is not like the female, and I have named her Mary**.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said: The wife of Imran had dedicated to God what was in her womb, and she was hoping that He would give her a boy, because a woman could not do that - meaning, stand in the church and not leave it, and sweep it - because of the harm that would befall her.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: That the wife of Imran thought that what was in her womb was a boy, so she gave him up to God. But when she gave birth, she was a girl, so she said, apologizing to God: **My Lord, indeed I have delivered a female**. "And the male is not like the female," she said: Only boys are set free. God said: **And God knows best what she has delivered**, so she said: **Indeed, I have named her Mary**. Al-Qasim

told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Al-Qasim bin Abi Bazza: that he told him on the authority of Ikrimah - and Abu Bakr, on the authority of Ikrimah: "And when she gave birth to her, she said: My Lord, indeed I have delivered a female." **And the male is not like the female**, he meant: during menstruation, and it is not appropriate for a woman to be with men, her mother says that.

Abu Ja'far said: What she means by her saying: **And I seek refuge for her and her offspring in You**, is that I make her refuge and the refuge of her offspring from the accursed Satan in You.

The origin of the sanctuary is the habitat, refuge, and stronghold.

So God responded to her, and God protected her and her offspring from the accursed Satan, and did not give him any power over her.

Abu Kuraib told us, he said, Abdah bin Sulayman told us, on the authority of Muhammad bin Ishaq, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'No newborn is born without Satan striking him with that stab, and the child cries out for it, except for Mary, the daughter of Imran, for when she gave birth to her she said: 'My Lord, I seek refuge for her and her offspring in You from Satan the accursed.' So a veil was drawn up in front of her and he struck it."

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told me, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Hurayrah, he said, "The Messenger of God, may God bless him and grant him peace, said: Every child born from the children of Adam has a stab from Satan, and the child cries out, except for Mary, the daughter of Imran, and her son, for her mother said when she gave birth to her: 'I seek refuge for her and her offspring in You from Satan the accursed,' and a veil was drawn between them, and the veil was stabbed."

Ibn Hamid told us, he said, Salamah told us, he said, Muhammad bin Ishaq told me, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Ibn Humayd narrated that Harun ibn al-Mughira narrated on the authority of Amr on the authority of Shu'ayb ibn Khalid on the authority of al-Zuhri on the authority of Sa'id ibn al-Musayyab who said: "I heard Abu Hurayrah say: I heard the Prophet, may God bless him and grant him peace, say: 'There is no child of Adam who is born except that Satan touches him at birth, and he begins to cry out in agony because of his touch, except for Mary and her son.'" Abu Hurayrah said: **Read, if you wish, 'I seek refuge for her and her offspring in You from Satan, the accursed.'**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Abi Tha'lab told me, on the authority of Ajlan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: Every child born from the

children of Adam is touched by Satan with his finger, except for Mary and her son."

Ahmad bin Abdul Rahman bin Wahb told me, he said, my uncle Abdullah bin Wahb told me, he said, Amr bin Al-Harith told me: Abu Yunus Salim, the freed slave of Abu Hurairah, told him, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: Every son of Adam is touched by Satan on the day his mother gives birth to him, except Mary and her son.

Yunus told me, he said: Ibn Wahb told us, he said: Imran told me, that Abu Yunus told him, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, the same.

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'No child is born except that Satan touches him, and he begins to cry out from the touch of Satan, except Mary and her son.' Then Abu Hurayrah said: 'Read, if you wish, 'And I seek refuge for her and her offspring in You from Satan, the accursed.'"

Al-Muthanna told me, he said, Al-Hammani told me, he said, Qais told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'No child is born except that Satan squeezes him once or twice, except for Jesus, son of Mary, and Mary.' Then the Messenger of God, may God bless him and grant him peace, recited: 'Indeed, I seek refuge for her and her offspring in You from Satan, the accursed.'"

Ibn Hamid told us, he said, Harun ibn al-Mughira told us, on the authority of Amr ibn Abi Qais, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: No child was born without crying out, except for the Messiah, son of Mary. Satan did not have power over him or threaten him.

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, he said: Al-Mundhir bin al-Nu'man al-Aftas narrated to us: that he heard Wahb bin Munabbih say: When Jesus was born, the devils came to Iblis and said: The idols have lowered their heads! He said: This is about something that has happened! He said: Stay where you are. So he flew until he reached the ends of the earth, but he did not find anything. Then he came to the seas and did not find anything. Then he flew again and found that Jesus had been born near a donkey's well, and behold, the angels had surrounded him. So he returned to them and said: A prophet was born last night. No female has ever conceived or given birth except that I was in her presence, except for this one. So despair of idols being worshipped after this night, but come to the children of Adam from the side of lightness and haste.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And I seek refuge for her and her offspring in You from Satan, the accursed.** "And it was mentioned to us that the Prophet of God, may God

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So when she delivered her, she said, "My Lord, indeed I have delivered a female. And Allah is most knowing of what she delivered. And the male is not like the female. And indeed, I have named her Mary, and indeed, I seek refuge for her and her offspring in You from Satan, the accursed."

bless him and grant him peace, used to say: Satan stabbed every son of Adam in his side, except for Jesus, son of Mary, and his mother. A veil was placed between them and him, and the stab struck the veil. Nothing reached them. And it was mentioned to us that they did not commit sins as the rest of the sons of Adam do. And it was mentioned to us that Jesus walked on the sea as he walked on land, because of what God Almighty gave him of certainty and sincerity."

Al-Muthanna told me, he said, Ishaq told me, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And I seek refuge in You for her and her offspring from Satan, the accursed.** He said: "The Prophet of God, may God bless him and grant him peace, said: Satan has stabbed every human being in the side except Jesus and his mother, for they did not commit sins as the children of Adam commit them." He said: And Jesus, may God bless him and grant him peace, said in praising his Lord: And He has protected me and my mother from Satan, the accursed, for he has no power over us.

Al-Rabi' bin Sulayman told us, he said, Shu'ayb bin Al-Layth told us, he said, Al-Layth told us, on the authority of Ja'far bin Rabi'ah, on the authority of Abd Al-Rahman bin Harmaz, that he said: Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said: 'The devil stabs every son of Adam in the side when his mother gives birth to him, except for Jesus, son of Mary. He went to stab him, but he stabs the veil.'"

Al-Rabi' told us, he said, Shu'aib told us, he said, Al-Layth told us, on the authority of Ja'far bin Rabi'ah, on the authority of Abd al-Rahman bin Hormuz, that he said: Abu Hurairah said: Have you seen this cry that a baby cries when his mother gives birth to him? It is from it.

Ahmad bin Al-Faraj told me, he said, Baqiyah bin Al-Waleed told us, he said, Al-Zubaidi told us, on the authority of Al-Zuhri, 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: There is no child of Adam who is born except that Satan touches him when he is born, and he cries out in agony."

Tafsir al-Qurtubi

Fifth: The Almighty's saying: **And when she delivered her, she said, 'My Lord, indeed I have delivered a female.'** Ibn Abbas said: She only said this because vows to males were not accepted, so God accepted Mary. *Female* is a state, or if you wish, an alternative. It was said: She raised her until she grew up and then sent her out, narrated by Ashab from Malik. It was also said: She wrapped her in her rag and sent her to the mosque, so she fulfilled her vow and disowned her.

Perhaps the veil was not with them as it was in the early days of Islam, as in Bukhari and Muslim: A black woman used to clean the mosque during the time of the Messenger of God, may God bless him and grant him peace, and then she died.

Sixth: The Almighty's saying: **And God knows best what she delivered** is according to the reading of those who read *wada* with a damma on the ta' as part of her speech, so the speech is connected. It is the reading of Abu Bakr and Ibn Amir, and in it is the meaning of submission to God, obedience and glorification of Him that nothing is hidden from Him. She did not say it as a way of informing because knowledge of everything is established in the soul of the believer, but rather she said it as a way of glorifying and glorifying God the Almighty. According to the readings of the majority, it is from both God the Almighty and Majestic, presented, and its estimation is that it is delayed after **And I seek refuge for her in You and her offspring from Satan, the accursed.** And God knows best what she delivered, said Al-Mahdawi. Makki said: It is an announcement from God the Almighty to us as a way of confirmation, so He said: And God knows best what Mary's mother delivered, whether she said it or not. This is strengthened by the fact that if it was from the speech of Mary's mother, the meaning of the speech would be: And You know best what she delivered, because she called out to Him at the beginning of the speech in her saying: My Lord, I have delivered a female. And it was narrated from Ibn Abbas that **what she delivered** with a kasra on the ta', meaning this was said to her.

Seventh: The Almighty's saying: **And the male is not like the female.** Some Shafi'is used it as evidence that a woman who consents to her husband having intercourse during the day in Ramadan is not equal to him in the obligation of expiation upon her. Ibn al-Arabi said: This is an oversight on his part, for this is better than the law of those before us, and they do not say it. And this prayer was intended by her words as is attested to by the evidence of his condition and the end of her words, for she vowed to serve the mosque for her child, but when she saw that he was a female who was not fit and that he was an 'awrah, she apologized to her Lord for his presence for her contrary to what she intended for her. And Maryam was not declined because it is a definite feminine, and it is also foreign, al-Nahhas said. And God knows best.

Eighth: The Almighty's saying: **And indeed, I have named her Mary** means servant of the Lord in their language. **And indeed, I seek refuge for her with You** meaning Mary. **And her offspring** meaning Jesus. This indicates that offspring may refer specifically to a child. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: **No child is born except that Satan pokes him and he cries out from the poking of Satan, except the son of Mary and his mother.** Then Abu Hurairah said: Read if you wish: **And indeed, I seek refuge for her with You and for her offspring from Satan, the accursed.** Our scholars said: This hadith

indicates that God, the Almighty, answered the supplication of Mary's mother, for Satan pokes all of Adam's children, even the prophets and saints, except Mary and her son. Qatada said: Every newborn is stabbed in the side by Satan when he is born, except for Jesus and his mother. A veil was placed between them, and the stab hit the veil and nothing of it reached them. Our scholars said: If that were not the case, then the special relationship between them would be invalidated. This does not necessarily mean that Satan's stabbing leads the possessed person astray and misleads him, for that is a corrupt assumption. Satan has exposed prophets and saints to various types of corruption and misleading, and despite that, God protected them from what Satan seeks, as He, the Most High, said: **Indeed, My servants - over them you have no authority.** This is despite the fact that each one of the children of Adam has been assigned a companion from the devils, as the Messenger of God, may God bless him and grant him peace, said: **And Mary and her son, although they were protected from his stabbing, were not protected from his constant presence and company.** And God knows best.

Tafsir Ibn Kathir

This Imran woman is the mother of Mary, peace be upon her, and she is Hannah bint Faqud. Muhammad bin Ishaq said: She was a woman who could not bear children. One day, she saw a bird feeding its chicks, and she desired a child. She called upon God Almighty to grant her a child, and God answered her prayer. Her husband had intercourse with her, and she became pregnant from him. When she was certain of the pregnancy, she vowed that it would be dedicated, that is, purely devoted to worship and service of the Holy House. She said: "My Lord, I have vowed to You what is in my womb, dedicated, so accept it from me. Indeed, You are the Hearer, the Knower." That is, the Hearer of my prayer and the Knower of my intention. She did not know what was in her womb: a male or a female? **And when she delivered her, she said, 'My Lord, indeed I have delivered a female, and God knows best what I have delivered.'** It was read with the ta' raised, as it is the ta' of the speaker, and that this is part of her statement. It was read with the ta' silent, as it is part of the statement of God Almighty, **And the male is not like the female**, meaning in strength and endurance in worship and service to the Al-Aqsa Mosque. **And indeed, I have named her Mary.** This is evidence of the permissibility of naming on the day of birth, as is apparent from the context, because it was legislated before us, and it was reported as established. Thus, the Sunnah of the Messenger of God, may God bless him and grant him peace, was established, when he said, **A son was born to me tonight, and I named him after my father, Ibrahim.** They both reported it. It was also established in them: "That Anas bin Malik went with his brother when his mother gave birth to him to the Messenger of God, may God bless him and grant him peace, so he gave him a chin-tip and named him Abdullah." In Sahih Al-Bukhari: **A man said, 'O Messenger of God, a son was born to me tonight, so what should I name him?' He said, 'The name of your son is Abd Al-Rahman.'** It

was also established in Sahih: **When Abu Usaid came to him with his son to give him a chin-tip, he forgot about him, so his father ordered him to be returned to their home.** When the Messenger of God, may God bless him and grant him peace, was mentioned in the assembly, he named him Al-Mundhir. As for the hadith of Qatada on the authority of Al-Hasan Al-Basri on the authority of Samurah bin Jundub, that the Messenger of God, may God bless him and grant him peace, said, **Every boy is in pledge for his 'aqeeqah, which is slaughtered on his seventh day, and he is named and his head is shaved.** Ahmad and the people of Sunan narrated it, and Al-Tirmidhi authenticated it with this wording. It was narrated: and he is made to bleed, which is more authentic and more reliable, and God knows best.

And likewise what was narrated by Al-Zubayr ibn Bakkar in the Book of Genealogy: "That the Messenger of God, may God bless him and grant him peace, performed the 'aqeeqah for his son Ibrahim on the seventh day and named him Ibrahim." Its chain of transmission is not proven, and it contradicts what is in the Sahih. Even if it were authentic, it would be interpreted as meaning that he made his name known that day, and God knows best. And his statement, reporting on the authority of the mother of Mary, that she said, **And I seek refuge for her and her offspring with You from the accursed Satan**, means that she sought refuge for her with God Almighty from the evil of Satan, and she sought refuge for her offspring, who was her son Jesus, peace be upon him, and God answered her, as Abd al-Razzaq said: "Muammar informed us on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of Abu Hurayrah, who said: The Messenger of God said: No child is born except that Satan touches him when he is born, and he cries out crying out from his touch, except for Mary and her son." Then Abu Hurayrah says: Read if you wish, **And I seek refuge for her and her offspring with You from the accursed Satan.** They both included it on the authority of Abd al-Razzaq, and Ibn Jarir narrated it on the authority of Ahmad ibn Al-Faraj, on the authority of Baqiyah, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. It was narrated from the hadith of Qays, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no newborn child but that Satan squeezes him once or twice, except for Jesus, son of Mary, and Mary.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And I seek refuge for her and her offspring in You from Satan, the accursed.'" And from the hadith of Al-Ala', on the authority of his father, on the authority of Abu Hurairah. Muslim narrated it on the authority of Abu Al-Tahir, on the authority of Ibn Wahb, on the authority of Amr ibn Al-Harith, on the authority of Abu Yunus, on the authority of Abu Hurairah. Ibn Wahb also narrated it on the authority of Ibn Abi Dhi'b, on the authority of Ajlan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah. Muhammad ibn Ishaq narrated it on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu Hurairah, on the authority of the

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So when she delivered her, she said, "My Lord, indeed I have delivered a female. And Allah is most knowing of what she delivered. And the male is not like the female. And indeed, I have named her Mary, and indeed, I seek refuge for her and her offspring in You from Satan, the accursed."

Prophet, may God bless him and grant him peace, with the original hadith. And thus it was narrated by Al-Layth bin Saad, on the authority of Ja'far bin Rabi'ah, on the authority of Abd al-Rahman bin Harmaz al-A'raj, who said: Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said: 'The devil stabs every son of Adam in the side when his mother gives birth to him, except for Jesus, son of Mary. He went to stab him, but he stabs the veil.'"

Fath al-Qadir

His statement 36- **When she delivered her** The feminine gender is based on what is known from the context that what is in her womb is female, or because it is female in the knowledge of God, or by interpreting what is in her womb as the soul or the breath or something similar. His statement **She said, 'My Lord, I have delivered a female'** She only said this statement because nothing was accepted in vows except a male without a female, so it is as if she regretted and was saddened by what she missed of that which she had hoped for and estimated, and female is a confirmed state of the pronoun or a substitute for it. His statement **And God knows best what she delivered** Abu Bakr and Ibn Amir read it with a damma on the ta', so it is part of her statement and is connected to what preceded it, and in it is the meaning of submission to God, obedience and sanctification of Him from anything being hidden from Him. The majority of scholars read *laid* as **was placed**, so it is from the speech of God, the Most High, in order to glorify what she has placed, to magnify its status, and to honor it, as she expressed regret and sorrow, even though this female whom she has placed, God will make her and her son a sign for the worlds and a lesson for those who consider, and He will single her out with what He has singled out no one else. Ibn Abbas read **ma-ma-has placed** with a kasra on the ta' as an address from God, the Most High, to her: meaning, you do not know the value of this gift and what God knows about it of matters that are beyond understanding and that are beyond reason. His statement, **and the male is not like the female**, means: and the male whom she requested is not like the female whom she placed, for the most she wanted from him being a male was for him to be a vow serving the church, and the matter of this female is great and her status is magnificent. This sentence is parenthetical, explaining what is in the first sentence of glorifying the subject and raising its status and high position. The lam in the word *male* and *female* is for the covenant. This is according to the reading of the majority and according to the reading of Ibn Abbas. As for the reading of Abu Bakr and Ibn Amir, his saying **and the male is not like the female** is part of her speech and the completion of her regret and sadness: that is, the male whom she wanted to be a servant and fit for the vow is not like the female who is not fit for that. It is as if she excused herself to her Lord for having her existence contrary to what she intended. His saying **and I have named her Mary** is in apposition

to **I have given birth to a female**. Her purpose in this information about the name is to draw closer to God Almighty, and for her action to be consistent with the meaning of her name. The meaning of Mary is the servant of the Lord in their language. Even if she was not fit to serve the church, that does not prevent her from being one of the worshippers. His saying **and I seek refuge for her and her offspring in You from Satan, the accursed** is in apposition to his saying **I have named her Mary**, and the accursed is the one who is cast out, and its origin is the one who is thrown with stones. She sought refuge for herself and her child from Satan and his helpers.

Tafsir al-Baghawi

36- **When I delivered her** meaning I gave birth to her, she was a girl, and the *ha* in his saying I delivered her refers to the warning to what was born, so it was made feminine. **She said** Hannah, and she was hoping that it would be a boy, **My Lord, I have delivered a female** as an apology to God Almighty. **And God knows best what she delivered** with the ta' in the subjunctive mood, informing about God Almighty, and this is the reading of the common people. Ibn Amir, Abu Bakr, and Yaqub read *wada* with the ta' in the nominative case, making it from the words of Mary's mother. **And the male is not like the female** in serving the church and the worshippers in it due to her nakedness and weakness and what befalls her from menstruation and childbirth. **And I have named her Mary** and Mary in their language means the worshipper and the servant, and Mary was the most beautiful of women at her time and the best of them. **And I seek refuge for her** I protect her and protect her **with You and her offspring** her children **from Satan the accursed** so Satan is the banished, cursed, and the one who is pelted with meteors.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Al-Yaman, I told Shuaib on the authority of Al-Zuhri, Saeed bin Al-Musayyab told me, he said: Abu Hurairah, may God be pleased with him, said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no child of Adam who is born except that Satan touches him when he is born, so the child cries out from Satan, except for Mary and her son**. Then Abu Hurairah, may God be pleased with him, says: **And I seek refuge for her and her offspring in You from Satan, the accursed**.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Naimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Al-Yaman, I told Shuaib Anabi Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The devil stabs every son of Adam in the side with his finger when he is born, except for Jesus, son of Mary. He went to stab

him and stabbed the veil.”

Tafsir al-Baidawi

36 **And when she delivered her, she said, 'My Lord, indeed I have delivered a female,'** for the pronoun for what was in her womb and its feminization because it was a female, and it is permissible for female to be in the accusative case as a state of it because its feminization is known from it in, for the state and its owner are one in essence. Or on the interpretation of feminine like the soul and the pregnant woman. She only said it out of regret and sorrow to her Lord because she was hoping to give birth to a male and for that reason she vowed to free him. **And God knows best what she delivered,** meaning the thing she delivered. It is a resumption from God Almighty to magnify its subject and to make her ignorant of its matter. Ibn Amir and Abu Bakr read from Asim and Yaqub *laid* as if it was from her speech to console herself, meaning perhaps God Almighty had a secret in it, or the female was better. And *laid* was read as if it was addressed to God Almighty. **And the male is not like the female** is an explanation of his saying **And God knows best** meaning the male that you requested is not like the female that you gave, and the lam in both of them is for the covenant and it is possible that it is from her saying with the meaning and the male and female are not the same in what you vowed so the lam is for the gender. **And I have named her Mary** is in apposition to what preceded it from her statement and what is between them is an interjection, and she only mentioned that to her Lord to draw closer to Him and to ask Him to protect her and reform her so that her action would be in accordance with her name because Mary in their language means: worship. And in it is evidence that the name, the named, and the naming are different matters. **And I seek refuge for her in You** I protect her with Your protection. **And her offspring from Satan the accursed** the banished, and the origin of stoning is throwing stones. And from the Prophet, may God bless him and grant him peace, **No child is born except that Satan touches him at birth, so he cries from his touch except Mary and her son.** Its meaning is that Satan hopes to seduce every newborn who is affected by him except Mary and her son because God Almighty protected them by the blessing of this seeking refuge.

Surat Al Imran 3:37

So her Lord accepted her with gracious acceptance and caused her to grow in a good manner and put her in the care of Zakariya. Every time Zakariya entered upon her in the sanctuary, he found with her provision. He said, "O Mary, from where did you get this?" She said, "It is from Allah." Indeed, Allah provides for whom He wills without account.

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Tafsir al-Jalalayn

So her Lord accepted her meaning He accepted Mary from her mother **with good acceptance and made her grow in a good manner** He created her with good character so she grew in a day as a newborn grows in a year and her mother brought her to the rabbis, the guardians of the Holy House and said: Here is this vowed one so they competed over her because she is the daughter of their leader. Zachariah said: I have more right to her because her maternal aunt is with me. They said: No, not until we draw lots. So they set out and they were twenty-nine to the Jordan River and cast their pens on the condition that whoever's pen remained in the water and ascended would be more deserving of her. So Zachariah's pen remained, so he took her and built a room for her in the mosque with a ladder that no one else could ascend to. He would bring her food, drink and oil and would find summer fruits in the winter and winter fruits in the summer as God Almighty said **And Zachariah took charge of her** he joined her to him and in a reading with emphasis and Zachariah's accusative is extended and shortened and the subject is God **Whenever Zachariah entered upon her the sanctuary** the room which is the most honorable of gatherings (he found with her Provision. He said, **O Mary, from where did you get this?** She said, while she was young, **It is from God.** He brings it to me from Paradise. **God provides for whom He wills without account.** Ample provision without any obligation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: He means by that: that God, may He be glorified, accepted Mary from her mother Hannah, and her liberation of her for the church and her service and the service of her Lord, **with good acceptance.**

Acceptance is a verbal noun derived from: **her Lord accepted her.** The verbal noun is derived from: **her Lord accepted her with a good acceptance.** The Arabs often do this: they use verbal nouns based on the roots of verbs, even if their verbal nouns differ in the verbs due to the addition of an additional letter. This is like their saying: **So-and-so spoke.** If the verbal noun were

derived from the verb, it would be said: **So-and-so spoke.** And from this is His saying: **And He caused it to grow with a good growth,** and He did not say **growing with a good growth.**

It was reported on the authority of Abu Amr ibn al-Ala that he said: We did not hear the Arabs pronounce the qaf with a damma in the word qubool, and the standard was to pronounce the damma, because it is a verbal noun such as: al-dukhul (entrance) and al-khuruj *exit*. He said: I did not hear of another letter in the speech of the Arabs that resembles it. I was told about that on the authority of Abu Ubaid, who said: al-Yazidi informed me, on the authority of Abu Amr. As for his statement: **And He caused her to grow a good growth,** its meaning is: And her Lord caused her to grow in His food and provision a good growth, until she was fully formed and became a mature, complete woman, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, God Almighty said: **So her Lord accepted her with a good acceptance,** he said: He accepted from her mother what she wanted for the church, and her reward in it, **and caused her to grow,** he said: She grew in God's nourishment.

Abu Jaafar said: There is a difference of opinion regarding the reading of His statement: **And He took care of her.**

The people of Hijaz, Medina and Basra generally read it as: **And he took her under his care,** with a light *fa*. Meaning: Zachariah took her under his care, based on the words of God Almighty: **They cast their pens as to which of them should be responsible for Mary.** (Al Imran 3:44)

This was read by most of the Kufians: **And Zakariya took care of her** meaning: God took care of her, Zakariya.

Abu Jaafar said: The most correct of the two readings in this regard, in my opinion, is the reading of the one who reads: **and he guaranteed her** with a shaddah.

Tafsir al-Qurtubi

The Almighty said: **So her Lord accepted her with good acceptance.** The meaning is: He made her follow the path of the happy ones, on the authority of Ibn Abbas. Some people said: The meaning of acceptance is taking care of her upbringing and looking after her. Al-Hasan said: The meaning of acceptance is that He did not torment her for a single hour of the night or day. **And caused her to grow with good growth** means He made her creation perfect, without any increase or decrease, so she would grow in one day what a newborn grows in one year. Acceptance and growth are two sources of different meanings, and the root is acceptance and growth. The poet said:

I am ungrateful after death has been turned away from me and after you have given me a hundred thousand dirhams.

He wanted to give it to you, but when he said it grew, he indicated it grew, as Imru' al-Qais said:

So we reached the best, and our words were soft and she was satisfied, so she showed difficulty, meaning humiliation.

The source of humiliation is humiliation, but he returned it to the meaning of humiliated, and so is everything that comes to you in this chapter. So the meaning of accept and accept is one, so the meaning is that her Lord accepted her with a good acceptance. Similar to it is the saying of Ru'bah:

It was folded like a thorn.

The snake because the meaning of *tawtaywat* and *tawtaywat* are the same, and similar to it is the saying of Al-Qatami:

The best thing is what you receive from it, not what you follow.

Because you followed and you followed are one. And in the reading of Ibn Masoud, **And He sent down the angels a revelation** because the meaning of **He sent down** and **He sent down** is one. Al-Mufaddal said: Its meaning is **And He caused it to grow, so it grew a good growth**. And taking the meaning into account is more appropriate, as we mentioned. The original form of acceptance is the damma, because it is a verbal noun like *entrance* and *exit*, and the fatha came in a few letters, like *wil'u* and *wazu'*, these three and no more, Abu Amr, Al-Kisa'i, and the Imams said. Al-Zajjaj permitted acceptance with the damma of the qaf according to the original form.

God the Almighty said: **And Zakariya took her under his care**. That is, he took her into his care. Abu Ubaidah said: He took care of her. The Kufians read *wa-kafalaha* with a shaddah, so it is transitive with two objects, and the meaning is **wa-kafalaha Rabbi Zakariya**, meaning He obligated him to take care of her, decreed that for him, and made it easy for him. In the Mushaf of Abu, it is *wa-akfalah* and the hamza is like the shaddah in the transitive, and also if he accepted it, then he accepted it, and caused it to grow, then God informed about Himself what He did with her, so *wa-kafalaha* came with a shaddah on that, and the rest of them lightened it by attributing the action to Zakariya. So God the Almighty informed that He is the one who took care of her and took care of her, as indicated by His statement: **Which of them will take care of Mary?** Makki said: This is the preferred choice, because the shaddah goes back to the lightening, because God the Almighty, when Zakariya took care of her, He took care of her by the command of God, and because when Zakariya took care of her, he did the will and power of God, so on that basis the two readings are intertwined. Amr bin Musa narrated on the authority of Abdullah bin Katheer and Abu Abdullah Al-Muzani, and Kaffalaha with a kasra on the fa. Al-Akhfash said: It is said *kafala* yakful and *kaffala* yakful, but I did not hear *kafala*, and it has been mentioned. Mujahid read *fataqbalha* with a sukoon on the lam as a question and request. Rabha with the accusative as a vocative complement.

Anbatha with a sukoon on the ta and Kaffalaha with a sukoon on the lam Zakariya with extension and the accusative. Hafs, Hamza and Al-Kisa'i read Zakariya without extension or hamza, and the rest extended it and hamzated it. Al-Farra' said: The people of Hijaz extend Zakariya and shorten it, and the people of Najd delete the alif from it and decline it and say: Zakariya. Al-Akhfash said: There are four languages: extension and shortening, Zakariya with a shaddah on the ya and the decline, and Zakara and I saw Zakariya. Abu Hatim said: Zakariya is not declined because it is foreign, and this is a mistake, because what was in it was like *ya* like *this* was declined like *kursi* and *Yahya*, and Zakariya was not declined in the long and short form because it has an *alif* of femininity, foreignness, and definiteness.

God Almighty says: **Whenever Zechariah entered the sanctuary to her, he found provision with her** until His saying: **Indeed, You are the Hearer of supplication**.

There are four issues:

The first: The Almighty's saying: **Whenever Zakariya entered upon her in the sanctuary**. The sanctuary in the language is the most honorable place in the assembly. More clarification will come for it in Surat Maryam. It was mentioned in al-Naba 78: She was in a room that Zakariya used to ascend to by a ladder. Waddah Al-Yaman said:

The mihrab of the sanctuary, if I come to her, I will not meet her until I climb the stairs

Any mistress of the room. Abu Saleh narrated on the authority of Ibn Abbas who said: Imran's wife became pregnant after she had grown old, so she vowed to set what was in her womb free. Imran said to her: Woe to you, what have you done? Have you seen if it is a girl? They were both saddened by that. Imran died and Hannah was pregnant, so she gave birth to a girl, and God accepted her with a good acceptance. Only boys were freed, so the rabbis contributed pens with which they wrote the revelation, as will come. Zachariah took care of her and took a place for her. When she grew old, he made a niche for her that could only be climbed by a ladder. He hired a wet nurse for her and locked the door behind her. No one entered upon her except Zachariah until she grew old. When she menstruated, he would take her out to his house and she would be with her aunt. Her aunt was Zachariah's wife, according to Al-Kalbi. Muqatil said: Her sister was Zachariah's wife, and when she purified herself from her menstruation and bathed, he would return her to the niche. Some of them said: She did not menstruate and was pure from menstruation. Whenever Zachariah entered upon her, he would find with her winter fruits in the summer and summer fruits in the winter. He said, **O Mary, where did you get this?** She said, **It is from God**. At that point, Zachariah desired a child and said, **He who brings this to her is able to provide me with a child**. The meaning of **from where**, Abu Ubaidah said. An-Nahhas said: This is lenient, because **from where** is a question about places, and **from where** is a question about doctrine and directions. The meaning is, from which doctrine and from which direction did you get this? Al-Kumait differentiated between them, saying:

Surat Al Imran 3:37

So her Lord accepted her with gracious acceptance and caused her to grow in a good manner and put her in the care of Zakariya. Every time Zakariya entered upon her in the sanctuary, he found with her provision. He said, "O Mary, from where did you get this?" She said, "It is from Allah." Indeed, Allah provides for whom He wills without account.

Where and how can I weep with joy, without passion or doubt?

And whenever it is accusative with *wajd*, meaning every entrance. **Indeed, God provides for whomever He wills without account.** It was said: It is from the words of Mary, and it is possible that it is a new sentence, so that was the reason for Zachariah's supplication and his request for a son.

Tafsir Ibn Kathir

This Imran woman is the mother of Mary, peace be upon her, and she is Hannah bint Faqud. Muhammad bin Ishaq said: She was a woman who could not bear children. One day, she saw a bird feeding its chicks, and she desired a child. She called upon God Almighty to grant her a child, and God answered her prayer. Her husband had intercourse with her, and she became pregnant from him. When she was certain of the pregnancy, she vowed that it would be dedicated, that is, purely devoted to worship and service of the Holy House. She said: "My Lord, I have vowed to You what is in my womb, dedicated, so accept it from me. Indeed, You are the Hearer, the Knower." That is, the Hearer of my prayer and the Knower of my intention. She did not know what was in her womb: a male or a female? **And when she delivered her, she said, 'My Lord, indeed I have delivered a female, and God knows best what I have delivered.'** It was read with the ta' raised, as it is the ta' of the speaker, and that this is part of her statement. It was read with the ta' silent, as it is part of the statement of God Almighty, **And the male is not like the female**, meaning in strength and endurance in worship and service to the Al-Aqsa Mosque. **And indeed, I have named her Mary.** This is evidence of the permissibility of naming on the day of birth, as is apparent from the context, because it was legislated before us, and it was reported as established. Thus, the Sunnah of the Messenger of God, may God bless him and grant him peace, was established, when he said, **A son was born to me tonight, and I named him after my father, Ibrahim.** They both reported it. It was also established in them: "That Anas bin Malik went with his brother when his mother gave birth to him to the Messenger of God, may God bless him and grant him peace, so he gave him a chin-tip and named him Abdullah." In Sahih Al-Bukhari: **A man said, 'O Messenger of God, a son was born to me tonight, so what should I name him?' He said, 'The name of your son is Abd Al-Rahman.'** It was also established in Sahih: **When Abu Usaid came to him with his son to give him a chin-tip, he forgot about him, so his father ordered him to be returned to their home.** When the Messenger of God, may God bless him and grant him peace, was mentioned in the assembly, he named him Al-Mundhir. As for the hadith of Qatada on the authority of Al-Hasan Al-Basri on the authority of Samurah bin Jundub, that the Messenger

of God, may God bless him and grant him peace, said, **Every boy is in pledge for his 'aqeeqah, which is slaughtered on his seventh day, and he is named and his head is shaved.** Ahmad and the people of Sunan narrated it, and Al-Tirmidhi authenticated it with this wording. It was narrated: and he is made to bleed, which is more authentic and more reliable, and God knows best.

And likewise what was narrated by Al-Zubayr ibn Bakkar in the Book of Genealogy: "That the Messenger of God, may God bless him and grant him peace, performed the 'aqeeqah for his son Ibrahim on the seventh day and named him Ibrahim." Its chain of transmission is not proven, and it contradicts what is in the Sahih. Even if it were authentic, it would be interpreted as meaning that he made his name known that day, and God knows best. And his statement, reporting on the authority of the mother of Mary, that she said, **And I seek refuge for her and her offspring with You from the accursed Satan**, means that she sought refuge for her with God Almighty from the evil of Satan, and she sought refuge for her offspring, who was her son Jesus, peace be upon him, and God answered her, as Abd al-Razzaq said: "Muammad informed us on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of Abu Hurayrah, who said: The Messenger of God said: No child is born except that Satan touches him when he is born, and he cries out crying out from his touch, except for Mary and her son." Then Abu Hurayrah says: Read if you wish, **And I seek refuge for her and her offspring with You from the accursed Satan.** They both included it on the authority of Abd al-Razzaq, and Ibn Jarir narrated it on the authority of Ahmad ibn Al-Faraj, on the authority of Baqiyah, on the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. It was narrated from the hadith of Qays, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no newborn child but that Satan squeezes him once or twice, except for Jesus, son of Mary, and Mary.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And I seek refuge for her and her offspring in You from Satan, the accursed.'" And from the hadith of Al-Ala', on the authority of his father, on the authority of Abu Hurairah. Muslim narrated it on the authority of Abu Al-Tahir, on the authority of Ibn Wahb, on the authority of Amr ibn Al-Harith, on the authority of Abu Yunus, on the authority of Abu Hurairah. Ibn Wahb also narrated it on the authority of Ibn Abi Dhi'b, on the authority of Ajan, the freed slave of Al-Mishma'il, on the authority of Abu Hurairah. Muhammad ibn Ishaq narrated it on the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, with the original hadith. And thus it was narrated by

Al-Layth bin Saad, on the authority of Ja'far bin Rabi'ah, on the authority of Abd al-Rahman bin Harmaz al-A'raj, who said: Abu Hurayrah said: "The Messenger of God, may God bless him and grant him peace, said: 'The devil stabs every son of Adam in the side when his mother gives birth to him, except for Jesus, son of Mary. He went to stab him, but he stabs the veil.'"

Fath al-Qadir

His statement, **So her Lord accepted her with good acceptance**, meaning He was pleased with her in the vow, and made her follow the path of the happy ones. Some people said: The meaning of acceptance is to take care of her, raise her, and take care of her. Acceptance is a source confirming the previous verb, and the ba' is redundant, and the original is taqbulan, and the same is true of his statement, **And He caused her to grow in a good manner**, and its original is inbatan, so the redundant letter was deleted. It was said that it is a source for a deleted verb: meaning that He made her well-mannered, without increase or decrease. It was said that she used to grow in a day what a newborn grows in a year. It was said that it is a metaphor for the good upbringing that would return to her in a way that would benefit her in all her circumstances. His statement, **And Zakariya took her under his care**, meaning: He took her into his care. Abu Ubaidah said that he took care of her. The Kufians read **and he took care of her** with emphasis: meaning God made him her guarantor and committed to her interests, and the same meaning is found in the Mushaf of Abu and he took care of her. The rest read it with a light pronunciation, attributing the action to Zakariya, and its meaning is what was mentioned above, that he took her into his chamber and guaranteed her care. Amr bin Musa narrated on the authority of Abdullah bin Katheer and Abu Abdullah Al-Muzani, and he protected her with a kasra on the fa. Al-Akhfash said: I did not hear him protect her. Mujahid read fataqubalha with a sukoon on the ta' and kafalaha with a shaddah on the broken fa' and a sukoon on the lam and the accusative of Zakariya with a long vowel. Hafs, Hamza and Al-Kisa'i read Zakariya without a long vowel, and the rest extended it. Al-Farra' said: The people of Al-Hijaz extend Zakariya and shorten it. Al-Akhfash said: There are languages of lengthening and shortening in it, and Zakariya with a shaddah on the ya', which is impossible in all estimates due to foreignness and the definition with the feminine alif. His statement **Whenever Zakariya entered upon her in the sanctuary** he presented the adverb to emphasize it, and the word *every* is an adverb, and the time is deleted, and *ma* is a source or an indefinite noun described, and the factor in that is his statement **he found** meaning: whenever he entered upon her, he found with her a provision: meaning a type of provision. The mihrab in the language: the most honorable place in the assembly, said Al-Qurtubi, and it is accusative for expansion. It was said: Zachariah made a mihrab for her that could not be ascended except by a ladder, and he used to call her until she grew old, and when he entered upon her, he would find with her winter fruits in the summer and summer fruits in the winter, so he said: **O Mary, where did you get this?** meaning: Where does this provision come to you from that is

unlike the provisions of this world? "She said: It is from God." This is not strange or strange, and the sentence of his saying: **Indeed, God provides for whom He wills without account** is an explanation of what preceded it, and it is from the completion of her speech, and whoever said that it is from the speech of Zachariah, then the sentence is renewed.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Indeed, I have vowed to You what is in my womb, dedicated**, that he said: She vowed to make it in the church to be worshipped there, and she hoped that it would be a boy. Ibn Al-Mundhir narrated on his authority, that he said: She vowed to make it dedicated for worship. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, *dedicated*, that he said: A servant of the covenant. Ibn Jarir and Ibn Abi Hatim narrated on his authority, that he said: Dedicated and pure, not mixed with anything of worldly affairs. Al-Bukhari and Muslim and others narrated on the authority of Abu Hurairah, that he said: The Messenger of God, may God bless him and grant him peace, said: "No child is born except that Satan touches him when he is born, so he cries out in agony from Satan's touch, except for Mary and her son. Then Abu Hurairah said: Read if you wish, "And I seek refuge for her with You and for her offspring from Satan, the accursed." The hadith has other wordings on the authority of Abu Hurairah, this is one of them, and it was narrated from a hadith from someone else. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas, who said: "Zachariah took care of her. He entered the prayer chamber and found grapes with her in a basket out of season. He said: 'How did you get this?' She said: 'It is from God.' He said: 'Indeed, He who provides you with grapes out of season is able to provide me with a son from a barren, old, infertile woman.'" At that time, Zachariah called upon his Lord. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada, who said: "Mary was the daughter of their master and leader, and their rabbis disputed over her and drew lots regarding her, as to who would take care of her. Zachariah was her sister's husband, so he took care of her, and she was with him and he nursed her." Al-Bayhaqi narrated something similar in his Sunan on the authority of Ibn Masoud, Ibn Abbas and some of the Companions. Ibn Jarir narrated on the authority of Ibn Abbas, **And Zachariah took care of her**, meaning: He placed her with him in his prayer chamber.

Tafsir al-Baghawi

37- His saying, **So her Lord accepted her with a good acceptance**, meaning that God accepted Mary from Hannah in place of the editor, and *accepted* means *before* and **was pleased**, and acceptance is a source of *before* which means *accepted* like *passion* and *distribution*, and nothing came except these three. It was said: The meaning of acceptance is to take care of her upbringing and to look after her. **And He caused her to grow in a good manner** means: And He caused her to grow in a good manner. It was said that this is a source other than **the wording**. Likewise, His saying:

Surat Al Imran 3:37

So her Lord accepted her with gracious acceptance and caused her to grow in a good manner and put her in the care of Zakariya. Every time Zakariya entered upon her in the sanctuary, he found with her provision. He said, "O Mary, from where did you get this?" She said, "It is from Allah." Indeed, Allah provides for whom He wills without account.

So her Lord accepted her with a good manner (and something similar is common, like your saying, **She spoke a word**. Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, **So her Lord accepted her with a good manner**) meaning He made her grow in a good manner, meaning He made her grow in a good manner, without any increase or decrease, so she would grow in a day what a newborn grows in a year. **And Zachariah took her under his care**. The people of the report said: Hannah took Mary when she gave birth to her, wrapped her in a rag, and carried her to the mosque, and placed her with the rabbis, the building of Aaron, and they were at that time in the direction of the Holy House, which was next to the veil of the Kaaba. She said to them: Here is this vow, so the rabbis competed over her because she was the daughter of their cloud and the owner of their sacrifice. Zachariah said to them: I am the most deserving of her among you, I have her maternal aunt. The rabbis said to him: We will not do that, for if it had been left to the most deserving of people, it would have been left to its mother who gave birth to it. We will cast lots for it and it will be with the one whose lot came out. So they set out, and they were *twenty-nine* men, to a flowing river. Al-Suddi said: It is the Jordan River. They threw their pens into the water on the condition that whoever's pen stuck in the water and came up would have more right to it.

It was said: Each pen had the name of one of them.

It was said: They were writing the Torah, so they threw the pens that were in their hands into the water *fartz* and Zechariah's pen rose above the water, and their pens descended and settled in the river. This was said by Muhammad bin Ishaq and a group.

It was said: Zachariah's pen ran up to the top of the water, and their pens ran with the flow of the water.

Al-Suddi and a group said: Rather, the pen of Zakariya was fixed and stood above the water as if it were in clay, and their pens ran with the running of the water and the water carried them away, so their arrow and their lot was Zakariya, and Zakariya was the head of the rabbis and their prophet, so that is what God Almighty said: **And Zakariya was responsible for her**. Hamzah, Al-Kisa'i and Asim read it with a shaddah on the fa', so Zakariya is in the accusative case, meaning that God guaranteed her to Zakariya and included her in his care by lot. The others read it with a light shaddah, so Zakariya is in the nominative case, meaning that Zakariya included her in his care and took care of her, and he is Zakariya bin Adhan bin Muslim bin Sadooq, from the sons of Solomon bin David, peace be upon them.

Hamza, Al-Kisa'i, and Hafs on the authority of Asim read: Zakariya, shortened, and the others lengthen it.

When Zakariya took Mary to himself, he built a house for her and nursed her. Muhammad ibn Ishaq said: He

took her to her aunt Umm Yahya until, when she grew up and reached the age of women, he built a niche for her in the mosque and made a door in the middle of it, and no one could ascend to it except by ladder, like the door of the Kaaba, and no one could ascend to it except by it. He used to bring her food, drink and oil every day, **Whenever Zakariya entered upon her the niche**. By the niche he meant the room, and the niche is the most honorable and foremost of the gatherings, and it is also part of the mosque. The mosque is also called a mihrab. Al-Mubarrad said: The mihrab is not possible unless one ascends to it by a step. Al-Rabi' ibn Anas said: When Zakariya went out, he would lock seven doors on her, and when he entered her room, **he found with her provision**, meaning fruit out of season, summer fruit in the winter and winter fruit in the summer. **He said, 'O Mary, from where did you get this?'** Abu Ubaidah said: Its meaning is, **From where did you get this?** Some of them denied it and said: Its meaning is, from which direction did you get this? Because **from where** is for asking about direction and where? Asked about the place, she said, **It is from God**, meaning from the harvest of Paradise. Al-Hasan said: When Mary was born, she never breastfed. Her provision came to her from Paradise. Then Zachariah said to her, **Where did you get this?** She said, **It is from God**. She spoke while she was young, **And God provides for whom He wills without account**.

Muhammad bin Ishaq said: Then the Children of Israel were afflicted with a crisis and they were in that state until Zakariya was too weak to bear her, so he went out to the Children of Israel and said: O Children of Israel, you know by God that I have grown old and weak to bear Mary, the daughter of Imran, so which of you will take care of her after me? They said: By God, we have been exhausted and have been afflicted by the famine that you see. So they pushed her among themselves and found no alternative but to bear her, so they cast lots over her with pens and the arrow fell on a carpenter from the Children of Israel called: Joseph bin Yaqoub, who was the cousin of Mary, so he carried her. Mary saw in his face the severity of the burden that was on him, so she said to him: O Joseph, have good thoughts about God, for God will provide for us. So Joseph began to provide for her in her place with him, and he would bring her from his earnings every day what would be good for her, and when he brought it to her in the church, God would increase it. Then Zakariya would come in to her and see with her an abundance of provision, not as much as what Joseph brought her, so he said: O Mary, how did you get this? She said: It is from God. Indeed, God provides for whomever He wills without account.

The historians said: When Zachariah saw that, he said: He who was able to bring Mary fruit at the wrong time without any reason is able to reform my wife and give me a child at the wrong time in my old age. So he desired a child, because his family had died out and Zachariah had grown old and despaired of having a child.

Tafsir al-Baidawi

37 And her Lord accepted her He was pleased with her in the vow instead of the remembrance. **With good acceptance** meaning with a good face in which vows are accepted, which is her establishment in the place of remembrance, or receiving her immediately after her birth before she grows up and is fit for the custodianship. It was narrated that when Hannah gave birth to her, she wrapped her in a rag and carried her to the mosque and placed her with the rabbis and said: Here is this vow, so they competed over her because she was the daughter of their leader and the one who brought their sacrifices, for the children of Mathan were the leaders and kings of the children of Israel, so Zachariah said: I have more right to her, her aunt is with me, but they refused except by drawing lots, and they were twenty-seven, so they went to a river and cast their pens, and Zachariah's pen floated and their pens sank, so Zachariah took care of her. It is permissible for it to be a source on the assumption of an added meaning with good acceptance, and for it to be accepted in the sense of received like to pass and hasten, meaning so he took her at the beginning of her matter when she was born with good acceptance. **And caused her to grow well** is a metaphor for raising her in a way that would suit her in all her circumstances. **And caused Zakariya to be her guardian.** Hamzah, Al-Kisa'i, and Asim stressed the *fa*, and they shortened Zakariya except for Asim in the narration of Ibn Ayish, so that the subject is God Almighty and Zakariya is the object, meaning He made him her guardian and guarantor of her interests. The rest lightened it. They extended *Zakariya* in the nominative case. **Whenever Zakariya entered upon her the sanctuary** meaning the room that was built for her, or the mosque, or the most honorable and prominent of its places, it was called that because it is the place of fighting Satan, as if she was placed in the most honorable place in the Holy House. **He found with her provision** is the answer to *whenever* and its subject. It was narrated that no one would enter upon her except him, and when he went out, he would close seven doors on her, and he would find with her the fruits of winter in the summer and vice versa. **He said, O Mary, from where did you get this?** From where did you get this provision that comes at an unusual time while the doors are closed on you, and this is evidence of the permissibility of the honor for his friends. This made Zachariah's miracle so that he would be confused about the matter. **She said, 'It is from God.'** So do not rule it out. It was said that she spoke when she was young, like Jesus, peace be upon him, and she never breastfed, and her sustenance was sent down to her from Paradise. **God provides for whom He wills without account**, without estimating its abundance, or without deserving it as a favor. It is possible that it was from her words or from the words of God Almighty. It was narrated: "That Fatima, may God be pleased with her, presented to the Messenger of God, may God bless him and grant him peace, two loaves of bread and a piece of meat, so he returned to her and said: Come here, my daughter. So she uncovered the plate and it was filled with bread and meat. He said to her: Where did you get this? She said: It is from God. God provides for whom He wills without account. He

said: Praise be to God who made you similar to the lady of the women of the Children of Israel. Then he gathered Ali, Al-Hassan, and Al-Hussein, and gathered his family to him until they were full and the food remained as it was, so she gave generously to her neighbors."

Surat Al Imran 3:38

There Zakariya called upon his Lord, saying, "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication."

Surat Al Imran 3:38

There Zakariya called upon his Lord, saying, "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication."

Tafsir al-Jalalayn

There meaning when Zachariah saw that and knew that the One who is able to bring about something at the wrong time is able to bring about a child in old age and his family had become extinct **Zachariah called upon his Lord** when he entered the sanctuary to pray in the middle of the night (He said: My Lord, grant me from Yourself) from You **a good offspring** a righteous child **You are indeed the Hearer** the Answerer of supplication

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his statement: **There Zachariah called upon his Lord**, its meaning is: at that time, that is, when Zachariah saw what he saw with Mary of the provision that God had provided for her, and His grace that He had given her without any human being intervening in that for her, and his seeing with her the fresh fruit that was not on the ground at the time he saw it with her, he desired a child, despite his advanced age, from the barren woman. He hoped that God would provide him with a child from her, given the condition they were in, just as He provided Mary, despite her being free from people, with what He provided her of the fruit of summer in winter and the fruit of winter in summer, even though it was not something like what was customary in the world at that time, but rather what is known among people is other than that, just as the birth of a barren woman is not the customary thing among people. So he desired from God, may He be glorified, a child, and asked Him for good offspring.

This is because the people of Zachariah's household - as we have been told - had become extinct at that time, as:

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi: When Zakariya saw her condition, meaning: summer fruits in winter, and winter fruits in summer, he said: God has given her this at the wrong time. He is able to grant me good offspring! And he desired a child, so he stood up and prayed, then he called upon his Lord secretly and said: "My Lord, indeed my bones have weakened and my head is shining with gray hair, and I have never been in my supplication to You, my Lord, unhappy. And indeed, I fear my relatives after me, and my wife is barren. So grant me from Yourself an heir who will inherit me and inherit from the family of Jacob. And make him, my Lord, one pleasing to You." (Maryam 19:4-6), and he

said: "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication." And he said: **My Lord, leave me not alone, though You are the Best of inheritors.** (al-Anbiya 21:89)

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ya'la ibn Muslim told me, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When Zakariya saw that - meaning the summer fruits in the winter, and the winter fruits in the summer - with Mary, he said: He who brings this to Mary at a time other than its time is able to grant me a son. God Almighty said: **Thereupon Zakariya called upon his Lord.** He said: That was when he called.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Abu Bakr, on the authority of Ikrimah, who said: So he entered the prayer niche and closed the doors, and communed with his Lord, saying: **My Lord, indeed my bones have become feeble and my head is shining with gray hair** until His saying: **My Lord, be pleased** (Maryam 19:4-6), **Then the angels called to him while he was standing praying in the prayer niche, 'Indeed, God gives you good tidings of John, confirming a word from God'** the verse.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, some of the people of knowledge told me: Then Zachariah called out at that time after he had grown old and had no children, and his family had died out, and he said: "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication." Then he complained to his Lord and said: **My Lord, indeed my bones have weakened and my head is shining with gray hair to And make him, my Lord, pleasing** (Maryam 19:4-6), **Then the angels called out to him while he was standing praying in the sanctuary** the verse.

As for his saying: **My Lord, grant me from Yourself good offspring**, he means by offspring the lineage, and by goodness the blessed, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He said, 'My Lord, grant me from Yourself good offspring,'** meaning: blessed.

As for his saying: **From You**, he means: From You.

As for offspring, it is a plural, and it may have the meaning of one, and in this case it is one. That is because God Almighty in another place, informing about the supplication of Zachariah: **Then grant me from Yourself a protector** (Maryam 19:5), did not say: protectors - which indicates that he asked for one. Rather, he feminized *Tayyiba* because offspring is feminine, as the poet said:

Your father is a caliph, another woman gave birth to him, and you are a caliph, that is perfection

He said: Another woman gave birth to him, so he made it feminine, although it is a male, because the word *caliph* is feminine, as the other said:

Do not despise a silent mountain snake, which, when bitten, is not venomous.

So he made the word *jabaliya* feminine because the word *snake* is feminine, then he returned to the meaning and said: **If it bites**, because he meant a male snake. This is only permissible in cases where the name *so-and-so* does not fall under the same category, such as *beast*, "offspring," and *caliph*. But if a man is named with one of these things, and it is in the meaning of *so-and-so*, it is not permissible to make his action or description feminine.

As for his saying: **You are the Hearer of supplication**, its meaning is: You are the Hearer of supplication, except that *Hearer* is more praiseworthy, and it means: He who hears it.

Some Basra grammarians claimed that its meaning is: You hear what you are called to.

Abu Jaafar said: The interpretation of the verse is that at that time Zachariah called upon his Lord and said: My Lord, grant me from Yourself a blessed son. Indeed, You are the One who hears the supplication of whoever calls upon You.

Tafsir al-Qurtubi

The second: The Almighty's saying: **There Zakariya called upon his Lord**. There is in the accusative case, because it is an adverb used for time and place, and its origin is for place. Al-Mufaddal bin Salamah said: There is in time and there is in place, and this may be made in place of this. And **grant me** means give me, **from You** means from You. **Good offspring** means righteous offspring. Offspring can be one and can be a plural, male and female, and here it is one. This is indicated by His saying: **Then grant me from Yourself a protector**, and He did not say protectors, but rather He made good feminine because the word offspring is feminine, like His saying:

Your father is a caliph born of another, and you are the caliph of that perfection.

So his offspring was a female, and he gave birth to the word *caliph*. It was narrated from the hadith of Anas that the Prophet, may God bless him and grant him peace, said: **Any man who dies and leaves behind good offspring, God will reward him like their deeds and will not diminish anything from their reward**. The derivation of offspring has already been mentioned in Surat Al-Baqarah. *Good* means righteous and blessed. **You are the Hearer of supplication** means receptive, and from this: God hears whoever praises Him.

Third: This verse indicates the desire for a child, which is the way of the Messengers and the Truthful. God the Almighty said: **And We have certainly sent messengers before you, and made for them wives and offspring**. In Sahih Muslim, on the authority of Sa'd ibn Abi Waqqas, he said: Uthman wanted to be a celibate woman, but the Messenger of God (peace and blessings of God be upon him) forbade him. If he had permitted him to do so, we would have been singled out. Ibn Majah narrated on the authority of Aisha that

the Messenger of God (peace and blessings of God be upon him) said: "Marriage is from my Sunnah, so whoever does not act upon my Sunnah is not from me. And marry, for I will outnumber the nations with you. And whoever has the means, let him marry, and whoever does not have the means, let him fast, for it will be a restraint for him." This is a response to some ignorant Sufis who said: The one who seeks a child is foolish, and he did not know that he is the stupid, foolish one. God the Almighty said, informing us about Abraham the Friend: **And grant me a reputation of truth among later generations**. And He said: **And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes.'**

Al-Bukhari has included a chapter on seeking a child in this regard. The Prophet (peace and blessings of God be upon him) said to Abu Talha when he married his son: **Did you get married last night?** He said: **Yes**. He said: **May God bless you both in the coming night**. He said: **So I became pregnant**. In Al-Bukhari: Sufyan said: A man from the Ansar said: **I saw nine children, all of whom had recited the Qur'an**. He also included a chapter on supplication for many children with blessings, and he cited the hadith of Anas ibn Malik who said: Umm Sulaym said: O Messenger of God, your servant Anas, supplicate to God for him. He said: **O God, increase his wealth and children and bless what You have given him**. The Prophet (peace and blessings of God be upon him) said: **O God, forgive Abu Salamah and raise his status among the guided ones, and replace him with his descendants among those who come after**. Narrated by Al-Bukhari and Muslim. The Prophet (peace and blessings of God be upon him) also said: **Marry a loving child, for I will outnumber the nations through you**. Narrated by Abu Dawud. There are many hadiths with this meaning that encourage seeking a child and encourage it, because of the benefit that a person hopes for in his life and after his death. The Prophet, may God bless him and grant him peace, said: **When one of you dies, his deeds come to an end except for three things**. Then he mentioned, **or a righteous child who prays for him**. If there were only this hadith, it would have been sufficient.

Fourth: If this is proven, then it is obligatory for a person to supplicate to his Creator to guide his son and wife by granting them success, guidance, righteousness, chastity, and care, and that they be a help to him in his religion and his worldly life so that his benefit from them will be great in the first and last days. Do you not see the words of Zachariah, **And make him, my Lord, pleasing**, and he said, **Good offspring**, and he said, **And grant us from among our wives and offspring comfort to our eyes**. And the Messenger of God, may God bless him and grant him peace, supplicated for Anas, saying:

O God, increase his wealth and children and bless him in them. Narrated by Al-Bukhari and Muslim. That is enough for you.

Tafsir Ibn Kathir

Our Lord tells us that He accepted her as a vow from

Surat Al Imran 3:38

There Zakariya called upon his Lord, saying, "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication."

her mother, and that He **made her grow well**, meaning He made her beautiful in appearance and a cheerful appearance, and made the reasons for acceptance easy for her, and paired her with the righteous among His servants so that she would learn from them knowledge, goodness and religion. That is why He said, **And Zakariya took care of her**. Another reading is, **And Zakariya took care of her** with emphasis on the *fa*, and Zakariya is in the accusative case as a direct object, meaning He made him her guardian. Ibn Ishaq said: That was only because she was an orphan. Another mentioned: That the Children of Israel were afflicted with a drought, so Zakariya took care of Mary for that reason. There is no contradiction between the two statements, and God knows best. God decreed that Zakariya would be her guardian for her happiness, so that she would acquire from him a great deal of beneficial knowledge and righteous deeds, and because he was the husband of her maternal aunt, as mentioned by Ibn Ishaq, Ibn Jarir and others. It was also said: the husband of her sister, as mentioned in the Sahih. Then there were Yahya and Isa, who were the sons of the maternal aunt. What Ibn Ishaq mentioned may also be applied to that by extension. Based on this, she was in the custody of her maternal aunt. It was established in the Sahih that "the Messenger of God, may God bless him and grant him peace, ruled that Ammarah bint Hamzah should be in the custody of her maternal aunt, the wife of Ja'far ibn Abi Talib. He said that the maternal aunt is like the mother." Then God, the Almighty, informed about her sovereignty and majesty in her place of worship, saying: **Whenever Zakariya entered upon her in the prayer chamber, he found with her provision**. Mujahid, Ikrimah, Sa'id ibn Jubayr, Abu al-Sha'tha', Ibrahim al-Nakha'i, al-Dahhak, Qatadah, al-Rabi' ibn Anas, Atiyah al-Awfi and al-Suddi said: meaning that he found with her summer fruits in the winter, and winter fruits in the summer. On the authority of Mujahid, **He found with her provision**, meaning knowledge, or he said: scrolls in which there was knowledge. Narrated by Ibn Abi Hatim. The first is more correct and indicates the miracles of the saints. There are many similar versions of this in the Sunnah. So when Zachariah saw this with her, **He said, 'O Mary, from where did you get this?'** That is, he said, **From where did you get this?** "She said, 'It is from God. Indeed, God provides for whom He wills without account.'" Al-Hafiz Abu Ya'la said: Sahl bin Zangala told us, Abdullah bin Saleh told us, Abdullah bin Lahi'ah told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir, "That the Messenger of God, may God bless him and grant him peace, stayed for days without eating food until it became difficult for him, so he went around the houses of his wives, and he did not find anything with any of them, so he came to Fatima and said: O my daughter, do you have anything for me to eat, for I am hungry? She said: No, by God - may my father and mother be sacrificed for you - so when he left her, a neighbor of hers sent her two loaves of bread and a piece of meat, so she took it from her and put it in a bowl of hers, and said: By God, I will give this to the Messenger of God, may God bless him and grant him peace, over myself and from me,

and they were all in need of a full meal, so she sent Hasan or Husayn to the Messenger of God, may God bless him and grant him peace, and he returned to her, and she said to him: May my father and mother be sacrificed for you, God has brought something and I have hidden it for you. He said: Come here, my daughter. She said: So I brought him the bowl, So he uncovered it, and it was filled with bread and meat. When she looked at it, she was amazed and knew that it was a blessing from God. So she praised God and sent blessings upon His Prophet and presented it to the Messenger of God. When he saw it, he praised God and said: Where did you get this, my daughter? She said: O father, "It is from God. God provides for whomever He wills without account." So he praised God and said: Praise be to God who made you, my daughter, similar to the lady of the women of the Children of Israel. When God provided her with something and she was asked about it, she would say: It is from God. God provides for whomever He wills without account. So the Messenger of God, may God bless him and grant him peace, sent for Ali. Then the Messenger of God, may God bless him and grant him peace, ate, and Ali, Fatima, Hasan, Husayn, and all the wives of the Prophet, may God bless him and grant him peace, and his family ate until they were all full. She said: The bowl remained as it was. She said: So she gave the rest of it to all the neighbors, and God made it a blessing and much good.

Fath al-Qadir

His saying 38- *There* is an adverb used for time and place, and its origin is for place, and it was said: it is for time specifically, and there is for place, and it was said: it is permissible to use each one of them in place of the other, and the lam is to indicate distance, and the kaf is for addressing. The meaning is that he prayed in that place where he was standing with Mary, or at that time, that God would grant him good offspring, and what prompted him to do that was what he saw of Hannah giving birth to Mary, and she was barren, so he had hope of a child even though he was old and his wife was barren, or what prompted him to do that was what he saw of the winter fruit in the summer and the summer in the winter with Mary, because the one who creates that at a time other than its season is able to create a child from a barren woman, and on this basis this speech is a renewed story that was brought up within the story of Mary because of the connection between them, and offspring and lineage can be for one and can be for the plural, and it indicates that here it is for one. His saying, **Then grant me from Yourself a protector**, and he did not say protectors, and the feminine of Tayyiba is because the word offspring is feminine.

Tafsir al-Baghawi

38- God Almighty said: *There* meaning at that time **Zachariah called upon his Lord** so he entered the sanctuary **and closed the door** and communed with his

Lord "He said: My Lord" meaning O Lord **grant me** give me **from Yourself** meaning from Yourself **good offspring** meaning a blessed, pious, righteous, and pleasing child. Offspring can be one or plural, male and female, and here it is one, as evidenced by the words of God Almighty **So grant me from Yourself a heir 5-Maryam**. He only said: good because the word offspring is feminine. **Indeed, You are the Hearer of supplication** meaning You hear it, and it was said that You answer it, like the words of God Almighty: **Indeed, I have believed in your Lord, so hear me 25-Yasin** meaning so answer me.

Tafsir al-Baidawi

38 **There Zachariah called upon his Lord** in that place, or time, as here and then and where are borrowed for time, when he saw the honor of Mary and her status with God Almighty. **He said, 'My Lord, grant me from Yourself good offspring'** as He had granted it to the barren old woman Hannah. And it was said that when he saw the fruits out of season, he realized that it was permissible for a barren woman to give birth to an old man, so he asked and said, **Grant me from Yourself offspring**, because it was not in the usual ways and by the usual means. **Indeed, You are the Hearer of supplication** the Answerer.

Surat Al Imran 3:39

Then the angels called to him while he was standing in prayer in the sanctuary, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and a master, chaste, and a prophet from among the righteous."

Surat Al Imran 3:39

Then the angels called to him while he was standing in prayer in the sanctuary, **Indeed, God gives you good tidings of John, confirming a word from God and a master, chaste, and a prophet from among the righteous.**

Tafsir al-Jalalayn

Then the angels called to him i.e. Gabriel **while he was standing praying in the sanctuary** i.e. the mosque *that* i.e. with that and in a reading with the kasra with the estimation of the saying **God gives you good tidings** heavy and light **of John, confirming a word** that is **from God** i.e. Jesus, that he is the spirit of God and he was called a word because he was created with the word **Be** **and a master** followed **and chaste** forbidden from women **and a prophet from among the righteous** it was narrated that he did not commit a sin and did not intend to do so

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The majority of the people of Medina and some of the people of Kufa and Basra read it as: **The angels called him** with the feminine ending *taa*, meaning the plural of *angels*. The Arabs do the same with a group of males, if their verbs come before them, they feminize their verbs, especially the nouns that have feminine endings in their words, like their saying: **The Talhats came**.

A group of the people of Kufa read it with the letter Ya, meaning Gabriel called him, so they mentioned it for interpretation, just as we mentioned earlier that they feminize the masculine verb for the word, so they also mention the feminine verb for the word. And they considered that, in my opinion, as a reading, which is mentioned as the reading of Abdullah bin Masoud, which is what:

Al-Muthanna told me, he said, Ishaq bin Al-Hajjaj told us, he said, Abd Al-Rahman bin Abi Hammad told us, that Ibn Masoud's reading was: Gabriel called to him while he was standing praying in the prayer niche.

Likewise, a group of interpreters interpreted his statement: **Then the angels called him**.

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **The angels called him**, and he was Gabriel, or: The angels said, and he was Gabriel, **God gives you good tidings of John**.

Abu Ja'far said: If someone were to say: How is it permissible to say, according to this interpretation: **The angels called him**, and *angels* is a plural, not a singular?

It was said: This is permissible in the speech of the Arabs, to report about one person in the plural manner, as it is said in speech: So-and-so went out on the cold mules, but he only rode one mule, and he rode the ships, but he only rode one ship. And as it is said: Who did you hear this report from? It is said: From the people, but he only heard it from one man. It has been said that from this is his saying: **Those to whom the people said, 'The people have gathered against you'** (Al Imran 3:173), and the speaker was - as mentioned - one, and his saying: **And when harm touches a person** (al-Rum 30:33), and the people have one meaning. And this is permissible according to them in what is not intended as one intention.

Abu Ja'far said: The correct thing to say in my opinion regarding the recitation of this is that they are two well-known recitations, I mean the *ta'* and the *ya'*, so whichever one the reciter recites, he is correct. This is because there is no difference in the meaning of this due to the difference in the two recitations, and they are both eloquent among the Arabs. This is because if what is meant by **the angels** is Gabriel, as narrated from 'Abdullah, then the feminine gender in its verb is eloquent in the speech of the Arabs due to its pronunciation, if the verb precedes it. And it is permissible to make it masculine due to its meaning.

If it is intended to refer to the plural of *angels*, then it is permissible to make the verb feminine, which is before it, due to its wording. This is because when the Arabs put their verb before a large group, they make it feminine, so they say: **The women said**. And it is permissible to make their verb masculine, based on the singular, if its verb comes before it, so it is said: **The men said**.

As for the correct interpretation of it, it is to say: God, the Most High, informed that the angels called him. What is apparent from that is that it was a group of angels, not one, and Gabriel was one. It is not permissible to interpret the Qur'an except according to the most apparent of the speech used in the tongues of the Arabs, not the least, as long as there is a way to do that. And there is no need to divert that to one meaning, which requires seeking a way out through the hidden speech and meanings.

And what we have said about this interpretation was said by a group of scholars, including: Qatada, Al-Rabi' bin Anas, Ikrimah, Mujahid, and a group of others. We have mentioned what they said about this previously.

Abu Ja'far said: The interpretation of his saying: **And he was standing** is: The angels called him while he was standing praying. So his saying: **And he was standing** is report about the time when the angels called Zachariah.

His saying: *prays* is in the accusative case as a state

of standing, and it is raised with the letter *ya*.

As for the *mihrab*, we have explained its meaning, and that it is the front of the mosque.

There is a difference in the reading of his saying: **God gives you good tidings.**

The general reading is: **that God** with the opening of the alif of *that* with the calling being on it, meaning: the angels called him with that.

Some of the readers of Kufa read it: **Indeed God gives you good report** with a kasra on the alif, meaning: The angels said: **Indeed God gives you good report**, because the call is a statement. They mentioned that in the reading of Abdullah it is: "The angels called to him while he was standing praying in the sanctuary: 'O Zachariah, indeed God gives you good report.'" They said: "If the call is invalidated from being an agent in his statement: 'O Zachariah,' then it is also invalidated from being an agent in *in*."

The correct reading of this in our view is: **God gives you good tidings**, with the opening of *an* with the call being made to him, meaning: the angels called him with that.

The reason that the reciters used to prove the kasra of *in* is not that *Abdullah* used to recite it like that, so they recited it like that, [they have a reason]. That is because if *Abdullah* recited it like that, then he recited it, according to them, because the call of Zakariya interrupted between *in* and his saying, **so he called him**. And if he interrupted between them, then the Arabs then use the call in *an* and nullify it. As for nullification, it is because it nullified the work of the one called before it, so they treated what comes after it as it did in the length of its work. As for the working, it is because the call is a real action, like all other actions.

As for our reading, the calling of Zakariya with **O Zakariya** is not an objection between *that* and his saying **so she called him**. Since that is not between them, the eloquent speech of the Arabs, when you put the name of the one calling in the accusative case with the saying **I called** and they apply it to it, is to apply it likewise to *that* after it. Even though it is permissible to invalidate its function. So his saying **she called him** has been used as a nickname for *Zakariya*, so it is also correct that it be applied to *that* and an agent in it.

Although this is the widespread reading in the reading of the Islamic countries, and the group that comes as an argument is not objected to by the anomaly.

As for his saying: **He gives you good tidings**, the readings differed in its reading.

The people of Medina and Basra generally read it as: **God gives you good tidings**, with emphasis on the *shin* and a damma on the *ya*, in the manner of God giving Zachariah good tidings of a son, as people say: I gave so-and-so good tidings of such-and-such, meaning: I brought him good tidings of good tidings of that.

A group of Kufan readers and others read it as: **God gives you good report**, with the opening of the *ya*' and the closing of the shin and its softening, meaning: that God will make you happy with a child He will give you, from the words of the poet:

I gave my children good report when I saw a letter that came to you from Al-Hajjaj, the book of which was being read.

It has been said: *Bishrat* is the language of the people of Tihamah from Kinanah and others from Quraysh, and that they say **I gave so-and-so good report of such-and-such**, so I give him good report, and **Are you going to give so-and-so good report?** And the following verse is recited for them about that:

And if you see those who are ascending to the heavens covered in dust, their palms are in a barren valley.

So help them, and give them the good report they gave you, and if they are in distress, then give them the good report.

When they come to the matter, the correct speech of their speech is without the letter alif, so it is said: **Bring good report to so-and-so**, and they hardly say: **Bring good report to him about such-and-such**, nor **Bring good report to him**.

It was narrated on the authority of Hamid bin Qais that he used to read: *Yabashkir* with a damma on the *ya*' and a kasra on the sheen and a light sukoon on it. And:

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abi Hammad told us, on the authority of Muadh al-Kufi, he said: Whoever reads: **He gives them good tidings** with a heavy *ya* then it is from **good tidings**. And whoever reads: **He gives them good tidings**, with a light *ya* in the accusative case, then it is from *surur*, "yasarhum."

Abu Ja'far said: The reading that is the reading according to us in this regard is with a damma on the *ya*' and a shaddah on the shin, meaning giving good tidings. Because that is the common language and widespread speech known among the people, even though all the readers of the regions agree on the reading of **So what are you giving good tidings of?** (al-Hijr 15:54) with a shaddah. The correct reading in all other similar words in the Qur'an is that it should be like it in the shaddah and with a damma on the *ya*'.

As for what was narrated from Muadh Al-Kufi about the difference between the meaning of alleviation and emphasis in that, we did not find the people of knowledge of the speech of the Arabs knowing it from a correct perspective, so there is no meaning to what was narrated from him about that. Jarir bin Atiyah said:

Oh, Bashar, it is your right to preach good report. Why don't you get angry for us, you who are a prince?

It is known that by his saying: **good report**, he meant beauty, freshness and joy, so he said **good report** and did not say *humanity*, and this has shown that the meaning of lightening and heaviness in that is one.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **God gives you good tidings of Yahya**, he said: The angels gave him good tidings of that.

As for his saying: **by Yahya**, it is a noun, its root is

Surat Al Imran 3:39

Then the angels called to him while he was standing in prayer in the sanctuary, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and a master, chaste, and a prophet from among the righteous."

yaf'al, from the saying of the speaker: **Hayy so-and-so is alive, so he is Yahya**, and that is when he lives. So Yahya *yaf'al* is from their saying *Hayyi*.

It was said: God Almighty called him that because he interpreted his name as: He revived him with faith.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **God gives you good tidings of Yahya**, meaning: a servant whom God brought to life through faith.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: **God gives you good tidings of John**, he said: He was only called John because God gave him life through faith.

Abu Ja'far said: By that, may His praise be glorified, He means: God gives you good tidings, O Zachariah, of John as your son, **confirming a word from God**, meaning: Jesus, son of Mary.

The accusative case of his saying: *confirming* is a severance from *Yahya*, because *confirming* is an adjective for it, and it is indefinite, and *Yahya* is indefinite.

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

Who said that?

Abdul Rahman bin Al-Aswad Al-Tafawi told me, he said, Muhammad bin Rabi'ah told us, he said, Al-Nadr bin Arabi told us, on the authority of Mujahid, he said: The wife of Zachariah said to Maryam 19:I feel that which is in my womb moving for that which is in your womb! He said: So the wife of Zachariah gave birth to John, and Mary gave birth to Jesus, and that is why he said: **Confirming a word from God**, he said: John is confirming Jesus.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Al-Raqashi, regarding the statement of God: **He gives you good tidings of John, confirming a word from God**, he said: confirming Jesus, son of Mary.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Bashar told us, he said, Sulayman told us, he said, Abu Hilal told us, he said, Qatada told us regarding his statement: **Confirming a word from God**, he said: Confirming Jesus.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Confirming a word from God**, meaning: Confirming Jesus, son of Mary, and following his Sunnah and method.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Confirming a word from God**, meaning: Jesus, son of Mary.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Qatada: **Confirming a word from God**, he says: Confirming Jesus, son of Mary, he says, according to his Sunnah and his method.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Confirming a word from God**, he said: He was the first man to believe in Jesus, and he is a word from God and a spirit.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Confirming a word from God**, he believes in Jesus.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement: **Indeed, God gives you good tidings of John, confirming a word from God**. John was the first to believe in Jesus and testify that he was a word from God. John was Jesus' cousin, and he was older than Jesus.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **Confirming a word from God**, he said: Jesus, son of Mary, is the word from God, his name is the Messiah.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: His statement, **Confirming a word from God**, he said: Jesus and John were maternal cousins, and John's mother used to say to Maryam 19:I find that which is in my womb prostrating to that which is in your womb! So that was his belief in Jesus: his prostration in his mother's womb. And he was the first to believe in Jesus and the word of Jesus, and John was older than Jesus.

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: **God gives you good tidings of John, confirming a word from God**, he said: The word he confirmed was Jesus.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of al-Suddi, he said: I met the mother of Yahya, the mother of Jesus, and one of them was pregnant with Yahya, and the other was pregnant with Jesus, and the wife of Zachariah said: O Mary, I sense that I am pregnant! Mary said: I sense that I am also pregnant! The wife of Zachariah said: Then I have found what is in my womb prostrating to what is in your womb! So that is his saying: **Confirming a word from God**.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding the statement of God: **God gives you good tidings of John, confirming a word from God**, he said: confirming Jesus, son of Mary.

Abu Ja'far said: Some of the scholars of the Arabic language from Basra claimed that the meaning of his saying: **Confirming a word from God is a book from God**, from the Arabs' saying: So-and-so recited to me such-and-such a word, meaning: such-and-such a poem, out of his ignorance of the interpretation of the word, and his audacity in translating the Qur'an according to his own opinion.

Abu Jaafar said: By His Most High's saying, **and a master**, He means, **and noble in knowledge and worship**.

And the master was appointed in apposition to his saying: *believing*.

The interpretation of the words: God gives you good report of John, confirming this, and a master.

The active master is from the saying of the speaker: he ruled, he rules, like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And a master** meaning, by God, a master in worship, patience, knowledge, and piety.

Ibn Bashar told us, Muslim told us, Abu Hilal told us, Qatada told us regarding his statement: **and a master**, he said: The master, I do not know of anyone who said: in knowledge and worship.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, who said: The master is the forbearing.

Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, **And a master**, he said: the forbearing.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed bin Jubair: **And a master**, he said: the pious master.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And a master**, he said: The master is generous to God.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said: Al-Raqashi claimed that the master is the generous one to God.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding the statement of God Almighty: **And a master**, he said: The master is the forbearing and pious.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His

statement: **And a master**, he said: He says: Pious and forbearing.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman bin Mahdi told us, on the authority of Sufyan, regarding his statement: **And a master**, he said: Forbearing and pious.

Yunus told me, he said, Ibn Wahb told us, on the authority of Ibn Zayd, regarding his statement: **And a master**, he said: The noble master.

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, on the authority of Abdul Malik, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, regarding the statement of God Almighty: **And a master**, he said: The master is the knowledgeable jurist.

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 a master**, he said, he says: forbearing and pious.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Bakr, on the authority of Ikrimah: **And a master**, he said: The master is the one who is not overcome by anger.

Abu Ja'far said: He means by that: abstaining from intercourse with women, from the saying of the speaker: I was prevented from such-and-such, if he refrained from it. And from that is their saying: So-and-so was prevented from reading, if he refrained from reading and was not able to do so. And likewise the enemy was prevented, the people detained them and prevented them from doing anything. And for that reason the one who does not go out with his companions is called hasur, as Al-Akhtal said:

And a drinker who wins the cup, make me regret neither the presence nor the bracelet

It is narrated: Basar. It is also said of the one who does not reveal his secret and keeps it to himself, Hasur, because he prevents his secret from being revealed, as Jarir said:

The informers have brought me down, and they have found a tight-lipped confidant in your secret, O Umaym.

The origin of all of this is one, which is prevention and confinement.

And the people of interpretation said the same as we said about that.

Who said that?

Abu Kuraib told us, he said, Ibn Khalaf told us, he said, Hammad bin Shuaib told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, regarding his statement: **And a gentleman and a chaste man**, he said: The chaste man is the one who does not come to women.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, that he said: Ibn al-'As told me: "He heard the Messenger

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Then the angels called to him while he was standing in prayer in the sanctuary, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and a master, chaste, and a prophet from among the righteous."

of God, may God bless him and grant him peace, say: 'Every son of Adam will come on the Day of Resurrection with a sin, except for what was of Yahya ibn Zakariya.' He said: 'Then the Messenger of God, may God bless him and grant him peace, lowered his hand to the ground, took a small stick, and said: 'That is because he did not have what men have except something like this stick.' And with that, God called him master and chaste.

Yunus told me, he said, Anas bin Ayyad told us, on the authority of Yahya bin Saeed, he said, I heard Saeed bin Al-Musayyab say: There is no one who will not meet God on the Day of Resurrection with a sin except Yahya bin Zakariya. He was chaste, and had something like a tuft of hair.

Ahmad ibn al-Walid al-Qurashi narrated, Umar ibn Ja'far narrated, Shu'bah narrated, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, who said: Ibn al-'As - either Abdullah or his father - said: No one will meet God except as a sinner, except Yahya ibn Zakariya. Sa'id ibn al-Musayyab said: "And a gentleman and a chaste man," he said: The chaste man is the one who does not have intercourse with women, and he has nothing with him except the hem of a garment.

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, on the authority of Abdul Malik, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, regarding his statement: **and chaste**, he said: The chaste is the one who does not desire women. Then he struck the ground with his hand and took a date pit and said: He had nothing with him except something like this.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, he said: The one who is chaste is the one who does not come to women.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', on the authority of Saeed, similarly.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed, similarly.

Abdul Rahman bin Al-Aswad told me, he said, Muhammad bin Rabia told us, he said, Al-Nadr bin Arabi told us, on the authority of Mujahid: **And chaste**, he said: the one who does not come to women.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The chaste person does not approach women.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said: Al-Raqashi claimed: The chaste is the one who does not approach women.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on

the authority of Al-Dahhak: The one who is impotent is the one who does not give birth and has no water.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **And barren**, that he said: It is that which has no water.

Bishr told us, Suwaid told us, Saeed told us, on the authority of Qatada: **And chaste**, we used to say that chaste is the one who does not approach women.

Ibn Bashar told us, he said, Sulayman told us, he said, Abu Hilal told us, he said, Qatada told us regarding his statement: **And a gentleman and a chaste man**, he said: The chaste man is the one who does not come to women.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Qatada, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Ibn Hamid told us, he said, Jarir told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: The one who is impure is the one who does not have water coming down.

Yunus told me, he said, Ibn Wahb told us, on the authority of Ibn Yazid: **And chaste**, he said: The chaste is the one who does not come to women.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And chaste**, he said: Chaste is the one who does not want women.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan: **And chaste**, he said: He does not approach women.

As for his saying: **And a prophet from among the righteous**, it means: a messenger from his Lord to his people, informing them of His commands and prohibitions, His lawful and unlawful things, and conveying to them what He sent him with to them.

By his saying: **of the righteous**, he means of his righteous prophets.

We have previously demonstrated the meaning of prophecy and its origin, with evidence and proof indicating the correct statement about it, which makes it unnecessary to repeat it.

Tafsir al-Qurtubi

The Almighty said: **And the angels called him** Hamzah and Al-Kisa'i read *Fanadah* with an alif for the masculine, and they pronounce it with a fat-ha because its root is a ya', and because it is the fourth

letter. The alif is the reading of Ibn 'Abbas and Ibn Mas'ud, and it is the choice of Abu Ubaid. It was narrated on the authority of Jarir on the authority of Mughirah on the authority of Ibrahim who said: Abdullah used to mention the angels throughout the Qur'an. Abu Ubaidah said: We see that he chose that in opposition to the polytheists because they said: The angels are the daughters of God. An-Nahhas said: This is an argument that does not achieve anything, because the Arabs say: The men said, and the men said, and so do the women. How can one argue against them with the Qur'an? If it were permissible to argue against them with this from the Qur'an, then it would be permissible for them to argue with the Almighty's statement: **And when the angels said**, but the argument against them is in the Almighty's statement: **Bear witness to their creation** meaning they did not witness, so how can they say that they are females? It is known that this is conjecture and desire. As for his calling out, it is permissible for the masculine plural and his calling out for the feminine plural. Makki said: The angels are among those who have reason in the broken form, so they are treated in the feminine form as something that does not have reason. You say: she is the men, she is the trunks, she is the camels, and the Bedouins said. This is strengthened by his statement: **And when the angels said**, and it was mentioned in another place, saying: **And the angels stretched out their hands**, and this is a consensus. And God Almighty said:

And the angels will enter upon them from every gate. The feminine and masculine of this plural are both good. Al-Suddi said: Gabriel alone called him, and this is also the reading of Ibn Mas'ud. In the revelation: **He sends down the angels with the Spirit by His command**, meaning Gabriel, and the Spirit is the revelation. It is permissible in Arabic to describe one person by the plural. It is stated in the revelation: **Those to whom the people said**, meaning Nu'aym ibn Mas'ud, as will come. It was said: All the angels called him, and this is more apparent. That is, the call came from them. The Almighty said: **And he was standing praying in the sanctuary, that God gives you good tidings.** "Standing is the subject and predicate of praying" in the nominative case, and if you wish, it is accusative as a state of the implied subject. "Bin God" means that God. Hamzah and Al-Kisa'i read "Inna" meaning she said that God, so the call means saying. "Bishrishk" with emphasis is the reading of the people of Madinah. Hamzah read "Bishrishk" without emphasis, as did Hamid ibn Al-Qays Al-Makki, except that he broke the shin, added a damma to the ya', and softened the ba'. Al-Akhfash said: They are three languages with one meaning. The evidence for the first is the reading of the group, that what is in the Qur'an of this from a past tense verb or a command is with emphasis, like the Almighty's saying: **So give good tidings to My servants.** "So give him good tidings of forgiveness." **So We gave her good tidings of Isaac.** "They said, We have given you good tidings of the truth." As for the second, which is the reading of Abdullah bin Masoud, it is **Bishara yubashir**, and it is the language of Tihamah, and from it is the saying of the poet:

I gave my children good report if you saw a letter from Al-Hajjaj being read.

Another said:

And if you see those who are looking forward to the dew, their hands are covered with dust in a barren valley.

So help them and give them the good report they have been given. And if they are in distress, then come down.

The third is from **absher yabsher ibsharan** which means:

O Umm Amr, be glad with the good report, a terrible death and a great locust

God the Almighty said: "By Yahya" His name in the first book was Hayy, and the name of Sarah, the wife of Abraham, peace be upon him, was Yasara, and its interpretation in Arabic is that she does not give birth, so when she was given the good report of Isaac, she was told: Sarah, and Gabriel, peace be upon him, named her that. She said: O Abraham, why did we omit a letter from my name? Abraham said that to Gabriel, peace be upon them both, and he said: That letter was added to the name of their son, one of the best of the prophets, whose name was Hayy, and he was named Yahya. Al-Naqqash mentioned it. Qatada said: He was named Yahya because God the Almighty revived him with faith and prophethood. Some of them said: He was named that because God the Almighty revived people with guidance through him. Muqatil said: His name was derived from God's name Hayy, so he was named Yahya. It was also said: Because the womb of a nation was revived through him.

"Confirming a word from God" means Jesus according to most commentators. Jesus was called a word because he was by the word of God, which is "Be" and he was, without a father. Abu Al-Samal Al-Adawi read it as a word with a broken kaf and a silent lam throughout the Quran, and it is an eloquent language like shoulder and thigh. It was said: He was called a word because people are guided by him as they are guided by the word of God. Abu Ubaid said: The meaning of "by a word from God" is a book from God. He said: The Arabs say "recite to me a word" meaning a poem, as it was narrated that Al-Huwaidara mentioned Hassan and said: May God curse his word, meaning his poem. Other sayings were said. The first saying is more famous and most scholars agree with it. John was the first to believe in Jesus, peace be upon them, and he believed in him. John was older than Jesus by three years, and it is said by six months. He was the son of a maternal uncle, so when Zakariya heard his testimony, he went to Jesus and hugged him while he was in his rag. Al-Tabari mentioned that when Mary became pregnant with Jesus, her sister also became pregnant with John. Her sister came to visit and said: O Mary, do you know that I am pregnant? Mary said to her: Do you know that I am pregnant? She said to her: And I feel that which is in my womb prostrating to that which is in your womb. And that is because it was narrated that she felt her fetus coming out with its head towards Mary's womb. Al-Suddi said: That is what he said, **Confirming a word from God**, and **confirming** is in the accusative case as a state. **And master** is the one who rules his people and is the last to his word. Its root is *sayyud*, it is said: so-and-so,

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aswad from so-and-so, a noun of action from the word of sovereignty. So it indicates that it is permissible to call a person a master, just as it is permissible to call him a noble or generous person. Likewise, it was narrated from the Prophet, may God bless him and grant him peace, that he said to Banu Qurayzah: **Rise up to your master.** In Bukhari and Muslim, the Prophet, may God bless him and grant him peace, said about Al-Hasan: **This son of mine is a master, and perhaps God will reconcile two great groups of Muslims through him.** And so it was, for when Ali, may God be pleased with him, was killed, more than forty thousand pledged allegiance to him, as did many of those who had stayed behind from his father and who had broken their pledge of allegiance. He remained as caliph in Iraq and the rest of Khorasan for about seven months. Then he marched to Muawiyah with the people of Hijaz and Iraq, and Muawiyah marched to him with the people of Ash-Sham. When the two armies saw each other in a place called Maskan in the land of Sawad in the Anbar region, Al-Hasan hated fighting because he knew that one of the two groups would not prevail until most of the other was destroyed, and the Muslims would perish. So he handed over the matter to Muawiyah on the condition that he would be the master after Muawiyah. Muawiyah committed to all of that, and his words, may God bless him and grant him peace, were true: **This son of mine is a master,** and there is no one blacker than those whom God Almighty and His Messenger have made black. Qatada said about God Almighty's statement, **and a master,** he said: in knowledge and worship. Ibn Jubayr and Ad-Dahhak: in knowledge and piety. Mujahid: the noble master. Ibn Zayd: The one who is not overcome by anger. Al-Zajaj said: The master is the one who surpasses his peers in every good thing. This is comprehensive. Al-Kisa'i said: The master is the old goat. In the hadith: **A two-year-old sheep is better than a master goat.** He said:

Whether he has a sheep that he has brought close to slaughtering for a guest or a sheep that he has brought to slaughter for a master

"Hasuran **is derived from the word** hasr" which means confinement. Something confined me or imprisoned me if it detained me. Ibn Mayada said:

Laila did not abandon you because she was distant from you, nor because she was busy with things.

A she-camel with a narrow urethra. A she-camel with a narrow urethra is one who does not come to women as if he is refraining from them, just as it is said: a man with a narrow urethra and a tight urethra if he holds back his provisions and does not bring out what the drinking companions bring out. It is said that the people drank and so-and-so was stingy with them, meaning he was stingy, on the authority of Abu Amr. Al-Akhtal said:

And a drinker who wins the cup, make me regret neither the presence nor the bracelet

In the revelation: **And We have made Hell a prison for the disbelievers.** That is, a confinement. The prison is the property because it is veiled. Labid said:

And the garbage has overcome the necks as if they were jinn standing at the door of the mat

Yahya, peace be upon him, was chaste. Fa'ul means maf'ul, he does not come to women, as if he was forbidden from what is done to men, according to Ibn Mas'ud and others. Fa'ul means maf'ul frequently in the language, including haluub meaning milked. The poet said:

It has forty-two black, milky ewes, as dark as a raven's tail.

Ibn Masoud also said, as did Ibn Abbas, Ibn Jubayr, Qatadah, Ata, Abu al-Shatha, al-Hasan, al-Suddi, and Ibn Zayd: He is the one who refrains from women and does not approach them even though he is able to. This is the most correct of the sayings for two reasons: First, it is praise and commendation of him, and praise is usually for an acquired action and not for one's nature. Second, fa'ul in the language is one of the forms of fa'ilun, as he said:

The sword's blade strikes the market with its fat, if they lack provisions, then you are barren.

The meaning is that he restrains himself from desires. Perhaps this was his law, but our law is marriage, as mentioned above. It was said: The chaste is the impotent man who has no penis that enables him to have sex and does not ejaculate, also from Ibn Abbas, Saeed bin Al-Musayyab and Ad-Dahhak. Abu Salih narrated from Abu Hurairah who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Every son of Adam will meet God with a sin he has committed. He will punish him for it if He wills or have mercy on him, except for John, son of Zakariya, for he was a master, chaste, and a prophet from among the righteous." Then the Prophet reached with his hand to a speck of earth, picked it up and said: **His penis was like this speck.** It was said: Its meaning is the one who guards himself from the sins of God Almighty. **And a prophet from among the righteous.** Az-Zajaj said: The righteous is the one who fulfills what is required of him and fulfills the rights of the people.

Tafsir Ibn Kathir

When Zachariah, peace be upon him, saw that God would provide Mary, peace be upon her, with winter fruits in the summer and summer fruits in the winter, he desired a child at that time. He was a very old man whose bones had weakened and whose hair was covered with gray hair, and his wife was also old and barren. However, despite all this, he asked his Lord and called out to Him in a secret call, saying, "My Lord, grant me from Yourself **meaning from You** a good

offspring **meaning a righteous son** for You are the Hearer of supplication. **God the Almighty said**, Then the angels called to him while he was standing praying in the sanctuary" meaning the angels addressed him verbally, making him hear while he was standing praying in the sanctuary of his worship, the place of his seclusion and the place of his supplication and prayer. Then God the Almighty informed him of what the angels had given him the good report of, "God gives you good tidings of John" meaning a son from your loins whose name will be John. Qatadah and others said: He was only called John because God revived him through faith. And his saying, **Confirming a word from God**. Al-Awfi and others narrated on the authority of Ibn Abbas. Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Al-Sha'tha', As-Suddi, Ar-Rabi' bin Anas, Ad-Dahhak and others said about this verse, **Confirming a word from God**, meaning Jesus, son of Mary. Ar-Rabi' bin Anas said: He was the first to believe in Jesus, son of Mary. Qatadah said: And according to his Sunnah and method. Ibn Jurayj said: Ibn Abbas said about his saying, **Confirming a word from God**, he said: Yahya and Jesus were maternal cousins, and Yahya's mother used to say to Maryam 19: I find that which is in my womb prostrating to that which is in your womb. So that is his belief in Jesus, his belief in him in his mother's womb, and he was the first to believe in Jesus, and the word of God is Jesus, and he is greater than Jesus, peace be upon him. And this is what As-Suddi also said.

His saying: **And a master**. Abu Al-Aaliyah, Ar-Rabi' bin Anas, Qatadah, Saeed bin Jubair and others said: The wise. Qatadah said: A master in knowledge and worship. Ibn Abbas, Ath-Thawri and Ad-Dahhak said: The master is the wise and pious. Saeed bin Al-Musayyab said: He is the knowledgeable jurist. Atiyah said: The master in his character and religion. Ikrimah said: He is the one who is not overcome by anger. Ibn Zayd said: He is the noble. Mujahid and others said: He is the generous to God Almighty.

His saying: **And chaste**. It was narrated on the authority of Ibn Masoud, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubair, Abu Al-Shathaa, and Atiyah Al-Awfi, that they said: The one who does not have intercourse with women. And on the authority of Abu Al-Aaliyah and Ar-Rabi' bin Anas: He is the one who does not have children. And Ad-Dahhak said: He is the one who has no children and no water. And Ibn Abi Hatim said: My father told us, Yahya bin Al-Mughirah told us, Jarir told us on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding chaste: The one who does not have water. Ibn Abi Hatim narrated a very strange hadith about this, saying: Abu Ja'far Muhammad ibn Ghalib al-Baghdadi told us, Sa'id ibn Sulayman told us, 'Ibad, meaning Ibn al-'Awwam, told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, on the authority of Ibn al-'As - he does not know whether it was 'Abdullah or 'Amr - "on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'and a master and chaste,' he said: Then he took something from the ground and said: His penis was like this." Then Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yahya ibn Sa'id al-Qattan told us, on the authority of Yahya ibn Sa'id al-Ansari, that he heard Sa'id ibn al-Musayyab, on the authority

of 'Abdullah ibn 'Amr ibn al-'As say: There is no one among God's creation who does not meet Him with a sin except Yahya ibn Zakariya. Then Sa'id recited: 'and a master and chaste,' then he took something from the ground and said: The chaste is he whose penis is like this. Yahya bin Saeed Al-Qattan pointed with the tip of his index finger. This is a hadith that is more authentic in its chain of transmission than the hadith that is attributed to the Prophet. Indeed, there is doubt about the authenticity of the hadith that is attributed to the Prophet. And God knows best. And Ibn al-Mundhir narrated in his interpretation: Ahmad ibn Dawud al-Samnani told us, Suwaid ibn Saeed told us, Ali ibn Musahhar told us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: I heard Abdullah ibn Amr ibn al-'As say: "The Messenger of God, may God bless him and grant him peace, said: 'No servant meets God except with a sin, except John ibn Zakariya, for God says: "And a master and chaste." He said: He only mentioned him like the hem of a garment, and he pointed with his fingertip." And Ibn Abi Hatim said: My father told us, Isa ibn Hammad and Muhammad ibn Salamah al-Muradi told us, they said: Hajjaj ibn Sulayman al-Muqri told us, on the authority of al-Layth ibn Saad, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa', on the authority of Abu Salih, on the authority of Abu Hurayrah, "that the Prophet, may God bless him and grant him peace, said: 'Every son of Adam meets God with a sin, for which He will punish him if He wills, or have mercy on him, except John ibn Zakariya, for he was a master, chaste, and a prophet from among the righteous. Then the Prophet, may God bless him and grant him peace, fell down." To a speck of earth, so he took it and said: His penis was like this speck.

Judge Iyad said in his book Al-Shifa: Know that God Almighty's praise of Yahya that he was *chaste* is not as some of them said that he was fearful or not mentioned, but rather the most skilled commentators and critics of scholars denied this and said: This is a shortcoming and a defect, and is not befitting of the prophets, peace be upon them, but rather its meaning is that he is protected from sins, i.e. he does not commit them as if he was restrained from them. And it was said that he prevented himself from desires. It was said that he has no desire for women, and it has become clear to you from this that the inability to marry is a deficiency, and the virtue is in its existence, then he prevents it either by striving like Jesus, or by sufficiency from God Almighty like John, peace be upon him, then it is for the one who is able to have it, and does what is required in it, and it does not distract him from his Lord, a higher degree, and it is the degree of our Prophet, may God bless him and grant him peace, who was not distracted by their large number from the worship of his Lord, rather it increased his worship by protecting them and taking care of them and earning them and guiding them, rather he stated that it is not from the fortunes of his world, even if it is from the fortunes of the world of others, so he said: **Some of your world has been made beloved to me.** This is his wording. What is meant is that he praised Yahya for being chaste, not that he did not come to women. Rather, its meaning, as he and others have said, is that he was protected from indecencies and

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filth. This does not prevent him from marrying lawful women, having intercourse with them, and having children with them. Rather, the existence of offspring for him may be understood from the supplication of Zachariah that came before, where he said: **Grant me from Yourself good offspring**, as if he said: a child who has offspring, lineage, and descendants. And God Almighty knows best.

And His saying: **And a prophet from among the righteous** This is a second glad tiding of the prophethood of John after the glad tiding of his birth, and it is higher than the first, like His saying to Moses' mother: **Indeed, We will return him to you and make him one of the messengers**. When Zachariah, peace be upon him, realized this glad tiding, he began to wonder about having a son from him after his old age. **He said, 'My Lord, how can I have a boy when old age has overtaken me and my wife is barren?' He said, 'Thus does God do what He wills.'** That is, God's command is great, nothing is beyond His power, and no matter is too great for Him. **He said, 'My Lord, make for me a sign.'** That is, a sign by which I can prove that I have a son. **He said, 'Your sign is that you will not speak to people for three days except by gesture.'** That is, a sign that you cannot speak, even though you are sound and healthy, as in His saying: **three nights together**. Then He commanded frequent remembrance, glorification, and praise in this state, so God the Almighty said: **And remember your Lord often and glorify Him in the evening and the morning**. Another part of expanding on this matter will come at the beginning of Surah Maryam, God willing.

Fath al-Qadir

His saying 39- "The angels called him", Hamza and Al-Kisa'i read: "He called him" and Ibn Abbas and Ibn Mas'ud read it that way. The rest read "The angels called him" It was said: What is meant here is Gabriel, and expressing the singular in the plural is permissible in Arabic, and from that is "those to whom the people said", and it was said that all the angels called him and this is apparent from attributing the verb to the plural and the real meaning is preferred so metaphor is not resorted to except for a clue. His saying "and he is standing **is a circumstantial clause**, and praying in the sanctuary **is an attribute of his saying** standing or a **second predicate of his saying** and he **His saying** that God gives you good tidings **It was read with the fatha of an**", and the estimation is that God, and it was read with its kasra on the estimation of the saying. The people of Madinah read "gives you good tidings" with emphasis. Hamza read with alleviation. Humayd ibn Qays Al-Makki read with the kasra and damma of the letter of the present tense. Al-Akhfash said: They are three languages with one meaning, and the first reading is the one that is mentioned frequently in the Qur'an, and from it: **So give good tidings to my servants**, "So give him good tidings of forgiveness," **So we gave her good tidings of Isaac**, "They said, We give you good tidings of the truth," and it is the reading of

the majority. The second is the language of the people of Tihamah, and Abdullah bin Masoud also read it with it. The third is from abshar yubashar ibsharan. Yahya is not allowed either because it is foreign or because it has the weight of the verb like umar with the science. Al-Qurtubi said, quoting from al-Naqqash: His name in the first book was Hanna. What we saw in places in the Gospel is that it is John. It was said: He was called that because God revived him with faith and prophethood, and it was said because God revived people with guidance through him. What is meant here is the good tidings of his birth: that is, He gives you good tidings of the birth of Yahya. And His statement, **Confirming a word from God**, means Jesus, peace be upon him, and he was called the Word of God because he was by His saying, *Be*, and it was said that he was called the Word of God because people are guided by him as they are guided by the word of God. Abu Ubaid said: The meaning of **by a word from God** is **by a book from God**. He said: The Arabs say: Recite to me his word, meaning his poem, as it was narrated that Al-Huwaidra mentioned to Hassan and said: May God curse his word, meaning his poem. End quote. Yahya was the first to believe in Jesus and confirm it, and he was older than Jesus by three years, and it was said by six months. Sayyid: is the one who rules his people. Al-Zajaj said: The Sayyid is the one who surpasses his peers in everything from the report. The origin of Al-Hasr is from Al-Hasr, which means confinement. It is said: The thing confined me and confined me, and from it the saying of the poet:

Laila did not abandon you because she was distant from you, nor because she was busy with things.

Al-Hasur: is the one who does not come to women as if he is refraining from them, as it is said: a man who is hasur and hasir: if he withholds his provision and does not release it, so Yahya, peace be upon him, was hasur from coming to women: that is, he was restricted and did not come to them like other men, either due to his inability to do so, or because he refrains from them except for an acquired matter that its doer is able to do otherwise, not due to what was from the origin of creation and in the nature itself. And his saying of **the righteous** means: originating from the righteous, because he is from the lineage of the prophets, or being from the group of the righteous, as in his saying **and indeed, in the Hereafter he will be among the righteous**. Al-Zajaj said: The righteous is the one who fulfills what God has imposed upon him, and fulfills the rights of the people.

Tafsir al-Baghawi

39- "The angels called him **Hamza and Al-Kisa'i read** Fanadah" with a ya', and the others with a ta'. Whoever reads with a ta', it is to feminize the word "angels" and for the plural, although if the males precede their verb and they are a group, then feminization is better for them, like the Almighty's

saying: "The Bedouins said" *14-Al-Hujurat*. And on the authority of Ibrahim, he said: Abdullah bin Mas'ud, may God be pleased with them both, used to mention the angels in the Qur'an. Abu Ubaidah said: We only see that Abdullah chose that in opposition to the polytheists in their saying that the angels are the daughters of God Almighty. And Al-Sha'bi narrated that Ibn Mas'ud, may God be pleased with him, said: If you differ about the ta' and the ya', then make them ya' and mention the Qur'an.

And the angels here meant: Gabriel, peace be upon him, alone, as God Almighty said in Surat An-Nahl, **The angels descend** meaning Gabriel **with the spirit** with the revelation. And it is permissible in Arabic to report about one person in the plural form, as they say: I heard this report from people, but it was only heard from one person, similar to what God Almighty said: **Those to whom the people said 173- Al Imran** meaning Nu'aym ibn Mas'ud **The people** meaning Abu Sufyan ibn Harb. And Al Fadl ibn Salamah said: If the killer is a leader, it is permissible to report about him in the plural form because his companions are gathered with him, and Gabriel, peace be upon him, was the leader of the angels, and it is rare for a person to be sent except with a group, so it was done according to that.

God the Almighty said: **And he was standing praying in the sanctuary** meaning in the mosque. This is because Zachariah was the great rabbi who would offer the sacrifice, so the door of the altar would be opened and they would not enter until he gave them permission to enter. While he was standing praying in the sanctuary, meaning in the mosque away from the altar, he was praying, and the people were waiting for him to give them permission to enter, then he saw a young man wearing white clothes. He was startled by him and called out to him, and he was Gabriel, peace be upon him, **O Zachariah, God gives you good tidings**. Ibn Amir and Hamah read **indeed God** with a kasra on the alif, implying the statement, meaning: So the angels called him and said: **God gives you good tidings**. The others read it with a fatha, placing the call upon him, as if he said: So the angels called him that God gives you good tidings. Hamza read *Yabashkar* and its chapter with a light pronunciation of the entire Qur'an except for His statement: **So what are you giving good tidings of? 54-Al-Hijr**, for they agreed on its emphasis, and Al-Kisa'i agreed here in the two places and in Subhan, Al-Kahf, and As-Saqaf. Ibn Kathir and Abu Amr agreed in "'Asq" and the rest with emphasis, whoever reads with emphasis then it is from basharah yabshar tabbishran, which is the most eloquent and articulate of languages. The evidence for emphasis is the Almighty's saying: "So give good tidings to my servants" (al-Zumar 39:17) "And We gave him good tidings of Isaac" (al-Saffat 37:112) They said: "We have given you good tidings in truth" (al-Hijr 15:55) and other verses. Whoever reads with emphasis then it is from basharah yabshar, which is the language of Tihamah, and Ibn Mas'ud, may God be pleased with him, read it as "Yahya", it is a name that does not draw a genitive case because it is definite and because of the extra letter at the beginning like Yazid and Ya'mar, and its plural is yahyun like mawsoon and 'aysoon, and they differed as to why he was named Yahya? Ibn Abbas **may God be pleased with him** said: Because God revived his mother's barrenness through him.

Qatada said: Because God revived his heart with faith. It was also said: Because God revived him with obedience until he did not disobey or intend to disobey. *Believing* is in the accusative case as a state. **By a word from God** means Jesus, peace be upon him. Jesus was called the Word of God because God said to him: Be without a father, and he was. The name Word was given to him because it was through him. It was also said: He was called the Word because he is guided by it, just as he is guided by the Word of God. The prophets informed the prophets by His Word in His books that He would create a prophet without a father, so He called him the Word because he had fulfilled that promise. John (peace be upon him) was the first to believe in Jesus (peace be upon him) and believed in him. John (peace be upon him) was six months older than Jesus, and they were cousins. Then John was killed before Jesus (peace be upon him) was taken up. Abu Ubaidah said: **By a word from God** meaning by a book from God and His verses. The Arabs say: Recite to me the word of so-and-so, meaning his poem.

God the Almighty said: "And a master **is an active participle from the verb sada**" which means to rule and is the leader who is followed and ends with his saying. Al-Mufaddal said: He meant a master in religion. Al-Dahhak said: The master / of good character. Saeed bin Jubair said: The master is the one who obeys his Lord, the Almighty. Saeed bin Al-Musayyab said: The master is the knowledgeable jurist. Qatada said: A master in knowledge, worship and piety. It was also said: The forbearing one who is not angered by anything. Mujahid said: The generous one towards God the Almighty. Al-Dahhak said: The pious master. Sufyan Al-Thawri said: The one who is not envied. It was also said: The one who excels his people in all good qualities. It was also said: He is content with what God has allotted for him. It was also said: The generous one. The Messenger of God, may God bless him and grant him peace, said: Who is your master, O Banu Salamah? They said: Jadd bin Qais, on whom we are stingy. He said: What disease is worse than stinginess, but your master is Amr bin Al-Jamuh.

God the Almighty said: **And chaste and a prophet from among the righteous**. The root of *hasur* is **la hasr** which means confinement. *Hasur* according to Ibn Masoud **may God be pleased with him**, Ibn Abbas, Saeed bin Jubair, Qatadah **may God be pleased with them**, Ata' and Al-Hasan means **the one who does not come to women or approach them**. According to this statement, it is a fa'ul with the meaning of fa'il, meaning that he restrains himself from desires. (It was said: He is the poor man who has no money), so *hasur* means **the one who is confined**, meaning the one who is forbidden from women. Saeed bin Al-Musayyab said: He had a garment like the hem of a garment, and he married in addition to that so that he would lower his gaze. There is another statement about it: that *hasur* is the one who abstains from intercourse despite being able to do so. Some people chose this statement for two reasons: **One of them**: because the speech was made in the form of praise, and this is closer to deserving of praise, and **the second**: that it is further from attributing an affliction to the prophets.

Surat Al Imran 3:39

Then the angels called to him while he was standing in prayer in the sanctuary, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and a master, chaste, and a prophet from among the righteous."

Tafsir al-Baidawi

39 "The angels called him" meaning from their kind, as they say Zaid is riding the horse. The caller was Gabriel alone. Hamza and Al-Kisa'i read "Fanadah" with imala and masculine. "While he was standing praying in the sanctuary **meaning standing in prayer, and praying**" is an adjective of standing or a predicate or another state or a state of the pronoun in standing. "That God gives you good tidings of Yahya" meaning that God. Nafi' and Ibn 'Amir read it with kasra intending to say, or because calling is a type of it. Hamza and Al-Kisa'i read "Yabashkur", and Yahya is a foreign name, and even if it is made Arabic, it is prevented from being declined due to the definition and the weight of the verb. "Confirming a word from God" meaning Jesus, peace be upon him. He was called that because he was found by His command, the Most High, without a father, so he resembled the innovations that are the word of command, or by the Book of God. It was called a word, as it was said, the word of Al-Huwaitara for his poem. **And a master** who rules his people and excels them, and he was superior to all people in that he never committed a sin. **And chaste** who exaggerated in restraining himself from desires and amusements. It was narrated that in his youth he passed by some boys who invited him to play, but he said: I was not created for playing. **And a prophet from among the righteous** growing up among them or being among those who did not commit any major or minor sin.

Surat Al Imran 3:40

He said, **My Lord, how can I have a boy when old age has reached me and my wife is barren?** He said, **Thus does God do what He wills.**

Tafsir al-Jalalayn

(He said: My Lord, how can I have a boy while I have reached old age and my wife is barren?) She has reached ninety-eight years. (He said: Thus it is.) Whoever created a boy from you two, **God does what He wills.** Nothing is beyond His power. To demonstrate this great power, He inspired him to ask in order to be answered. And when his soul yearned for the haste of the one who was to be given glad tidings,

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: It means that Zachariah said, when the angels called him: **God gives you good tidings of John, confirming a word from God and a noble and chaste man, and a prophet from among the righteous.** "How can I have a boy when I have reached old age?" Meaning: Whoever has reached the age you have reached has not had a child, **and my wife is barren.**

A barren woman is one who does not give birth. It is said of her: a barren woman, and a barren man, as Amer bin Tufail said:

What a poor young man! If I am blind, barren and a coward, what excuse do I have before every court!!

As for *al-Kabir*, it is a source: *kabar*, so he grows up with great pride.

It was said: **I have reached old age**, and he said in another place: **I have reached old age** (Maryam 19:8), because whatever has reached you, you have reached. Rather, its meaning is: I have grown old, and it is like the saying of the one who says: I have reached exhaustion, meaning: I am in exhaustion.

If someone were to say: How could Zachariah, the Prophet of God, say: **My Lord, how can I have a boy when I have reached old age and my wife is barren**, when the angels gave him the good report that God had given him? I doubt their truthfulness. That is something that should not be said of those who believe in God! How about the prophets and messengers? Or was that from him a denunciation of the power of his Lord? That would be a greater affliction!

It was said: That was from him, may God bless him and grant him peace, not as I thought, but rather what he said was what he said of that, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: When he heard the call - meaning Zachariah, when he heard the angels' call with the good report of John - Satan came to him and said to him: O Zachariah, the voice that you heard is not from God, it is from Satan mocking you! If it were

from God, He would have revealed it to you as He reveals it to you in other matters! So he doubted his position and said: **How can I have a boy**, a male? He said: From where? **And I have reached old age and my wife is barren.**

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Abu Bakr, on the authority of Ikrimah, who said: Satan came to him and wanted to spoil the blessing of his Lord for him, so he said: Do you know who called you? He said: Yes! The angels of my Lord called me! He said: Rather, that was Satan! If this was from your Lord, He would have concealed it from you as You concealed Your call! He said: **My Lord, make for me a sign.**

So what he said was what he said about that, and his recourse to his Lord in what he recourse to Him in his saying: **How can I have a boy?** because of the whispering that had mingled with his heart from Satan until he imagined that the call he heard was a call from someone other than the angels, so he said: **My Lord, how can I have a boy?** seeking confirmation in his matter, so that it would be established for him by a sign that God would show him in that - that it was good report from God on the tongues of His angels, and for that reason he said: **My Lord, make for me a sign.**

It may be possible that he said that as a question to his Lord: How will the child he was given the good report come about? From his wife? Since she was barren - or from another woman? So that would be different from the way that Ikrimah, Al-Suddi and those who said something similar to them said.

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **Thus is God**, is that He described Himself with, that it is easy for Him to create a child from an old man who has despaired of having a child, and from a barren woman from whom there is no hope of giving birth, just as He created you, Zachariah, before creating a child from you, and you were nothing, because He is God, for whom it is not difficult to create something He wills, and it is not impossible for Him to do something He wills, because His power is the power that is not like any power, just as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: **Thus does God do what He wills**, and I created you before, and you were nothing.

Tafsir al-Qurtubi

It was said: The Lord here is Gabriel, meaning he said to Gabriel: Lord, meaning my master, how can I have a boy, meaning a son? This is the saying of Al-Kalbi. Some of them said: His saying Lord means God Almighty. And how means how, and it is in the accusative case as an adverb. There are two meanings for the meaning of this question: The first is that he asked if he would have a child while he and his wife were in the same condition or would they return to the condition of someone who gives birth? The second asked if he would be blessed with a child from his barren wife or from someone else. It was said: The meaning is by what status do I deserve this while I and

Surat Al Imran 3:40

He said, "My Lord, how can I have a boy when old age has reached me and my wife is barren?" He said, "Thus does God do what He wills."

my wife are in this condition, in a humble manner. It is narrated that there were forty years between his supplication and the time when he would be given the good report, and on the day of the good report he was ninety years old and his wife was close in age to him. Ibn Abbas and Ad-Dahhak said: Bishr was one hundred and twenty years old on the day of his death, and his wife was ninety-eight years old. That is why he said, **And my wife is barren**, meaning sterile and cannot give birth. It is said: a barren man and a barren woman, whose barrenness is evident. And 'aqarah' and 'aqarah with a damma old age that prevents her from, 'ta'aqar 'aqarah became 'aqar, like hasanat 'tahsan 'hasanah' from Abu Zaid. And 'aqara' also. The active parts of the verb fa'ala are verbal, it is said: 'azamat' so she is 'azaima', and 'zarafat' so she is 'zarifah'. And it is only said 'aqarah' because it is intended to mean one who has 'aqarah' by lineage. If it were by action, he would have said: 'aqarat' so she is 'aqira' as if she has 'aqarah', meaning old age that prevents her from having children. 'aqarah' is the great sand dune that does not grow anything. 'aqarah' is also the dowry of a woman if she steps on a sapling. And the egg of 'aqar': they claim it is the egg of a rooster, because it lays one egg in its lifetime until it is long. And the 'aqarah of fire' is also its middle and most of it. Aqar al-Hawd: its backside where camels stop when they come in. It is said: Aqar and Aqar, like 'Usr and 'Ushr, and all of them are Aqar, so it is a common word. The Kaf in his saying *likewise* is in the accusative case, meaning God does what He wills like that. The boy is derived from the word *ghulmah* which is the intense desire for marriage. The stallion became agitated with the desire to mate. Layla al-Akhiliya said:

He cured her of the incurable disease that a young man had, if he shook the canal he would give her water to drink.

The drunk, flighty young man. He is between ghumah and ghumiyah, and the plural is ghumamah and ghumlan. It is said that ghaylam is a young man and a young girl as well. Ghaylam is the male turtle. Ghail is a place. The sea became turbulent and its waves clashed.

Tafsir Ibn Kathir

When Zachariah, peace be upon him, saw that God would provide Mary, peace be upon her, with winter fruits in the summer and summer fruits in the winter, he desired a child at that time. He was a very old man whose bones had weakened and whose hair was covered with gray hair, and his wife was also old and barren. However, despite all this, he asked his Lord and called out to Him in a secret call, saying, **My Lord, grant me from Yourself** meaning from You **a good offspring** meaning a righteous son **for You are the Hearer of supplication**. God the Almighty said, **Then the angels called to him while he was standing praying in the sanctuary** meaning the angels addressed him verbally, making him hear while he was standing

praying in the sanctuary of his worship, the place of his seclusion and the place of his supplication and prayer. Then God the Almighty informed him of what the angels had given him the good report of, **God gives you good tidings of John** meaning a son from your loins whose name will be John. Qatada and others said: He was only called John because God revived him through faith. And his saying, **Confirming a word from God**. Al-Awfi and others narrated on the authority of Ibn Abbas. Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Al-Sha'tha', As-Suddi, Ar-Rabi' bin Anas, Ad-Dahhak and others said about this verse, **Confirming a word from God**, meaning Jesus, son of Mary. Ar-Rabi' bin Anas said: He was the first to believe in Jesus, son of Mary. Qatadah said: And according to his Sunnah and method. Ibn Jurayj said: Ibn Abbas said about his saying, **Confirming a word from God**, he said: Yahya and Jesus were maternal cousins, and Yahya's mother used to say to Maryam 19: I find that which is in my womb prostrating to that which is in your womb. So that is his belief in Jesus, his belief in him in his mother's womb, and he was the first to believe in Jesus, and the word of God is Jesus, and he is greater than Jesus, peace be upon him. And this is what As-Suddi also said.

His saying: **And a master**. Abu Al-Aaliyah, Ar-Rabi' bin Anas, Qatadah, Saeed bin Jubair and others said: The wise. Qatadah said: A master in knowledge and worship. Ibn Abbas, Ath-Thawri and Ad-Dahhak said: The master is the wise and pious. Saeed bin Al-Musayyab said: He is the knowledgeable jurist. Atiyah said: The master in his character and religion. Ikrimah said: He is the one who is not overcome by anger. Ibn Zayd said: He is the noble. Mujahid and others said: He is the generous to God Almighty.

His saying: **And chaste**. It was narrated on the authority of Ibn Masoud, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubair, Abu Al-Shathaa, and Atiyah Al-Awfi, that they said: The one who does not have intercourse with women. And on the authority of Abu Al-Aaliyah and Al-Rabi' bin Anas: He is the one who does not have children. And Ad-Dahhak said: He is the one who has no children and no water. And Ibn Abi Hatim said: My father told us, Yahya bin Al-Mughirah told us, Jarir told us on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding chaste: The one who does not have water. Ibn Abi Hatim narrated a very strange hadith about this, saying: Abu Ja'far Muhammad ibn Ghalib al-Baghdadi told us, Sa'id ibn Sulayman told us, 'Ibad, meaning ibn al-'Awwam, told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, on the authority of Ibn al-'As - he does not know whether it was 'Abdullah or 'Amr - "on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'and a master and chaste,' he said: Then he took something from the ground and said: His penis was like this." Then Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yahya ibn Sa'id al-Qattan told us, on the authority of Yahya ibn Sa'id al-Ansari, that he heard Sa'id ibn al-Musayyab, on the authority of 'Abdullah ibn 'Amr ibn al-'As say: There is no one

among God's creation who does not meet Him with a sin except Yahya ibn Zakariya. Then Sa'id recited: 'and a master and chaste,' then he took something from the ground and said: The chaste is he whose penis is like this. Yahya bin Saeed Al-Qattan pointed with the tip of his index finger. This is a hadith that is more authentic in its chain of transmission than the hadith that is attributed to the Prophet. Indeed, there is doubt about the authenticity of the hadith that is attributed to the Prophet. And God knows best. And Ibn al-Mundhir narrated in his interpretation: Ahmad ibn Dawud al-Samnani told us, Suwaid ibn Saeed told us, Ali ibn Musahhar told us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: I heard Abdullah ibn Amr ibn al-Aas say: "The Messenger of God, may God bless him and grant him peace, said: 'No servant meets God except with a sin, except John ibn Zakariya, for God says: "And a master and chaste." He said: He only mentioned him like the hem of a garment, and he pointed with his fingertip." And Ibn Abi Hatim said: My father told us, Isa ibn Hammad and Muhammad ibn Salamah al-Muradi told us, they said: Hajjaj ibn Sulayman al-Muqri told us, on the authority of al-Layth ibn Saad, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa', on the authority of Abu Salih, on the authority of Abu Hurayrah, "that the Prophet, may God bless him and grant him peace, said: 'Every son of Adam meets God with a sin, for which He will punish him if He wills, or have mercy on him, except John ibn Zakariya, for he was a master, chaste, and a prophet from among the righteous. Then the Prophet, may God bless him and grant him peace, fell down." To a speck of earth, so he took it and said: His penis was like this speck.

Judge Iyad said in his book Al-Shifa: Know that God Almighty's praise of Yahya that he was *chaste* is not as some of them said that he was fearful or not mentioned, but rather the most skilled commentators and critics of scholars denied this and said: This is a shortcoming and a defect, and is not befitting of the prophets, peace be upon them, but rather its meaning is that he is protected from sins, i.e. he does not commit them as if he was restrained from them. And it was said that he prevented himself from desires. It was said that he has no desire for women, and it has become clear to you from this that the inability to marry is a deficiency, and the virtue is in its existence, then he prevents it either by striving like Jesus, or by sufficiency from God Almighty like John, peace be upon him, then it is for the one who is able to have it, and does what is required in it, and it does not distract him from his Lord, a higher degree, and it is the degree of our Prophet, may God bless him and grant him peace, who was not distracted by their large number from the worship of his Lord, rather it increased his worship by protecting them and taking care of them and earning them and guiding them, rather he stated that it is not from the fortunes of his world, even if it is from the fortunes of the world of others, so he said: **Some of your world has been made beloved to me.** This is his wording. What is meant is that he praised Yahya for being chaste, not that he did not come to women. Rather, its meaning, as he and others have said, is that he was protected from indecencies and filth. This does not prevent him from marrying lawful

women, having intercourse with them, and having children with them. Rather, the existence of offspring for him may be understood from the supplication of Zachariah that came before, where he said: **Grant me from Yourself good offspring**, as if he said: a child who has offspring, lineage, and descendants. And God Almighty knows best.

And His saying: **And a prophet from among the righteous** This is a second glad tiding of the prophethood of John after the glad tiding of his birth, and it is higher than the first, like His saying to Moses' mother: **Indeed, We will return him to you and make him one of the messengers.** When Zachariah, peace be upon him, realized this glad tiding, he began to wonder about having a son from him after his old age. **He said, 'My Lord, how can I have a boy when old age has overtaken me and my wife is barren?' He said, 'Thus does God do what He wills.'** That is, God's command is great, nothing is beyond His power, and no matter is too great for Him. **He said, 'My Lord, make for me a sign.'** That is, a sign by which I can prove that I have a son. **He said, 'Your sign is that you will not speak to people for three days except by gesture.'** That is, a sign that you cannot speak, even though you are sound and healthy, as in His saying: **three nights together.** Then He commanded frequent remembrance, glorification, and praise in this state, so God the Almighty said: **And remember your Lord often and glorify Him in the evening and the morning.** Another part of expanding on this matter will come at the beginning of Surah Maryam, God willing.

Fath al-Qadir

His saying 40- **He said, 'My Lord, how can I have a boy?'** This appears to indicate that the address was to God Almighty, even though the address that reached him was through the angels, and that was to increase supplication and earnestness in seeking an answer to his question. It was said that he meant Gabriel by *Lord*, meaning, **My master.** It was said that there are two meanings to this question: One of them is that he asked, **Will this child be granted from his barren wife or from someone else?** It was said that its meaning is, **By what means do I require this, while my wife and I are in this state?** The result is that he ruled out the possibility of a child occurring from them, even though custom dictates that it does not occur from someone like them, because on the day of the good report he was old, it was said that he was ninety years old, and it was said that he was one hundred and twenty years old, and his wife was ninety-eight years old. Therefore, he said, **And old age has overtaken me**, meaning that in this case, he made old age as if it were seeking it, because it is a precursor to death, so he attributed the action to it. Barren: the one who does not give birth, i.e. barren in lineage, and if it were in action, he would have said barren, i.e. she has barrenness that prevents her from having children. This questioning came from him due to the power of God, the Most High, not for the sake of mere exclusion. It was said that forty years had passed after his supplication until a time his Lord willed, and it was said: twenty years, so the exclusion was from this aspect. His saying, **Thus does God do what He wills**, i.e. God does what He wills of wondrous deeds such as that deed, which is creating a child from an old man

Surat Al Imran 3:40

He said, "My Lord, how can I have a boy when old age has reached me and my wife is barren?" He said, "Thus does God do what He wills."

and a barren woman. The kaf is in the accusative case as an attribute of a deleted source, and the reference is to the source of yaf'al or the kaf is in the nominative case as a predicate: i.e. in this wondrous affair is the affair of God, and his saying, **He does what He wills**, is an explanation of it, or the kaf is in the accusative case as a state: i.e. God does the deed being like that.

of a deleted subject, meaning the matter is thus, and God does what He wills is an explanation of it.

Tafsir al-Baghawi

40- The Almighty said: "He said, 'My Lord,' meaning, my Master, he said to Gabriel, peace be upon him. This is the saying of Al-Kalbi and a group. It was said: He said to God Almighty, "How can it be?" **From where can it be?** "I have a boy," meaning a son. **And old age has reached me.** This is from the inverted, meaning, I have reached old age and grown old, as one says, I **have reached exhaustion.** It was said: Its meaning is, **And old age has overtaken me and overtaken me and weakened me.** Al-Kalbi said: When Zachariah was given the good report of a son, he was ninety-two years old. It was said: ninety-nine years old. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both: He was one hundred and twenty years old, and his wife was ninety-eight years old. This is why God Almighty said: **And my wife is barren**, meaning sterile, she does not give birth. It is said: a barren man and a barren woman. *Aqar* with a damma on the qaf means *barrenness* and *aqara*. He said: **And God does what He wills.** If it is said: Why did Zakariya say after God Almighty promised him: **How will I have a boy?** Was he doubting God's promise and His power? It is said: When Zakariya heard the call of the angels, Satan came to him and said: O Zakariya, the voice that you heard is not from God, but from Satan. If it was from God, He would have inspired it to you as He inspires you in all other matters. So he said that to prevent whisperings. This was said by Ikrimah and As-Suddi. Another answer is that he did not doubt God's promise, but rather he doubted how it was, meaning how?

Tafsir al-Baidawi

40 **He said, 'My Lord, how can I have a boy?'** as a way of excluding the usual, or as a great deal of wonder, or as a question about how it happened. **And old age has overtaken me.** Old age has overtaken me and affected me. He was ninety-nine years old, and his wife was ninety-eight years old. **And my wife is barren.** She does not give birth, from barrenness, which means cutting off, because she has no children. **He said, 'Thus does God do what He wills.'** That is, He does what He wills of wonders, such as that action, which is creating a child from a perishing old man and a barren old woman, or as you and your wife are in terms of old age and barrenness, He does what He wills of creating a child. Or **Thus is God** is a subject and predicate, meaning God is like this attribute, and **He does what He wills** is an explanation of it. Or **Thus is the predicate**

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He said, **My Lord, appoint for me a sign.** He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning."

Tafsir al-Jalalayn

He said, **My Lord, make for me a sign** meaning a sign of my wife's pregnancy. **He said, Your sign for him is that he will not speak to the people** meaning refrain from speaking to them, other than mentioning God Almighty **for three days** meaning their nights **except by gesture** allusion **and remember your Lord much and glorify** pray **in the evening and the morning** late in the day and early in the morning.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant report about Zachariah. Zachariah said: My Lord, if this call that I was called to, and the voice that I heard, is the voice of Your angels and good tidings from You to me, then make for me a sign - he says: a sign - that this is so, so that what Satan has whispered to me and cast into my heart, that this is the voice of someone other than the angels and good tidings from someone other than You, may be removed from me, as:

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: **My Lord, make for me a sign.** He said: He said - meaning Zachariah -: O Lord, if this voice is from you, then make for me a sign.

We have previously demonstrated the meaning of the verse, and that it is a sign, so there is no need to repeat it.

The Arabs differed about the reason for the Arabs leaving out the hamza, and it is their custom to hamza every yaa that comes after a silent alif.

Some of them said: He left out the hamza because it was a verse, and the emphasis was difficult for them, so they replaced it with an alif because of the openness before the emphasis, just as they said: **Anyone, may God disgrace him.**

Others of them said: Rather, it is a defective agent.

They were asked: Why do the Arabs make the diminutive of it as 'Ayyah' and not 'Uwayyah'? They said: That was said, just as it was said about Fatima: this is Fatima. They were told: They only make the diminutive of 'Fa'ila' as 'Fa'ila' if it is a noun with the same meaning as 'so-and-so' and 'so-and-so'. Otherwise, it is not part of their diminutive of 'Fa'ila' as 'Fa'ila'.

Others said: It is a verb whose first yaa was changed

to an alif, as was done with haja and qamah.

It was said to them: The Arabs only do that with three children. And those who denied what they said said: If it were as they said, it would have been said about a date pit of a flute, and about a life of a snake.

Abu Ja'far said: So God punished him - as he told us - by asking for a sign, after the angels had spoken to him with the good report. He made his sign, in confirmation of what he had heard of the good report from the angels about John that it was from God, a sign from himself. God Almighty combined with it the sign that he had asked his Lord for, in order to clarify to him the truth of the good report that it was from God, and to purify him of his error and the mistake in his saying and question.

A group of interpreters said something similar to what we said about this.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his statement: **He said, 'My Lord, make for me a sign.'** **He said, 'Your sign is that you will not speak to the people for three days except by gesture.'** He was punished with that because the angels spoke to him directly about that, and gave him the good report of John, so he asked for the sign after the angels had spoken to him. So he took hold of his tongue, and he was unable to speak except by gesture and indication. Then God, the Most High, said, as you hear: **Your sign is that you will not speak to the people for three days except by gesture.**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Indeed, God gives you good tidings of John, confirming,** he said: The angels spoke to him, and he said: **My Lord, give me a sign.** He said: Your sign is that you will not speak to the people for three days except by gesture," meaning: except by gesture, and it was a punishment with which he was punished, since he asked for the sign while the angels spoke to him directly with what they had given him the good tidings of.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **My Lord, make for me a sign.** He said, **Your sign is that you will not speak to the people for three days except by gesture.** He said: It was mentioned to us, and God knows best, that he was punished, because the angels spoke to him face to face, and gave him the good report of John, so he asked for the sign after that, and he took hold of his tongue.

It was narrated on the authority of Ammar ibn al-Hasan, who said: Abdullah ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': It was mentioned to us, and God knows best, that he was punished because the angels spoke to him and gave him the good report of Yahya. They said: **God gives you good report of Yahya.** So after the angels spoke to him, he asked for a sign, and his tongue was seized, so he was unable to speak except in signs - he said: he gestured.

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He said, "My Lord, appoint for me a sign." He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning."

Abu Ubaid Al-Wasabi told me, he said, Muhammad bin Hamir told us, he said, Safwan bin Amr told us, on the authority of Jubayr bin Nufayr, regarding his statement: **He said, 'My Lord, make for me a sign.'** He said, **'Your sign is that you will not speak to the people for three days except by gesture.'** He said: He stuck his tongue in his mouth until it filled it, then God released him after three days.

Abu Ja'far said: The Qur'anic reading chose the accusative in His statement: **that you will not speak to people**, because the meaning of the statement is: He said, **Your sign is that you will not speak to people for three days to come**. So it was *an* that accompanies the future, not *an* that accompanies nouns and makes them accusative. If the meaning was: **Your sign is that you will not speak to people for three days**, meaning: that you will be in this state for three days, then the correct way to say it would be in the nominative case. Because *an* would then have the meaning of being heavy, so it would be lightened. But that was not permissible, because it was described as having the other meaning.

As for the symbol, the most common meaning for Arabs is: gesture with the lips. It may also be used to gesture with the eyebrows and eyes sometimes, but this is not common among them. The hidden part of speech that is like whispering in a lowered voice may be called: the symbol, and from this is the saying of Juwayyah ibn A'idh:

The heroes spoke in a symbolic way and their murmur was like a roar.

It is said: So-and-so symbolized, so he symbolizes, symbolizes, and symbolizes, and it is said: He struck him a blow and he was shaken by it, meaning he was shaken by death. The poet said:

I fell from it, throwing myself on my back

The people of interpretation differed about the meaning that God Almighty meant in His statement about Zechariah, saying: **Your sign is that you will not speak to the people for three days except by gesture**, and what meanings of gesture did He mean by that?

Some of them said: What he meant by that is: Your sign is that you will not speak to people for three days except by moving your lips, without symbolizing speech with your tongue.

Who said that?

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Al-Nadr bin Arabi, on the authority of Mujahid, regarding his statement: **except a sign**, he said: moving the lips.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Three days except a gesture**, he said: his gesture with his lips.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: Rather, God meant by that: gesture and indication.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak: **Except by a sign**, he said: a gesture.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **Except by a sign**, he said: The sign is to point with his hand or his head, and not speak.

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 by a sign**, he said: The sign is that he took hold of his tongue and began to speak to the people with his hand.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Except a symbol**, he said: And a symbol is a sign.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **My Lord, make for me a sign**. He said, **Your sign is that you will not speak to the people for three days except by gesture**, the verse, he said: He made his sign that he would not speak to the people for three days except by gesture, except that he would remember God. And the gesture is the sign, he points to them.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Except by gesture**, except by allusion.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi', similarly.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Except a symbol**, he says: an indication.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Abdullah bin Katheer said: **Except a symbol**, except a sign.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **He said, 'Your sign is that you will not speak to the people for three days except by gesture.'** He said: He held his tongue, and he began to gesture with his hand to his al-Nas 114: **Glorify God morning and evening**.

Abu Ja'far said: What he meant by that is: God, the Most High, said to Zachariah: O Zachariah, **Your sign is that you will not speak to people for three days**

except by gesture, without being mute, disabled, or sick. **And remember your Lord often**, for you will not be prevented from remembering Him, and nothing will come between you and glorifying Him and other things of remembering Him. And:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, who said: If God had given permission to anyone to abandon remembrance, He would have given permission to Zachariah when He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord often," also.

As for his saying: **And glorify Him in the evening**, it means: glorify your Lord by worshipping Him in the evening.

The evening is from when the sun declines until it sets, as the poet said:

You cannot find shade from the cold of the morning, nor can you taste the shade from the cold of the evening.

The shade begins to return at noon and ends at sunset. As for *al-ibra*, it is a source of saying: So-and-so went out early to do something, so he goes out early, and that is if he goes out for it between the break of dawn and the time of the forenoon, then that is ibkar. It is said about it: So-and-so went out early and he went out early. From ibkar is the saying of Omar bin Abi Rabi'ah:

Yes, you are leaving early

From the early morning, Jarir said:

Salma rose early, so she could do her best and break the stick after her prince met

It is said of this: the first date palm to ripen early, and the first to ripen early, and the first of the fruits: the first to ripen.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And glorify Him in the evening and the morning**, he said: The morning is the beginning of dawn, and the evening is the decline of the sun until it sets.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **My Lord, make for me a sign**. Here, *make* means *make* because it takes two objects. **For me** is in the position of the second object. When he was given the good report of a son and this was not far-fetched to him regarding the power of God, the Almighty, he asked for a sign, that is, a mark by

which he would know the truth of this matter and that it was from God, the Almighty. So God punished him by making him silent about people's speech because he asked for the sign after the angels had spoken to him, as most of the commentators said. They said: And likewise, if it was not due to a disease that made him mute or something similar, then in any case there is a punishment for it. Ibn Zayd said: When Zakariya's wife became pregnant with John, he was no longer able to speak to anyone, and despite that, he would read the Torah and remember God, the Almighty. But if he wanted to speak to someone, he could not do so.

The second: The Almighty's saying: **Except for a sign**. In the language, a sign is a gesture with the lips, and it may be used to gesture with the eyebrows, eyes, and hands. Its origin is movement. It was said: The request for that sign is to increase reassurance. The meaning: Complete the blessing by making a sign for me, and that sign is an increase in blessing and honor. So it was said to him: **Your sign is that you will not speak to people for three days**, meaning that you will be prevented from speaking for three nights. The evidence for this statement is the Almighty's saying after the angels gave him the good report: **And I created you before, when you were nothing**, meaning that I brought you into existence with My power, so I will bring you forth a child. An-Nahhas chose this statement and said: Qatada's statement that Zachariah was punished by not speaking is undesirable, because God Almighty did not inform us that he had sinned, nor that He forbade him from doing so. The statement in it is that the meaning is to make for me a sign that indicates the existence of a child, since that was hidden from me. And **a sign** is the accusative of the discontinuous exception, as Al-Akhfash said. Al-Kisa'i said: A symbol symbolizes and a symbol. It is read *illa razā* with a fathah on the mīm and *rāmzā* with a damma on the mīm and a damma on the ra', the singular is *rāmzā*.

Third: This verse is evidence that gestures are considered as speech, and this is found in many of the Sunnahs. The most emphatic of gestures is what the Prophet (peace and blessings of God be upon him) ruled regarding the black woman when he said to her: **Where is God?** She pointed to the sky, so he said: **Free her, for she is a believer**. Thus, Islam was permitted by gestures, which is the basis of the religion that protects blood and wealth, and by which one deserves Paradise and is saved from the Fire. He ruled that she is a believer, just as he ruled by the speech of the one who says that. So gestures must be effective in all aspects of the religion, and this is the opinion of most jurists. Ibn al-Qasim narrated from Malik that if a mute gestures with a divorce, then it is binding upon him. Al-Shafi'i said about a man who falls ill and his tongue becomes slurred, then he is like a mute with regard to taking back a wife and divorce. Abu Hanifa said: This is permissible if his gesture is known, but if there is doubt about it, then it is invalid. This is not by analogy, but rather by preference. The analogy in all of this is that it is invalid, because he does not speak and his gesture is not understood. Abu al-Hasan ibn Battaal said: Abu Hanifa was prompted to say this because he did not know the Sunnahs that permitted gestures in various religious rulings. Perhaps al-Bukhari tried to refute him by translating

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He said, "My Lord, appoint for me a sign." He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning."

the chapter on gestures in divorce and other matters. Ata' said: What he meant by his statement **not to speak to people** was fasting for three days. When they fasted, they would only speak in symbols. This is far-fetched. And God knows best.

Fourth: Some of those who permit the abrogation of the Qur'an by the Sunnah said: Zakariya, peace be upon him, was prevented from speaking even though he was able to do so, and that it was abrogated by his saying, peace be upon him: **Do not fast one day until night**. Most scholars are of the opinion that it was not abrogated, and that Zakariya was only prevented from speaking because of a defect that entered him and prevented him from doing so, and that defect is the inability to speak while being healthy. This is what the commentators said. Many scholars are of the opinion that: **Do not fast one day until night** only means about the remembrance of God. As for idle talk and what is of no benefit, then silence about that is good.

God the Almighty said: **And remember your Lord much and glorify Him in the evening and the morning**. He ordered him not to abandon remembrance in his soul even if his tongue was tied, according to the first opinion. The meaning of remembrance has already been mentioned in Al-Baqarah. Muhammad ibn Ka'b Al-Qurti said: If anyone were permitted to abandon remembrance, he would have permitted it to Zachariah based on God's statement: "Do not speak to people for three days except by gesture. And remember your Lord much." And he would have permitted a man who is in war based on God's statement: **When you meet a company, stand firm and remember God much**. At-Tabari mentioned it. **And glorify** means pray. Prayer was called a glorification because it contains the glorification of God the Almighty from evil. **In the evening** is the plural of *evening*, and it was said that it is one. This is from the time the sun declines until it sets, according to Mujahid. In Al-Muwatta', it is narrated on the authority of Al-Qasim ibn Muhammad who said: I did not catch people except when they were praying Dhuhr in the evening. **And early** is from sunrise until the time of forenoon.

Tafsir Ibn Kathir

When Zachariah, peace be upon him, saw that God would provide Mary, peace be upon her, with winter fruits in the summer and summer fruits in the winter, he desired a child at that time. He was a very old man whose bones had weakened and whose hair was covered with gray hair, and his wife was also old and barren. However, despite all this, he asked his Lord and called out to Him in a secret call, saying, **My Lord, grant me from Yourself** meaning from You **a good offspring** meaning a righteous son **for You are the Hearer of supplication**. God the Almighty said, **Then the angels called to him while he was standing praying in the sanctuary** meaning the angels addressed him verbally, making him hear while he was standing

praying in the sanctuary of his worship, the place of his seclusion and the place of his supplication and prayer. Then God the Almighty informed him of what the angels had given him the good report of, **God gives you good tidings of John** meaning a son from your loins whose name will be John. Qatada and others said: He was only called John because God revived him through faith. And his saying, **Confirming a word from God**. Al-Awfi and others narrated on the authority of Ibn Abbas. Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Al-Sha'tha', As-Suddi, Ar-Rabi' bin Anas, Ad-Dahhak and others said about this verse, **Confirming a word from God**, meaning Jesus, son of Mary. Ar-Rabi' bin Anas said: He was the first to believe in Jesus, son of Mary. Qatadah said: And according to his Sunnah and method. Ibn Jurayj said: Ibn Abbas said about his saying, **Confirming a word from God**, he said: Yahya and Jesus were maternal cousins, and Yahya's mother used to say to Maryam 19: I find that which is in my womb prostrating to that which is in your womb. So that is his belief in Jesus, his belief in him in his mother's womb, and he was the first to believe in Jesus, and the word of God is Jesus, and he is greater than Jesus, peace be upon him. And this is what As-Suddi also said.

His saying: **And a master**. Abu Al-Aaliyah, Ar-Rabi' bin Anas, Qatadah, Saeed bin Jubair and others said: The wise. Qatadah said: A master in knowledge and worship. Ibn Abbas, Ath-Thawri and Ad-Dahhak said: The master is the wise and pious. Saeed bin Al-Musayyab said: He is the knowledgeable jurist. Atiyah said: The master in his character and religion. Ikrimah said: He is the one who is not overcome by anger. Ibn Zayd said: He is the noble. Mujahid and others said: He is the generous to God Almighty.

His saying: **And chaste**. It was narrated on the authority of Ibn Masoud, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubair, Abu Al-Shathaa, and Atiyah Al-Awfi, that they said: The one who does not have intercourse with women. And on the authority of Abu Al-Aaliyah and Al-Rabi' bin Anas: He is the one who does not have children. And Ad-Dahhak said: He is the one who has no children and no water. And Ibn Abi Hatim said: My father told us, Yahya bin Al-Mughirah told us, Jarir told us on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding chaste: The one who does not have water. Ibn Abi Hatim narrated a very strange hadith about this, saying: Abu Ja'far Muhammad ibn Ghalib al-Baghdadi told us, Sa'id ibn Sulayman told us, 'Ibad, meaning ibn al-'Awwam, told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, on the authority of Ibn al-'As - he does not know whether it was 'Abdullah or 'Amr - "on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'and a master and chaste,' he said: Then he took something from the ground and said: His penis was like this." Then Ibn Abi Hatim said: Ahmad ibn Sinan told us, Yahya ibn Sa'id al-Qattan told us, on the authority of Yahya ibn Sa'id al-Ansari, that he heard Sa'id ibn al-Musayyab, on the authority

of 'Abdullah ibn 'Amr ibn al-'As say: There is no one among God's creation who does not meet Him with a sin except Yahya ibn Zakariya. Then Sa'id recited: 'and a master and chaste,' then he took something from the ground and said: The chaste is he whose penis is like this. Yahya bin Saeed Al-Qattan pointed with the tip of his index finger. This is a hadith that is more authentic in its chain of transmission than the hadith that is attributed to the Prophet. Indeed, there is doubt about the authenticity of the hadith that is attributed to the Prophet. And God knows best. And Ibn al-Mundhir narrated in his interpretation: Ahmad ibn Dawud al-Samnani told us, Suwaid ibn Saeed told us, Ali ibn Musahhar told us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: I heard Abdullah ibn Amr ibn al-Aas say: "The Messenger of God, may God bless him and grant him peace, said: 'No servant meets God except with a sin, except John ibn Zakariya, for God says: "And a master and chaste." He said: He only mentioned him like the hem of a garment, and he pointed with his fingertip." And Ibn Abi Hatim said: My father told us, Isa ibn Hammad and Muhammad ibn Salamah al-Muradi told us, they said: Hajjaj ibn Sulayman al-Muqri told us, on the authority of al-Layth ibn Saad, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa', on the authority of Abu Salih, on the authority of Abu Hurayrah, "that the Prophet, may God bless him and grant him peace, said: 'Every son of Adam meets God with a sin, for which He will punish him if He wills, or have mercy on him, except John ibn Zakariya, for he was a master, chaste, and a prophet from among the righteous. Then the Prophet, may God bless him and grant him peace, fell down." To a speck of earth, so he took it and said: His penis was like this speck.

Judge Iyad said in his book Al-Shifa: Know that God Almighty's praise of Yahya that he was *chaste* is not as some of them said that he was fearful or not mentioned, but rather the most skilled commentators and critics of scholars denied this and said: This is a shortcoming and a defect, and is not befitting of the prophets, peace be upon them, but rather its meaning is that he is protected from sins, i.e. he does not commit them as if he was restrained from them. And it was said that he prevented himself from desires. It was said that he has no desire for women, and it has become clear to you from this that the inability to marry is a deficiency, and the virtue is in its existence, then he prevents it either by striving like Jesus, or by sufficiency from God Almighty like John, peace be upon him, then it is for the one who is able to have it, and does what is required in it, and it does not distract him from his Lord, a higher degree, and it is the degree of our Prophet, may God bless him and grant him peace, who was not distracted by their large number from the worship of his Lord, rather it increased his worship by protecting them and taking care of them and earning them and guiding them, rather he stated that it is not from the fortunes of his world, even if it is from the fortunes of the world of others, so he said: **Some of your world has been made beloved to me.** This is his wording. What is meant is that he praised Yahya for being chaste, not that he did not come to women. Rather, its meaning, as he and others have said, is that he was protected from indecencies and

filth. This does not prevent him from marrying lawful women, having intercourse with them, and having children with them. Rather, the existence of offspring for him may be understood from the supplication of Zachariah that came before, where he said: **Grant me from Yourself good offspring**, as if he said: a child who has offspring, lineage, and descendants. And God Almighty knows best.

And His saying: **And a prophet from among the righteous** This is a second glad tidings of the prophethood of John after the glad tidings of his birth, and it is higher than the first, like His saying to Moses' mother: **Indeed, We will return him to you and make him one of the messengers.** When Zachariah, peace be upon him, realized this glad tidings, he began to wonder about having a son from him after his old age. **He said, 'My Lord, how can I have a boy when old age has overtaken me and my wife is barren?' He said, 'Thus does God do what He wills.'** That is, God's command is great, nothing is beyond His power, and no matter is too great for Him. **He said, 'My Lord, make for me a sign.'** That is, a sign by which I can prove that I have a son. **He said, 'Your sign is that you will not speak to people for three days except by gesture.'** That is, a sign that you cannot speak, even though you are sound and healthy, as in His saying: **three nights together.** Then He commanded frequent remembrance, glorification, and praise in this state, so God the Almighty said: **And remember your Lord often and glorify Him in the evening and the morning.** Another part of expanding on this matter will come at the beginning of Surah Maryam, God willing.

Fath al-Qadir

His saying 41- "He said, 'My Lord, make for me a sign' meaning a sign by which I will know the health of the pregnancy, so that I may receive this blessing with gratitude. He said, 'Your sign is that you will not speak to people for three days except by gesture' meaning: Your sign is that you will hold your tongue from speaking to people for three days, not from any other remembrances. The reason for making this sign is to devote those days to the remembrance of God, the Most High, in gratitude for what He has bestowed upon him. It was said that this was a punishment from God, the Most High, to him because he asked for the sign after the angels spoke to him directly. Al-Qurtubi narrated this from most of the commentators. The symbol in the language is: a gesture with the lips, eyes, eyebrows, or hands. Its origin is movement, and it is a disconnected exception, because the symbol is not of the same type as speech. It was said: It is connected in the sense that speech is that by which understanding is achieved, whether by word, gesture, or writing, and this is far-fetched. The first is correct, and Al-Akhfash and Al-Kisa'i said the same. His saying, **And glorify Him**, meaning glorify Him, **in the evening**, which is the plural of *evening*. It was said that it is one and it is from the time the sun declines until it sets. It was said that it is from the afternoon until the middle of the night has passed, which is very weak. **And the early morning** is from the rising of dawn until the time of the forenoon. It was said that what is meant by glorification is prayer.

Surat Al Imran 3:41

He said, "My Lord, appoint for me a sign." He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning."

Tafsir al-Baghawi

41- The Almighty said: "He said: My Lord, make for me a sign" meaning a sign by which I will know when my wife is pregnant so that I may increase in worship in gratitude to You. "He said: Your sign is that you do not speak to people" refrain from speaking **for three days** and accept my worship completely, not that he restrained his tongue from speaking, but he was forbidden from speaking while he was correct and sound, as He said in Surah Maryam, verse 10: **that you do not speak to people for three nights straight** is indicated by the Almighty's saying: **And glorify God in the evening and the morning** so He commanded him to remember and forbade him from speaking to people.

Most commentators said: His tongue was restrained from speaking to people for three days. Qatada said: His tongue was restrained from speaking as a punishment for asking him for the sign after the angels spoke to him, so he was not able to speak for three days. His saying **except by gesture** means a sign, and a gesture may be with the tongue, the eye, or the hand. His gesture was with the index finger. Al-Farra' said: A sign may be with the tongue without being made clear, and it is a low voice similar to a whisper. Ata' said: He meant by it fasting for three days because when they fasted they did not speak except by gesture. **And remember your Lord much and glorify Him in the evening and the morning.** It was said that what is meant by glorification is prayer, and the evening is what is between the sun's zenith and sunset, and from this the noon and afternoon prayers are called the evening prayers, and the morning is what is between the dawn prayer and the morning.

Tafsir al-Baidawi

41 "He said, 'My Lord, make for me a sign'" a sign by which I know the rope so that I may receive it with cheerfulness and gratitude and remove the hardship of waiting. "He said, 'Your sign is that you will not speak to people for three days'" meaning you will not be able to speak to people for three days, but he held his tongue from speaking to them specifically so that he would devote the period to remembering God Almighty and thanking Him, fulfilling the right of the blessing. It is as if he said, 'Your sign is that your tongue will be held except from thanking.' The best answer is what is derived from the question. "Except a symbol" is a gesture like a hand or head, and its origin is movement, and from it the symbols of the sea and the exception is disconnected and it was said connected and what is meant by speech is what indicates the pronoun. It was read: "a symbol" with two fat-has like servants, the plural of a symbol, and a symbol like messengers, the plural of symbols, as a state of it and of people, meaning they are symbolizing each other, like his saying:

Whenever you meet two people, your cheeks tremble and fly away

And remember your Lord often during the days of imprisonment. It confirms what preceded it and explains its purpose. Restricting the command to *frequently* indicates that it does not indicate repetition. **And glorify God in the evening** from noon until sunset. It was said from the afternoon or sunset until the middle of the night has passed. **And early** from sunrise until noon. It was read with the opening of the hamza, the plural of *bakr* like *sahar* and *ashar*.

Surat Al Imran 3:42

And when the angels said, **O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds.**

Tafsir al-Jalalayn

And remember **when the angels said** meaning Gabriel **O Mary, indeed God has chosen you** selected you **and purified you** from the touch of men **and chosen you above the women of the worlds** meaning the people of your time.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: "And God is All-Hearing, All-Knowing. When the wife of Imran said, 'My Lord, I have vowed to You what is in my womb, dedicated to Your service.'" **And when the angels said, 'O Mary, God has chosen you.'**

The meaning of his saying: **He chose you** is that He selected you and chose you for His obedience and the honor He has given you.

His saying: **And purify you**, means: purify your religion from the doubt and impurities that are in the religions of the women of the children of Adam.

And He chose you over the women of the worlds, meaning: He chose you over the women of the worlds in your time, through your obedience to Him, so He preferred you over them, as was narrated from the Messenger of God, may God bless him and grant him peace, that he said: **The best of its women is Mary, daughter of Imran, and the best of its women is Khadija, the savior of Khuwaylid**, meaning by his saying: The best of its women, the best of the women of the people of Paradise.

Al-Husayn bin Ali Al-Sada'i told me that Muhadhir bin Al-Mura' told us that Hisham bin Urwa told us, on the authority of his father, on the authority of Abdullah bin Ja'far, who said: I heard Ali in Iraq say: I heard the Messenger of God, may God bless him and grant him peace, say: The best of its women is Mary, daughter of Imran, and the best of its women is Khadija.

Yunus told me, he said, Ibn Wahb told us, he said, Al-Mundhir bin Abdullah Al-Hizami told me, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Jaafar bin Abi Talib: that the Messenger of God, may God bless him and grant him peace, said: The best of the women of Paradise is Mary, daughter of Imran, and the best of the women of Paradise is Khadija bint Khuwaylid.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when the angels said, 'O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds,'** he mentioned to us "that the

Prophet of God, may God bless him and grant him peace, used to say: 'Mary, the daughter of Imran, the wife of Pharaoh, Khadija, the daughter of Khuwaylid, and Fatima, the daughter of Muhammad, are sufficient for you from among the women of the worlds.'" Qatada said: he mentioned to us "that the Prophet of God, may God bless him and grant him peace, used to say: 'The best women who rode camels are the righteous women of Quraysh, the most compassionate towards their children in their youth, and the most attentive to their husbands in their wealth.'" Qatada said: he mentioned to us that he used to say: **If I had known that Mary rode camels, I would not have preferred anyone over her.**

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds**, he said: Abu Hurairah used to narrate that the Prophet, may God bless him and grant him peace, said: The best women who rode camels were the righteous women of Quraysh, the most compassionate towards their children, and the most attentive to their husbands in matters of wealth. Abu Hurairah said: And Mary never rode a camel.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, regarding his saying: **And when the angels said, 'O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds.'** He said: Thabit al-Bunani used to narrate, on the authority of Anas ibn Malik: The Messenger of God, may God bless him and grant him peace, said: The best women of the worlds are four: Mary, daughter of Imran, Asiya, daughter of Muzahim, the wife of Pharaoh, Khadija, daughter of Khuwaylid, and Fatima, daughter of Muhammad.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, he said, Amr bin Murrah told us, he said, I heard Murrah Al-Hamdani narrating, on the authority of Abu Musa Al-Ash'ari, he said: "The Messenger of God, may God bless him and grant him peace, said: Many men have attained perfection, but none of the women have attained perfection except Mary, Asiya, the wife of Pharaoh, Khadija bint Khuwaylid, and Fatima bint Muhammad."

Al-Muthanna told me, he said, Abu Al-Aswad Al-Masry told us, he said, Ibn Lahi'ah told us, on the authority of 'Amara bin Ghaziya, on the authority of Muhammad bin 'Abdullah bin 'Amr bin 'Uthman: That Fatima bint Husayn bin 'Ali told him: "Fatimah, the daughter of the Messenger of God, may God bless him and grant him peace, said: The Messenger of God, may God bless him and grant him peace, entered one day while I was with 'Aisha, and he whispered to me privately so I cried, then he whispered to me privately so I laughed, then 'Aisha asked me about that, so I said: You have been hasty! I will tell you the secret of the Messenger of God, may God bless him and grant him peace!! So she left me. Then when the Messenger of God, may God bless him and grant him peace, died, 'Aisha asked her, and she said: Yes, he whispered to me privately and said: Gabriel used to review the Qur'an once every year, and he has reviewed the Qur'an twice, and there is no

Surat Al Imran 3:42

And when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."

prophet except that his age was half the age of the one who was before him, and 'Isa, my brother, lived a hundred and twenty years, and this is sixty for me, and I think I will die in this year of mine, and no woman among the women of the worlds has suffered as much as I have suffered, and you should not be less patient than a woman!" She said: So I cried, then... He said: You are the lady of the women of Paradise, except for the Virgin Mary. So he died that year.

Al-Muthanna told me, he said: Abu Al-Aswad told us, he said: Ibn Lahi'ah told us, on the authority of Amr bin Al-Harith: that Abu Ziyad Al-Himyari told him: that he heard Ammar bin Saad say: "The Messenger of God, may God bless him and grant him peace, said: Khadija was preferred over the women of my nation, just as Mary was preferred over the women of the worlds."

And similar to what we said about the meaning of his saying: **And purify you**, it is: And purify your religion from filth and doubt, said Mujahid.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Indeed, God has chosen you and purified you**, he said: He made you pure in faith.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And He chose you over the women of the worlds**, he said: That is for the worlds on that Day.

And the angels - according to what Ibn Ishaq mentioned - were saying that to Mary verbally.

Ibn Humayd told us, Salamah told us, Ibn Ishaq told me: Mary was a prisoner in the church, and with her in the church was a boy named Joseph, whose mother and father had made him a prisoner and a Nazirite, so they were both in the church. And when Mary's water and Joseph's water ran out, they would take their two jugs and go to the desert where they could drink sweet water, and fill their two jugs, then return to the church, and the angels were facing Mary at that time: **O Mary, God has chosen you and purified you and chosen you above the women of the worlds**. So when Zachariah heard that, he said: **The daughter of Imran has a special status!!**

Tafsir al-Qurtubi

The Almighty said: **God has chosen you** meaning He has selected you, and it has been mentioned before. **And purified you** meaning from disbelief, according to Mujahid and Al-Hasan. Al-Zajaj: from all impurities such as menstruation, postpartum bleeding, and others, and He chose you for the birth of Jesus **over the women of the worlds** all together until the Day of Judgment, and this is correct according to what we will explain, and it is the saying of Al-Zajaj and others. And the choice was repeated because the meaning of the

first is the selection for his games, and the meaning of the second is for the birth of Jesus. Muslim narrated on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: "Many men have attained perfection, but none of the women have attained perfection except Mary, daughter of Imran, and Asiyah, the wife of Pharaoh. Indeed, the superiority of Aisha over women is like the superiority of tharid over all other foods." Our scholars, may God have mercy on them, said: Perfection is the ultimate and the complete. It is said in its past tense, *kamal*/with the fatha and damma of the meem, and it is completed in its present tense with the damma. And the perfection of each thing is according to its nature. And absolute perfection is only for God, the Almighty. There is no doubt that the most perfect of human beings are the prophets, followed by the saints from the truthful, the martyrs, and the righteous. If this is established, it has been said that the perfection mentioned in the hadith means prophethood, and it is necessary for Mary, peace be upon her, and Asiyah to be prophets, and this has been said. The correct view is that Mary is a prophet, because God Almighty revealed to her through the angel as He revealed to all the prophets, as mentioned above and will also be explained in Mary. As for Asiyah, nothing has been reported that clearly indicates her prophethood, but rather that she is a truthful and excellent person, as will be explained in At-Tahrim. It has been narrated through authentic chains of transmission that he, peace be upon him, said, according to what Abu Hurairah narrated from him:

"The best women of the worlds are four: Mary, daughter of Imran, Asiya, daughter of Muzahim, the wife of Pharaoh, Khadija, daughter of Khuwaylid, and Fatima, daughter of Muhammad." And from the hadith of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace: **The best women of the people of Paradise are Khadija, daughter of Khuwaylid, Fatima, daughter of Muhammad, Mary, daughter of Imran, and Asiya, daughter of Muzahim, the wife of Pharaoh**. And in another chain of transmission on his authority:

The lady of the women of Paradise after Mary is Fatima and Khadija. The apparent meaning of the Qur'an and the hadiths indicates that Mary is better than all the women of the world, from Eve to the last woman upon whom the Hour will come. The angels conveyed to her the revelation from God Almighty with the assignment, the information and the good report, just as they conveyed it to all the prophets. So she is a prophetess, and a prophet is better than a saint, so she is better than all women: the first and the last, absolutely. Then after her in virtue is Fatima, then Khadija, then Asiya. Likewise, Musa ibn Uqbah narrated on the authority of Kurayb on the authority of Ibn Abbas, who said that the Messenger of God, may God bless him and grant him peace, said:

The master of the women of the worlds is Mary, then Fatima, then Khadija, then Asiya. This is a good hadith that removes the ambiguity. God has given Mary something that He has not given to any other woman,

which is that the Holy Spirit spoke to her, appeared to her, blew into her garment, and came near her to blow. This is not the case with any other woman. She believed in the words of her Lord and did not ask for a sign when she was given the good report, as Zachariah, peace be upon him, asked for a sign. Therefore, God called her a truthful woman in His revelation, saying: **And his mother was a truthful woman.** He also said: **And she believed in the words of her Lord and His books, and she was of the devout.** So He testified that she was a truthful woman, testified that she believed in the words of the good report, and testified that she was devout. Zachariah was given good report of a boy, but he noticed his old age and the barrenness of his wife's womb. He said, **How can I have a boy when my wife is barren?** So he asked for a sign. And Mary was given good report of a boy, but she noticed that she was a virgin and that no man had touched her. So it was said to her, **Thus says your Lord.** So she was satisfied with that and believed in the words of her Lord and did not ask for a sign from Him who knows the essence of this matter. And who among all the women of the worlds, a daughter of Adam, has such virtues?

Therefore, it was narrated that she preceded the predecessors with the messengers to Paradise. It was reported from him, may God bless him and grant him peace, that if she had been named, she would have been justified. No one will enter Paradise before the predecessors of my nation except a few dozen men, including Abraham, Ishmael, Isaac, Jacob, the Tribes, Moses, Jesus, and Mary, the daughter of Imran. It was right for those who claimed to have knowledge of the apparent and used apparent things as evidence for hidden things to know the saying of the Messenger of God, may God bless him and grant him peace: **I am the master of my sons Adam, and I am not boasting,** and his saying when he said:

"The banner of praise on the Day of Resurrection will be in my hand, and the keys to the honorable ones will be in my hand. I am the first orator, the first intercessor, the first bearer of good tidings, the first and the first."

No one attained this prestige in this world over the messengers except for a great matter in the heart. And the same is the case with Mary, she did not attain God's testimony in the revelation of truthfulness and confirmation of the words except with a close and near rank. And whoever said that she was not a prophet said: Her vision of the angel was like the vision of Gabriel, peace be upon him, in the description of Dihya al-Kalbi when he was asked about Islam and faith, and the companions were not prophets in that, and the first is more apparent and most agree with it. And God knows best.

Tafsir Ibn Kathir

When Zachariah, peace be upon him, saw that God would provide Mary, peace be upon her, with winter fruits in the summer and summer fruits in the winter, he desired a child at that time. He was a very old man whose bones had weakened and whose hair was covered with gray hair, and his wife was also old and

barren. However, despite all this, he asked his Lord and called out to Him in a secret call, saying, **My Lord, grant me from Yourself** meaning from You **a good offspring** meaning a righteous son **for You are the Hearer of supplication.** God the Almighty said, **Then the angels called to him while he was standing praying in the sanctuary** meaning the angels addressed him verbally, making him hear while he was standing praying in the sanctuary of his worship, the place of his seclusion and the place of his supplication and prayer. Then God the Almighty informed him of what the angels had given him the good report of, **God gives you good tidings of John** meaning a son from your loins whose name will be John. Qatadah and others said: He was only called John because God revived him through faith. And his saying, **Confirming a word from God.** Al-Awfi and others narrated on the authority of Ibn Abbas. Al-Hasan, Qatadah, Ikrimah, Mujahid, Abu Al-Sha'tha', As-Suddi, Ar-Rabi' bin Anas, Ad-Dahhak and others said about this verse, **Confirming a word from God,** meaning Jesus, son of Mary. Ar-Rabi' bin Anas said: He was the first to believe in Jesus, son of Mary. Qatadah said: And according to his Sunnah and method. Ibn Jurayj said: Ibn Abbas said about his saying, **Confirming a word from God,** he said: Yahya and Jesus were maternal cousins, and Yahya's mother used to say to Maryam 19: I find that which is in my womb prostrating to that which is in your womb. So that is his belief in Jesus, his belief in him in his mother's womb, and he was the first to believe in Jesus, and the word of God is Jesus, and he is greater than Jesus, peace be upon him. And this is what As-Suddi also said.

His saying: **And a master.** Abu Al-Aaliyah, Ar-Rabi' bin Anas, Qatadah, Saeed bin Jubair and others said: The wise. Qatadah said: A master in knowledge and worship. Ibn Abbas, Ath-Thawri and Ad-Dahhak said: The master is the wise and pious. Saeed bin Al-Musayyab said: He is the knowledgeable jurist. Atiyah said: The master in his character and religion. Ikrimah said: He is the one who is not overcome by anger. Ibn Zayd said: He is the noble. Mujahid and others said: He is the generous to God Almighty.

His saying: **And chaste.** It was narrated on the authority of Ibn Masoud, Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubair, Abu Al-Shathaa, and Atiyah Al-Awfi, that they said: The one who does not have intercourse with women. And on the authority of Abu Al-Aaliyah and Ar-Rabi' bin Anas: He is the one who does not have children. And Ad-Dahhak said: He is the one who has no children and no water. And Ibn Abi Hatim said: My father told us, Yahya bin Al-Mughirah told us, Jarir told us on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, regarding chaste: The one who does not have water. Ibn Abi Hatim narrated a very strange hadith about this, saying: Abu Ja'far Muhammad ibn Ghalib al-Baghdadi told us, Sa'id ibn Sulayman told us, 'Ibad, meaning ibn al-'Awwam, told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, on the authority of Ibn al-'As - he does not know whether it was 'Abdullah or 'Amr - "on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'and a master and chaste,' he said: Then he took something from the ground and said: His penis was like this." Then Ibn Abi Hatim said:

Surat Al Imran 3:42

And when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."

Ahmad ibn Sinan told us, Yahya ibn Sa'id al-Qattan told us, on the authority of Yahya ibn Sa'id al-Ansari, that he heard Sa'id ibn al-Musayyab, on the authority of 'Abdullah ibn 'Amr ibn al-'As say: There is no one among God's creation who does not meet Him with a sin except Yahya ibn Zakariya. Then Sa'id recited: 'and a master and chaste,' then he took something from the ground and said: The chaste is he whose penis is like this. Yahya bin Saeed Al-Qattan pointed with the tip of his index finger. This is a hadith that is more authentic in its chain of transmission than the hadith that is attributed to the Prophet. Indeed, there is doubt about the authenticity of the hadith that is attributed to the Prophet. And God knows best. And Ibn al-Mundhir narrated in his interpretation: Ahmad ibn Dawud al-Samrani told us, Suwaid ibn Saeed told us, Ali ibn Musahhar told us, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: I heard Abdullah ibn Amr ibn al-Aas say: "The Messenger of God, may God bless him and grant him peace, said: 'No servant meets God except with a sin, except John ibn Zakariya, for God says: "And a master and chaste." He said: He only mentioned him like the hem of a garment, and he pointed with his fingertip." And Ibn Abi Hatim said: My father told us, Isa ibn Hammad and Muhammad ibn Salamah al-Muradi told us, they said: Hajjaj ibn Sulayman al-Muqri told us, on the authority of al-Layth ibn Saad, on the authority of Muhammad ibn Ajlan, on the authority of al-Qa'qa', on the authority of Abu Salih, on the authority of Abu Hurayrah, "that the Prophet, may God bless him and grant him peace, said: 'Every son of Adam meets God with a sin, for which He will punish him if He wills, or have mercy on him, except John ibn Zakariya, for he was a master, chaste, and a prophet from among the righteous. Then the Prophet, may God bless him and grant him peace, fell down." To a speck of earth, so he took it and said: His penis was like this speck.

Judge Iyad said in his book Al-Shifa: Know that God Almighty's praise of Yahya that he was *chaste* is not as some of them said that he was fearful or not mentioned, but rather the most skilled commentators and critics of scholars denied this and said: This is a shortcoming and a defect, and is not befitting of the prophets, peace be upon them, but rather its meaning is that he is protected from sins, i.e. he does not commit them as if he was restrained from them. And it was said that he prevented himself from desires. It was said that he has no desire for women, and it has become clear to you from this that the inability to marry is a deficiency, and the virtue is in its existence, then he prevents it either by striving like Jesus, or by sufficiency from God Almighty like John, peace be upon him, then it is for the one who is able to have it, and does what is required in it, and it does not distract him from his Lord, a higher degree, and it is the degree of our Prophet, may God bless him and grant him peace, who was not distracted by their large number from the worship of his Lord, rather it increased his worship by protecting them and taking care of them and earning them and guiding them, rather he stated that it is not from the fortunes of his world, even if it is

from the fortunes of the world of others, so he said: **Some of your world has been made beloved to me.** This is his wording. What is meant is that he praised Yahya for being chaste, not that he did not come to women. Rather, its meaning, as he and others have said, is that he was protected from indecencies and filth. This does not prevent him from marrying lawful women, having intercourse with them, and having children with them. Rather, the existence of offspring for him may be understood from the supplication of Zachariah that came before, where he said: **Grant me from Yourself good offspring**, as if he said: a child who has offspring, lineage, and descendants. And God Almighty knows best.

And His saying: **And a prophet from among the righteous** This is a second glad tidings of the prophethood of John after the glad tidings of his birth, and it is higher than the first, like His saying to Moses' mother: **Indeed, We will return him to you and make him one of the messengers.** When Zachariah, peace be upon him, realized this glad tidings, he began to wonder about having a son from him after his old age. **He said, 'My Lord, how can I have a boy when old age has overtaken me and my wife is barren?' He said, 'Thus does God do what He wills.'** That is, God's command is great, nothing is beyond His power, and no matter is too great for Him. **He said, 'My Lord, make for me a sign.'** That is, a sign by which I can prove that I have a son. **He said, 'Your sign is that you will not speak to people for three days except by gesture.'** That is, a sign that you cannot speak, even though you are sound and healthy, as in His saying: **three nights together.** Then He commanded frequent remembrance, glorification, and praise in this state, so God the Almighty said: **And remember your Lord often and glorify Him in the evening and the morning.** Another part of expanding on this matter will come at the beginning of Surah Maryam, God willing.

Fath al-Qadir

His saying 42- **When the angels said, O Mary, the circumstance is related to something omitted like the first circumstance, Indeed, God has chosen you,** He chose you, **and purified you**, from disbelief or from impurity in general, **and has chosen you over the women of the worlds.** It was said: This other selection is not the first selection, for the first is when she accepted her with a good acceptance, and the other is for the birth of Jesus. What is meant by the worlds here, it was said: The women of the world of her time, which is the truth, and it was said: The women of all the world until the Day of Resurrection, and Al-Zajjaj chose it, and it was said: The other selection is an emphasis on the first selection, and what is meant by both of them is one.

Tafsir al-Baghawi

42- The Almighty said: **And when the angels said meaning Gabriel O Mary, God has chosen you He**

chose you **and purified you** It was said from the touch of men and it was said from menstruation and postpartum bleeding. Al-Suddi said: Mary did not menstruate, and it was said: from sins **and chose you over the women of the worlds** It was said: over the world of her time and it was said: over all the women of the worlds in that she was born without a father and that was not the case for any of the women, and it was said: by liberation in the mosque and no female was freed.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Raja told us, Al-Nadr told us on the authority of Hisham, my father told us: I heard Abdullah bin Jaafar, he said: I heard Ali, may God be pleased with him, say: I heard the Messenger of God, may God bless him and grant him peace, say: **The best of its women is Mary, daughter of Imran, and the best of its women is Khadija, may God be pleased with them both.** It was narrated by Wakee' and Abu Muawiyah on the authority of Hisham bin Urwah, and Wakee' pointed to the sky and the earth.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Shu'bah told us, Amr bin Murrah told us, Abu Musa Al-Ash'ari said: The Messenger of God, may God bless him and grant him peace, said: "Many men have attained perfection, but none of the women have attained perfection except Mary, the daughter of Imran, and Asiyah, the wife of Pharaoh. The superiority of Aisha over women is like the superiority of tharid over all other foods."

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Rahman bin Abdul Samad Al-Bazzar told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dayri told us, Abdul Razzaq told us, Omar told us, on the authority of Qatada, on the authority of Anas, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: "It is sufficient for you from the women of the worlds that Mary, daughter of Imran, Khadija, daughter of Khuwaylid, Fatima, daughter of Muhammad, may God bless him and grant him peace, and Asiya, the wife of Pharaoh."

Tafsir al-Baidawi

42 "And when the angels said, 'O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds,' they spoke to her verbally as an honor to her. Whoever denies the honor claims that this was a miracle for Zachariah or a harbinger of the prophethood of Jesus, peace be upon him, for the consensus is that He, glory be to Him, did not appoint a woman as a prophet, as He, glory be to Him, says: "And We did not send before you, except men." It was said that they inspired her, and the first selection was accepting her from her mother, and no female was accepted before her, and freeing her for worship and making her rich with the provision of Paradise from earning and purifying her from what is abhorrent in women. The second was guiding her and

sending angels to her, and singling her out with the noble honors like a father without a father, and clearing her of what the Jews accused her of by making the child speak and making her and her son a sign for the worlds.

Surat Al Imran 3:43

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow.

Surat Al Imran 3:43

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow.

Tafsir al-Jalalayn

O Mary, be devout toward your Lord Obey Him and **prostrate and bow with those who bow** i.e. pray with those who pray.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may He be glorified, meant by His saying - reporting what His angels said to Maryam 19:**O Mary, be devoutly obedient to your Lord**, is to devote obedience to your Lord alone.

We have demonstrated the meaning of Qunut with evidence in what has passed before. The difference between the people of interpretation regarding it in this place is similar to their difference regarding it there, and we will also mention the statement of some of them regarding this place.

Some of them said: The meaning of *Qunti* is to prolong the stagnation.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **O Mary, be devout towards your Lord**, he said: Prolong the stagnation, meaning the devoutness.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Be devout to your Lord**, he said, Mujahid said: Prolong the stagnation in prayer, meaning the qunut.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Idris told us, on the authority of Laith, on the authority of Mujahid, he said: When it was said to her: **O Mary, be devout towards your Lord**, she stood until her heels swelled.

Al-Qasim told us, Al-Hussein told us, Abdullah bin Idris told us, on the authority of Laith, on the authority of Mujahid, who said: When it was said to her: **O Mary, be devout towards your Lord**, she stood until her feet swelled.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Abi Laila, on the authority of Mujahid: **Be devout to your Lord**, he said: Prolong your stagnation.

Narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **O Mary, be devout towards your Lord**. He said: Qunut means stillness. He says: Stand up for your Lord in prayer. He says: Stand still for your Lord: meaning stand up for Him in prayer, **and prostrate and bow with those who bow**.

Muhammad bin Sinan told me, he said, Abu Asim told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **O Mary, be devout towards your Lord**, he said: She used to pray until her feet swelled.

Ibn Al-Barqi told me, he said, Amr told us, he said, Al-Awza'i told us: **O Mary, be devout towards your Lord**. He said: She would stand until pus flowed from her feet.

Others said: It means: Be sincere to your Lord.

Who said that?

Al-Muthanna told me, he said, Al-Hammani told us, he said, Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **O Mary, be devout to your Lord**, he said: Be sincere to your Lord.

Others said: It means: Obey your Lord.

Who said that?

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Be obedient to your Lord**, he said: Obey your Lord.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **Be obedient to your Lord**, obey your Lord.

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad bin Harb told us, he said, Ibn Lahi'ah told us, on the authority of Diraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: Every letter in the Qur'an in which supplication is mentioned is obedience to God.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad bin Mansour, on the authority of al-Hasan, regarding his statement: **O Mary, be devoutly obedient to your Lord**, he said, he says: Worship your Lord.

Abu Jaafar said: We have also explained the meaning of bowing and prostration with evidence indicating its validity, and that they mean humility to God, and submission to Him in obedience and worship.

The interpretation of the verse, then, is: O Mary, devote your worship of your Lord to Him alone, and be humble in obeying and worshipping Him along with those of His creation who are humble before Him, in gratitude to Him for the honour He has bestowed upon you of selection, purification from impurities, and preference over the women of your time.

Tafsir al-Qurtubi

That is, prolong standing in prayer, on the authority of Mujahid. Qatada: Continue obedience. The discussion of Qunut has already been presented. Al-Awza'i said: When the angels said that to her, she stood in prayer until her feet swelled and blood and pus flowed, peace be upon her. **And prostrate and bow down.** Prostration is mentioned before bowing here because the waw does not require order. The disagreement on this has already been presented in Surat Al-Baqarah when God the Almighty says: **Indeed, As-Safa and Al-Marwah are among the symbols of God.** So if you say Zaid and Umar stood up, it is possible that Amr stood up before Zaid, so based on this the meaning would be bow down and prostrate. It has also been said: Their law was to prostrate before bowing. **With those who bow down.** It has been said: Its meaning is do it, even if you do not pray with them. It has been said: What is meant by it is congregational prayer. It has already been presented in Surat Al-Baqarah.

Tafsir Ibn Kathir

This is a report from God the Most High about what the angels addressed to Mary, peace be upon her, about God's command to them to do so, that God had chosen her, that is, He had selected her for her great worship, asceticism, honor, and purity from impurities and whispers, and He chose her a second time after another for her majesty over the women of the worlds. Abd al-Razzaq said: Muammar informed us, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyab, regarding the words of God the Most High: **Indeed, God has chosen you and purified you and chosen you above the women of the worlds,** he said: Abu Hurayrah used to narrate from the Messenger of God, may God bless him and grant him peace, "The best women who rode camels are the women of Quraysh, tender to their children in their youth, and guardians of their husbands in their possessions. Mary, daughter of Imran, never rode a camel." Only Muslim narrated it from this source, for he narrated it from Muhammad ibn Rafi' and Abd ibn Hamid, both of them from Abd al-Razzaq with it, and Hisham ibn Urwah said, from his father, from Abdullah. Ibn Ja'far, on the authority of 'Ali ibn Abi Talib, may God be pleased with him, said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The best of its women is Mary, daughter of 'Imran, and the best of its women is Khadija, daughter of Khuwaylid.'" They included it in the two Sahih from the hadith of Hisham, with a similar chain of transmission. Al-Tirmidhi said: Abu Bakr ibn Zanjawayh told us, 'Abd al-Razzaq told us, Mu' ammar told us, on the authority of Qatadah, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Sufficient for you from the women of the worlds are Mary, daughter of 'Imran, Khadija, daughter of Khuwaylid, Fatimah, daughter of Muhammad, and Asiyah, the wife of Pharaoh.** Al-Tirmidhi was the only one to narrate it and authenticated it. 'Abdullah ibn Abi Ja'far al-Razi said, on the authority of his father, who said: Thabit al-Bunani used to narrate on the authority of Anas ibn

Malik, "that the Messenger of God, may God bless him and grant him peace, said: 'The best of the women of the worlds are four: Mary, daughter of 'Imran, Asiyah, the wife of Pharaoh, Khadija, daughter of Khuwaylid, and Fatimah, daughter of the Messenger of God.'" Narrated by Ibn Mardawayh, and Ibn Mardawayh narrated from The path of Shu'bah, on the authority of Mu'awiyah ibn Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except three: Mary, daughter of Imran, Asiyah, the wife of Pharaoh, and Khadijah, daughter of Khuwaylid. The superiority of Aisha over women is like the superiority of tharid over all other foods.'" Ibn Jarir said: Al-Muthanna told me, Adam Al-Asqalani told us, Shu'bah told us, Amr ibn Murrah told us, I heard Murrah Al-Hamadani narrating on the authority of Abu Musa Al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except Mary, daughter of Imran, and Asiyah, the wife of Pharaoh.'" It was narrated by all except Abu Dawud through various chains of narration on the authority of Shu'bah, and the wording of Al-Bukhari is: "Many men have attained perfection, but none among women have attained perfection except Asiyah, the wife of Pharaoh, and Mary, daughter of Imran. The superiority of Aisha over women is like the superiority of tharid over all other foods." I have investigated the paths and wording of this hadith in the story of Jesus, son of Mary, peace be upon him, in our book, Al-Bidaya wa al-Nihaya, and all praise and thanks be to God. Then God the Almighty informed us about the angels that they ordered them to worship frequently, be humble, bow, prostrate, and persevere in work, for what God wants for her of the matter that God has decreed and decided, which is a trial for her, and elevation in both worlds by what God has shown in her of His great power, as He created from her a son without a father, so God the Almighty said: **O Mary, be devoutly obedient to your Lord, and prostrate and bow with those who bow.** As for qunut, it is obedience in humility, as God the Almighty said: "Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him." Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Amr ibn al-Harith told me, that Diraa'j Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Every letter in the Qur'an in which qunut is mentioned is obedience.** Ibn Jarir narrated it on the authority of Ibn Lahi'ah on the authority of Darraj, and it contains something strange. Mujahid said: Mary, peace be upon her, would stand until her heels would swell. Qunut is the prolonged standing in prayer, meaning in compliance with the words of God the Most High: **O Mary, be devoutly obedient to your Lord.** Al-Hasan said: It means worship your Lord, **and prostrate and bow with those who bow.** That is, be among them. Al-Awza'i said: She stood in her prayer niche, bowing, prostrating, and standing, until yellow water came down from her feet, may God be pleased with her and satisfy her. Al-Hafiz Ibn Asakir mentioned in her biography on the authority of Muhammad bin Yunus Al-Kadimi, and it contains

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow.

something wrong: Ali bin Bahr bin Barri narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, regarding His words: **O Mary, be devoutly obedient to your Lord and prostrate.** He said: She prostrated until yellow water came down from her eyes. Ibn Abi Al-Dunya said: Al-Hasan bin Abdul Aziz told us, Damrah told us, on the authority of Ibn Shawdhab, who said: Mary, peace be upon her, used to bathe every night. Then God Almighty said to His Messenger after He informed him of the clear details of the matter: **This is from the report of the unseen which We reveal to you,** meaning, We relate it to you. **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed,** meaning, you were not with them, O Muhammad, to tell them directly about what happened. Rather, God informed you of that as if you were present and a witness to what happened when they drew lots concerning Mary as to which of them should be responsible for her, and that was because of their desire for reward. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hajjaj told me on the authority of Ibn Jurayj, on the authority of Al-Qasim bin Abi Bazza, that he informed him on the authority of Ikrimah, and Abu Bakr on the authority of Ikrimah, he said: Then she went out with her, meaning the mother of Mary, carrying Mary, in her rag to the sons of the priest, the son of Aaron, the brother of Moses, peace be upon them. He said: And on that day they were in the direction of the veil of the Kaaba in the Holy House, so she said to them: Here is this vowed woman, for I have set her free, and she is a female, and a menstruating woman does not enter the church, and I will not return her to my house, so they said: This is the daughter of our Imam, and Imran used to lead them in prayer, and he was the keeper of our sacrifice, so Zachariah said: Give her to me, for her maternal aunt is under me, so they said: We are not pleased, she is the daughter of our Imam, so that was when they drew lots for her with their pens with which they write the Torah, so Zachariah drew lots and took care of her. And Ikrimah also mentioned it, and Al-Suddi, Qatadah, Al-Riba' bin Anas and others, and the hadith of some of them entered. In some, they went to the Jordan River, and there they drew lots to throw their pens, and whoever of them remained in the flow of water would be its guarantor. So they threw their pens, and the water carried them away except for the pen of Zachariah, which remained. It is said that he went up, splitting the flow of water, and he was nevertheless their leader, their master, their scholar, their imam, and their prophet, may the prayers and peace of God be upon him and upon all the prophets.

Fath al-Qadir

His statement 43- **O Mary, be devout towards your Lord** meaning, prolong your standing in prayer or continue. We have already discussed the meanings of qunut, and prostration was mentioned before bowing because it is better or because their prayer is not arranged in order, with the waw being for the sake of gathering without order. His statement **and bow with those who bow** appears to mean that her bowing is

with their bowing, which indicates the permissibility of congregational prayer. It was said: The meaning is that she does what they do even if she does not pray with them.

Tafsir al-Baghawi

43- The Almighty said: **O Mary, be devout towards your Lord.** The angels said to her, **Obey your Lord.** Mujahid said: **Longen your standing in prayer for your Lord. And qunut is obedience.** It was said: Qunut is long standing. Al-Awza'i said: When the angels said that to her, she stood up for prayer until her feet swelled and blood and pus flowed. **And prostrate and bow.** It was said: Prostration was mentioned before bowing because it was thus in their religion. It was said: Rather, bowing was before prostration in all religions. The waw is not for order but for gathering. It is permissible for a man to say: I saw Zayd and Amr, even if he had seen Amr before Zayd. **With those bowing.** He did not say: With those bowing to be more general and comprehensive, as it includes men and women. It was said: Its meaning is with those praying in congregation.

Tafsir al-Baidawi

43 **O Mary, be devout toward your Lord, and prostrate and bow with those who bow.** She was commanded to pray in congregation by mentioning its pillars, to emphasize its preservation. Prostration was mentioned before bowing, either because it is so in their law, or to draw attention to the fact that the letter waw does not require order, or to link bow with those who bow, to indicate that those who do not bow in their prayer are not praying. It was said that what is meant by qunut is to maintain obedience, as in the Almighty's saying: **Is he who is devout during the hours of the night, prostrating and standing?** And prostration is prayer, as in the Almighty's saying: **And at the ends of prostration.** And bowing is humility and submission.

Surat Al Imran 3:44

This is from the report of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

Tafsir al-Jalalayn

That mentioned about the matter of Zachariah and Mary **is from the report of the unseen** report of what is hidden from you **We reveal it to you** O Muhammad **and you were not with them when they cast their pens** into the water, casting lots to show them **which of them would be responsible** raise *Mary*. Nor were you with them when they disputed) about her responsibility, so you knew that and informed about it. You only knew it through the direction of revelation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By His saying that, the Most High means: the report that He informed His servants about the wife of Imran and her daughter Mary, and Zachariah and his son John, and all that He related in the verses from His saying: **Indeed, God chose Adam and Noah**, then He, the Most High, gathered all of that together with His saying: *that*, and said: This report is from **report of the unseen**, meaning: from report of the unseen.

By **the unseen**, he means that it is the hidden report of the people that you, O Muhammad, and your people did not know about, and only a few of the rabbis and monks of the People of the Book knew about.

Then the Almighty informed His Prophet Muhammad, may God bless him and grant him peace, that He revealed this to him, as proof of his prophethood, and to confirm his truthfulness, and to cut off from Him the excuse of those who deny his message from the infidels of the People of the Book, who know that Muhammad did not reach the year of this report, despite its concealment, and did not attain knowledge of it, despite its being hidden from its people, except by God informing him of that. Since it was known to them that Muhammad, may God bless him and grant him peace, was illiterate and did not read books, so he would reach knowledge of that from books, nor was he a companion of the People of the Book, so he would take his knowledge from them.

As for *al-Ghayb*, it is a noun derived from the saying: **So-and-so was absent from such-and-such**, so he is absent from it in an unseen or hidden way.

As for his saying: **We reveal it to you**, its interpretation is: We send it down to you.

The origin of inspiration is the revelation of the one who inspires to the one to whom it is inspired. This may be by writing, a sign, a gesture, by inspiration, or

by a message, as the Most High said: **And your Lord inspired the bee** (al-Nahl 16:68), meaning: He inspired it with that and inspired it. And as He said: **When I inspired the disciples** (al-Ma'idah 5:111), meaning: I inspired them with the knowledge of that. And as the rajaz poet said:

The decision inspired her and she settled down.

Meaning that He sent it to her as a command, and as He, the Most High, said: **Then He inspired them to glorify God morning and evening** (Maryam 19:11), meaning: He sent it to them as a gesture. The origin of it is what I described, of sending it to them. His sending it to them may be as a gesture, or it may be in writing. And from that is His statement: **And indeed, the devils inspire their allies** (al-An'am 6:121), they send it to them as a whisper, and His statement: **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches** (al-An'am 6:19), he sent it to me by Gabriel, peace be upon him, bringing it to me from God, the Most High.

As for revelation, it is what happens from the one who reveals to the one to whom it is revealed. That is why the Arabs called writing and writing revelation, because it happens in what is written and is fixed in it, as Ka'b ibn Zuhair said:

The Persians and the horizons came from him poems that remained as the revelation remains in the deaf stone

It means: the book fixed in stone. And from this it is said in the book in particular, if the writer wrote it: revelation without an alif, and from this is the saying of Ru'bah:

As if after the winds that hit him and the thorns of the darkness are making him stumble

Miniature Gospel of the Incarnate Lords

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **And you were not with them**, is that you were not, O Muhammad, with them, so you know what we teach you of their report that you did not witness, but you only know that and you attain knowledge of it, by our informing you of it.

The meaning of his saying: **with them** is with them.

The meaning of his saying: **When they throw**, is when they throw their pens.

As for their *pens*, they are their arrows that the children of Israel drew from the casters for Mary's guardianship, as we explained before in His statement: **And Zechariah was her guardian**.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham bin Amr told us, on the authority of Saeed, on the authority of Qatada, regarding his statement: **And you were not with them**, meaning Muhammad, may God bless him and grant him peace.

Muhammad bin Amr told me, he said, Abu Asim told

Surat Al Imran 3:44

This is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They cast their pens**, Zakariya and his companions, they cast lots with their pens for Mary when she entered upon them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed**, Mary was the daughter of their leader and master, and the Children of Israel quarrelled over her, so they drew lots with their arrows as to which of them should be responsible for her, and the one who drew lots was Zakariya, who was her sister's husband, so Zakariya took her under his care, meaning: he took her into his care.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **They cast their pens**, he said: They drew lots for Mary, as to which of them would take charge of her, and Zachariah drew lots for them.

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 you were not with them when they cast their pens as to which of them should be responsible for Mary**, and that when Mary was born in the mosque, the people of the place of prayer drew lots for her while they were writing the revelation, so they drew lots with their pens as to which of them should be responsible for her, so God Almighty said to Muhammad, may God bless him and grant him peace: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed**.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **When they cast lots with their pens as to which of them would be responsible for Mary**, they cast lots with their pens as to which of them would be responsible for Mary, and Zakariya drew lots.

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **And you were not with them when they cast their pens**, he said: When they cast lots for Mary, and it was hidden from Muhammad, may God bless him and grant him peace, when God informed him.

It was said: **Which of them will be responsible for Mary** because the casting of lots by the lottery of Mary was only to see which of them was more deserving of her responsibility and more entitled. So in the Almighty's

saying: **When they cast their lots**, there is an indication of something omitted from the statement, which is: to see which of them will be responsible, and to make that clear and know.

If someone thought that the accusative case of **which one** is required, since that is its meaning, then he thought wrong. This is because looking, investigating, and knowing with which one requires questioning and inquiry, and the share of which one in inquiry is the beginning and the length of the work of the question and inquiry about it. This is because the meaning of the speaker's saying: **I will see which one of them stood up**, is that I will inquire of the al-Nas 114: **Which one of them stood up**. And similarly their saying: **I will know**.

We have previously demonstrated that the meaning of *guarantees* is *dammah*, which makes it unnecessary to repeat it in this context.

Abu Ja'far said: By that, may His praise be glorified, He means: And you, O Muhammad, were not with the people of Mary, when they disputed over her, as to which of them had more right to her and more deserving of her.

This is from God, the Almighty, and even if it was addressed to His Prophet, may God's prayers and peace be upon him, it is a rebuke from Him, the Almighty, to those who denied him from among the People of the Book. He says: How can the disbelievers doubt you among them when you inform them of this report and you did not witness it, and you were not with them on the day they did these things, and you are not one of those who read the books and knew their report, nor sat with their people and heard their report?

as:

Ibn Samid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And you were not with them when they disputed**, meaning you were not with them when they disputed about it. He informed him of the hidden knowledge that they had concealed from him, in order to confirm his prophethood and to be an argument against them for what he would bring them of what they had concealed from him.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **This is from the report of the unseen**, meaning what we mentioned from the story of Zachariah, John, and Mary, peace be upon them, from the report of the unseen. **We reveal it to you**, so the metaphor is returned to that, and that is why it was mentioned. And revelation here is sending to the Prophet, may God bless him and grant him peace. Revelation can be inspiration, allusion, or other than that. Its origin in the language is informing in

secret, and that is why inspiration became called revelation, and from it **And when I inspired the disciples**, and His saying, **And your Lord inspired the bees**, and it was said: The meaning of I inspired the disciples is I commanded them, it is said: he inspired and he inspired, and he threw and he threw with the same meaning. Al-Ajjaj said:

The decision inspired her and she settled down.

Any matter of the earth with the decision. And in the hadith:

Revelation, revelation means speed, and the verb is to inspire, to inspire. Ibn Faris said: Revelation is the sign, writing, message, and everything that you convey to someone else so that he knows how it was. Revelation is the swift revelation. Revelation is the voice, and it is said: We inspired them, meaning we called for their help. He said:

Maymouna and the provisions were inspired to her

The second: The Almighty's saying: And you were not with them, meaning, and you, O Muhammad, were not with them, meaning, in their presence and with them, when they cast down their pens. The plural of pen, from qalamuhu, if he cut it. It was said: their arrows and darts. It was also said: their pens with which they wrote the Torah, and this is better, because God forbade arrows, saying: That is wickedness. However, it is possible that they did that in a way other than the way the pre-Islamic era did it. Which of them would take care of Mary, meaning, cradle her? Zachariah said: I have more right to her, her maternal aunt is with me. And with him was Ash'a bint Faqud, the sister of Hannah bint Faqud, the mother of Mary. And the Children of Israel said: We have more right to her, the daughter of our scholar. So they cast lots over her and each one brought his pen, and they agreed to put the pens in the water of my rivers, so whoever stopped his pen and the water did not reach him, he would take care of her. The Prophet, may God bless him and grant him peace, said:

The pens exploded and the pen of Zechariah rose. It was a sign for him, because he was a prophet through whose hands signs were performed. Others have said otherwise. And which of them will take charge of Mary is the subject and predicate in the accusative case with the implied verb indicated by the speech, the meaning being: They are waiting for which of them will take charge of Mary. The verb does not work in the wording of which because it is a question.

Third: Some of our scholars have used this verse as evidence to prove the use of drawing lots, which is a principle in our Shariah for anyone who wants justice in division. It is a Sunnah according to the majority of jurists for those on equal footing in argument, so that justice may be done between them, their hearts may be reassured, and suspicion may be removed from those who are in charge of dividing their property. No one should be favored over another if the property is of the same type, in accordance with the Qur'an and Sunnah. Abu Hanifa and his companions rejected the practice of drawing lots, and they rejected the hadiths that were mentioned about it, and they claimed that it has no meaning and that it is similar to the arrows that

God forbade. Ibn al-Mundhir narrated that Abu Hanifa permitted it and said: Drawing lots in analogy is not correct, but we abandoned analogy in that and took the narrations and Sunnah. Abu Ubaid said: Three of the prophets used the practice of drawing lots: Yunus, Zakariya, and our Prophet Muhammad, may God bless him and grant him peace. Ibn al-Mundhir said: The use of drawing lots is like the consensus of the scholars regarding what is divided between partners, so there is no meaning to the statement of those who rejected it. Al-Bukhari translated at the end of the Book of Testimonies the chapter on drawing lots in problems and the words of God Almighty when they cast their pens and he cited the hadith of Al-Nu'man bin Bashir:

The example of the one who upholds the limits of God and the one who violates them is like the example of people who drew lots to choose a place to live in a ship... the hadith. And it will come in Al-Anfal, God willing, and in Surat Az-Zukhruf also, God willing, and the hadith of Umm Al-Ala, that Uthman bin Maz'un drew their lot for the residence when the Ansar drew lots for the residence of the Muhajireen, the hadith, and the hadith of Aisha, she said:

Whenever the Messenger of God, may God bless him and grant him peace, wanted to travel, he would cast lots among his wives, and whichever one the lot fell on, he would go out with her. And he mentioned the hadith.

The narrations from Malik differed on this. He once said: He should knock for the sake of the hadith. He once said: He should travel with the most suitable of them for him in the journey. And the hadith of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

If people knew what is in the call to prayer and the first row, and they could not find anything except drawing lots for it, they would draw lots. There are many hadiths with this meaning. The method of drawing lots is mentioned in the books of jurisprudence and differences. Abu Hanifa argued by saying: The drawing of lots in the case of Zakariya and the wives of the Prophet (peace and blessings of God be upon him) was something that if they had agreed upon it without drawing lots, it would have been permissible. Ibn al-Arabi said: This is weak because the benefit of drawing lots is to extract a hidden ruling in the event of a dispute. As for what is extracted by mutual agreement, that is another matter. It is not correct for anyone to say that drawing lots is done in a place of mutual agreement, because it never happens with mutual agreement, but rather it is done in matters about which people dispute and are miserly. The method of drawing lots according to al-Shafi'i and what is said about it is that small, flat pieces of paper are cut out and the name of the one who has the share is written on each piece, then they are placed in flat clay pellets with no irregularities in them, then they are dried a little, then they are thrown into the garment of a man who was not present and his garment covers them, then he puts his hand in and takes it out. If a man's name comes out, he is given the part for which he drew lots.

Fourth: The verse also indicates that the maternal aunt is more entitled to custody than all other relatives

Surat Al Imran 3:44

This is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

except the grandmother. The Prophet, may God bless him and grant him peace, ruled regarding Hamza's daughter, may God bless her and grant her peace, to Ja'far, and her maternal aunt was with him. He said:

The maternal aunt is in the same position as the mother. This issue was mentioned earlier in Surat Al-Baqarah. Abu Dawud narrated on the authority of Ali who said: Zaid bin Haritha went to Mecca and brought back Hamza's daughter. Ja'far said: I will take her. I have more right to her. She is my cousin and my maternal aunt is with me. The maternal aunt is my mother. Ali said: I have more right to her. She is my cousin and my daughter is with me. She is the daughter of the Messenger of God (peace and blessings of God be upon him), so she has more right to her. Zaid said: I have more right to her. I went to her and traveled and brought her back. The Prophet (peace and blessings of God be upon him) came out and mentioned a hadith in which he said: As for the girl, I rule that she should be with her maternal aunt. The maternal aunt is my mother. Ibn Abi Khaithama mentioned that Zaid bin Haritha was Hamza's executor. According to this, the maternal aunt is more entitled to custody than the executor. The paternal cousin, if he is a husband who has not severed ties with the maternal aunt, has custody even if he is not a mahram to her.

Tafsir Ibn Kathir

This is a report from God the Most High about what the angels addressed to Mary, peace be upon her, about God's command to them to do so, that God had chosen her, that is, He had selected her for her great worship, asceticism, honor, and purity from impurities and whispers, and He chose her a second time after another for her majesty over the women of the worlds. Abd al-Razzaq said: Muammar informed us, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyab, regarding the words of God the Most High: **Indeed, God has chosen you and purified you and chosen you above the women of the worlds**, he said: Abu Hurayrah used to narrate from the Messenger of God, may God bless him and grant him peace, "The best women who rode camels are the women of Quraysh, tender to their children in their youth, and guardians of their husbands in their possessions. Mary, daughter of Imran, never rode a camel." Only Muslim narrated it from this source, for he narrated it from Muhammad ibn Rafi' and Abd ibn Hamid, both of them from Abd al-Razzaq with it, and Hisham ibn Urwah said, from his father, from Abdullah. Ibn Ja'far, on the authority of 'Ali ibn Abi Talib, may God be pleased with him, said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The best of its women is Mary, daughter of 'Imran, and the best of its women is Khadija, daughter of Khuwaylid.'" They included it in the two Sahihs from the hadith of Hisham, with a similar chain of transmission. Al-Tirmidhi said: Abu Bakr ibn Zanjawayh told us, 'Abd al-Razzaq told us, Mu'amm

told us, on the authority of Qatadah, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Sufficient for you from the women of the worlds are Mary, daughter of 'Imran, Khadija, daughter of Khuwaylid, Fatimah, daughter of Muhammad, and Asiyah, the wife of Pharaoh.**

Al-Tirmidhi was the only one to narrate it and authenticated it. 'Abdullah ibn Abi Ja'far al-Razi said, on the authority of his father, who said: Thabit al-Bunani used to narrate on the authority of Anas ibn Malik, "that the Messenger of God, may God bless him and grant him peace, said: 'The best of the women of the worlds are four: Mary, daughter of 'Imran, Asiyah, the wife of Pharaoh, Khadija, daughter of Khuwaylid, and Fatimah, daughter of the Messenger of God.'"

Narrated by Ibn Mardawayh, and Ibn Mardawayh narrated from The path of Shu'bah, on the authority of Mu'awiyah ibn Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except three: Mary, daughter of Imran, Asiyah, the wife of Pharaoh, and Khadijah, daughter of Khuwaylid. The superiority of Aisha over women is like the superiority of tharid over all other foods.'" Ibn Jarir said: Al-Muthanna told me, Adam Al-Asqalani told us, Shu'bah told us, Amr ibn Murrah told us, I heard Murrah Al-Hamadani narrating on the authority of Abu Musa Al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except Mary, daughter of Imran, and Asiyah, the wife of Pharaoh.'" It was narrated by all except Abu Dawud through various chains of narration on the authority of Shu'bah, and the wording of Al-Bukhari is: "Many men have attained perfection, but none among women have attained perfection except Asiyah, the wife of Pharaoh, and Mary, daughter of Imran. The superiority of Aisha over women is like the superiority of tharid over all other foods." I have investigated the paths and wording of this hadith in the story of Jesus, son of Mary, peace be upon him, in our book, Al-Bidaya wa al-Nihaya, and all praise and thanks be to God. Then God the Almighty informed us about the angels that they ordered them to worship frequently, be humble, bow, prostrate, and persevere in work, for what God wants for her of the matter that God has decreed and decided, which is a trial for her, and elevation in both worlds by what God has shown in her of His great power, as He created from her a son without a father, so God the Almighty said: **O Mary, be devoutly obedient to your Lord, and prostrate and bow with those who bow.** As for qunut, it is obedience in humility, as God the Almighty said: "Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him." Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Amr ibn al-Harith told me, that Diraa'j Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Every letter in the**

Qur'an in which qunut is mentioned is obedience. Ibn Jarir narrated it on the authority of Ibn Lahī'ah on the authority of Darraj, and it contains something strange. Mujahid said: Mary, peace be upon her, would stand until her heels would swell. Qunut is the prolonged standing in prayer, meaning in compliance with the words of God the Most High: **O Mary, be devoutly obedient to your Lord.** Al-Hasan said: It means worship your Lord, **and prostrate and bow with those who bow.** That is, be among them. Al-Awza'i said: She stood in her prayer niche, bowing, prostrating, and standing, until yellow water came down from her feet, may God be pleased with her and satisfy her. Al-Hafiz Ibn Asakir mentioned in her biography on the authority of Muhammad bin Yunus Al-Kadimi, and it contains something wrong: Ali bin Bahr bin Barri narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, regarding His words: **O Mary, be devoutly obedient to your Lord and prostrate.** He said: She prostrated until yellow water came down from her eyes. Ibn Abi Al-Dunya said: Al-Hasan bin Abdul Aziz told us, Damrah told us, on the authority of Ibn Shawdhab, who said: Mary, peace be upon her, used to bathe every night. Then God Almighty said to His Messenger after He informed him of the clear details of the matter: **This is from the report of the unseen which We reveal to you,** meaning, We relate it to you. **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed,** meaning, you were not with them, O Muhammad, to tell them directly about what happened. Rather, God informed you of that as if you were present and a witness to what happened when they drew lots concerning Mary as to which of them should be responsible for her, and that was because of their desire for reward. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hajjaj told me on the authority of Ibn Jurayj, on the authority of Al-Qasim bin Abi Bazza, that he informed him on the authority of Ikrimah, and Abu Bakr on the authority of Ikrimah, he said: Then she went out with her, meaning the mother of Mary, carrying Mary, in her rag to the sons of the priest, the son of Aaron, the brother of Moses, peace be upon them. He said: And on that day they were in the direction of the veil of the Kaaba in the Holy House, so she said to them: Here is this vowed woman, for I have set her free, and she is a female, and a menstruating woman does not enter the church, and I will not return her to my house, so they said: This is the daughter of our Imam, and Imran used to lead them in prayer, and he was the keeper of our sacrifice, so Zachariah said: Give her to me, for her maternal aunt is under me, so they said: We are not pleased, she is the daughter of our Imam, so that was when they drew lots for her with their pens with which they write the Torah, so Zachariah drew lots and took care of her. And Ikrimah also mentioned it, and Al-Suddi, Qatadah, Al-Riba' bin Anas and others, and the hadith of some of them entered. In some, they went to the Jordan River, and there they drew lots to throw their pens, and whoever of them remained in the flow of water would be its guarantor. So they threw their pens, and the water carried them away except for the pen of Zachariah, which remained. It is said that he went up, splitting the flow of water, and he was nevertheless their leader, their master, their scholar, their imam, and

their prophet, may the prayers and peace of God be upon him and upon all the prophets.

Fath al-Qadir

And the reference in his saying 44- *that* is to what preceded from the matters that God informed about. Revelation in the language is: informing in secret, it is said: he revealed and he revealed with the same meaning. Ibn Faris said: Revelation is the indication, writing, message, and everything that you convey to someone other than you so that you know it. His saying **and you were not with them** means those who disputed about the upbringing of Mary, and he only denied his presence with them despite it being known because they denied the revelation, that denial was correct and there was no way to know it except by witnessing and being present, and they do not claim that, so it was proven that it was revelation by their acceptance that he was not one of those who read the Torah nor one of those who associate with its people. Pens is the plural of pen, from the word qalamuh, meaning to cut it: that is, pens with which they write. It was said: their lots, **Which of them will take care of Mary?** that is, who will embrace her. That is, they cast their pens to know which of them will take care of her, and that was when they disputed over her care. So Zachariah said: He is more entitled to her because her maternal aunt is with him, and she is Ashba', the sister of Hannah, the mother of Mary. And the Children of Israel said: We are more entitled to her because she is the daughter of our scholar. So they drew lots and put their pens in the running water on the basis that whoever's pen stopped and did not run with the water is her owner. So their pens flowed and Zachariah's pen stopped. This was used as evidence by those who established the drawing of lots, and the disagreement over that is well-known, and authentic hadiths have been established regarding its validity.

Ibn Jarir narrated on the authority of Ibn Abbas who said: When Zakariya saw that, meaning the summer fruits in the winter and the winter fruits in the summer with Mary, he said: He who brought this to Mary out of season is able to give me a son, so that is when he called upon his Lord. Ibn Asakir narrated on the authority of Al-Hasan something similar, and Ibn Abi Hatim narrated on the authority of Al-Suddi, **good offspring** means: blessed. Ibn Jarir narrated on the authority of Abd Al-Rahman bin Abi Hammad who said: In the recitation of Ibn Masoud: Gabriel called him while he was standing praying in the sanctuary, and Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi that he said: **The angels called him** meaning Gabriel. Ibn Al-Mundhir narrated on the authority of Al-Suddi who said: The sanctuary is the place of prayer. Al-Tabarani and Al-Bayhaqi narrated on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, said: **Beware of these altars,** meaning the prayer niches. Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Musa Al-Juhani who said: The Messenger of God, may God bless him and grant him peace, said: **My nation will continue to be fine as long as they do not make altars in their mosques like the altars of the Christians.** It has been narrated that a group of the Companions disliked this. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi

Surat Al Imran 3:44

This is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

Hatim narrated on the authority of Qatada who said: He was named Yahya because God revived him with faith. They narrated on the authority of Ibn Abbas who said: **Confirming a word from God** he said: Jesus, son of Mary, is the word. Ibn Jarir narrated on the authority of Ibn Jurayj on his authority who said: Yahya and Jesus were the sons of the maternal aunt, and Yahya's mother used to say to Maryam 19:1 find that which is in my womb prostrating to that which is in your womb, so that is his belief in Jesus as he prostrated in his mother's womb, and he was the first to believe in Jesus. Ahmad narrated in al-Zuhd and Ibn Jarir on the authority of Mujahid something similar. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas **and a master** he said: forbearing and pious. Abd ibn Humayd and Ibn Jarir narrated on the authority of Mujahid who said: The master is the generous one with God. Ibn Jarir narrated on the authority of Ibn al-Musayyab who said: The master is the knowledgeable jurist. Abdul Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **and a master and chaste**, he said: A master is the forbearing one, and chaste is the one who does not have intercourse with women. Ahmad narrated in Az-Zuhd on the authority of Saeed Ibn Jubayr regarding Al-Husn something similar. Ahmad narrated in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim on the authority of Ibn Abbas who said: Chaste is the one who does not have water coming down. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abdullah Ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: **His penis was like the hem of a garment**. Ibn Abi Shaybah and Ahmad narrated it in Az-Zuhd from another chain of transmission on the authority of Ibn Amr, and it is stronger. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Shu'ayb Al-Jubba'i who said: The name of Yahya's mother is Ash'i'. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement, **Make for me a sign**, he said: By conceiving him. Abdul Razzaq, Abdul bin Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the statement of God, **Your sign is that you will not speak to people for three days**, that he said: He was punished with that because the angels spoke to him directly and gave him the good report of John, so he asked for the sign after the angels spoke to him, so he took him by the tongue. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement of God, **except by a sign**, that he said: The sign is with the lips. Abdul bin Humayd and Ibn Jarir narrated something similar from Mujahid. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr, that he said: The sign is the indication. Abdul bin Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the statement of God, **And glorify God in the evening and the morning**, that he said: The evening is the inclination of the sun to set, and the morning is the first part of dawn. It has been proven in the two Sahihs and others on the authority of Ali who said: I heard the Messenger of God, may God bless

him and grant him peace, say: **The best of their women is Mary, daughter of Imran, and the best of their women is Khadija, daughter of Khuwaylid**. Al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **The best women of the worlds are Khadija, Fatima, Mary, and Asiyah, the wife of Pharaoh**. Ibn Mardawayh narrated a similar hadith on the authority of Anas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ahmad, Al-Tirmidhi, who authenticated it, Ibn Al-Mundhir, Ibn Hibban, and Al-Hakim narrated a similar hadith on the authority of the Prophet, may God bless him and grant him peace. In the two Sahihs and others, on the authority of Abu Musa, who said: The Messenger of God, may God bless him and grant him peace, said: "Many men have attained perfection, but none of the women have attained perfection except Mary, the daughter of Imran, and Asiyah, the wife of Pharaoh. The superiority of Aisha over other women is like the superiority of tharid over other food." There are many hadiths with the same meaning, all of which indicate that Mary, peace be upon her, is the mistress of the women of her world, not the women of all the world. It is supported by what Ibn Asakir narrated on the authority of Muqatil on the authority of Ad-Dahhak on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, who said: "Four women are the masters of the women of their world: Mary, daughter of Imran, Asiya, daughter of Muzahim, Khadija, daughter of Khuwaylid, and Fatima, daughter of Muhammad, and the best of them in knowledge is Fatima." Abd ibn Hamid and Ibn Jarir narrated on the authority of Mujahid regarding His statement, **O Mary, be obedient to your Lord**, he said: Prolong your standing. Ibn Jarir narrated on the authority of Saeed ibn Jubayr, **Be obedient to your Lord**, he said: Be sincere. And he narrated on the authority of Qatadah, he said: Obey your Lord. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding His statement, **And you were not with them when they cast their pens**, he said: When Mary was born in the mosque, the people of the place of prayer drew lots for her while they were writing down the revelation, so they drew lots with their pens as to who would take care of her. God said to Muhammad, **And you were not with them**, the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: They threw their pens into the water and it went with the flow and Zakariya's pen went up and Zakariya took care of it. Ibn Jarir narrated something similar on the authority of Ar-Rabi'. Abd Ibn Hamid narrated on the authority of Mujahid, and Ibn Abi Hatim also narrated on the authority of Ibn Jurayj that the pens are what they write the Torah with. Abd Ibn Hamid and Ibn Abi Hatim narrated on the authority of Ata' that they are arrows.

Tafsir al-Baghawi

44- The Almighty said: **This is from the report of the unseen which We reveal to you.** He says to Muhammad, may God bless him and grant him peace, *This* which you mentioned from the hadith of Zachariah, John, Mary, and Jesus **is from the report of the unseen** meaning from the report of the unseen **We reveal to you.** He referred the metaphor to that, so that is why He mentioned it. **And you were not with them,** O Muhammad, **when they cast their pens** their arrows into the water to cast lots" as to which of them would be responsible for Mary, **to embrace her and raise her.** "Nor were you with them when they disputed" over her responsibility.

Tafsir al-Baidawi

44 **This is from the report of the unseen which We reveal to you,** meaning what We mentioned of the stories of the unseen that you did not know except through revelation. **And you were not with them when they cast their pens,** their cups for casting lots. It was said that they cast lots with the pens with which they used to write the Torah as a blessing. What is meant is to establish that it was a revelation by way of mocking those who deny it, since the path of knowledge is the observed events and hearing and not hearing is known and there is no doubt about it among them, so it remains that the accusation is based on the possibility of seeing, and no sane person would suspect it. **Which of them will be responsible for Mary?** is related to an omitted word indicated by **they cast their pens,** meaning they cast them to know, or say, **Which of them will be responsible for Mary.** "And you were not with them when they disputed," competing over her care.

Surat Al Imran 3:45

When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]."

Surat Al Imran 3:45

When the angels said, "O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to God]."

Tafsir al-Jalalayn

When the angels said meaning Gabriel **O Mary, indeed God gives you good tidings of a word from Him** meaning a son **whose name is the Messiah, Jesus, son of Mary** He addressed her by attributing him to her, indicating that she would give birth to him without a father, since it is the custom of men to attribute themselves to their fathers *honorable* of status **in this world through prophethood and in the Hereafter** through intercession and high ranks **and among those brought near** to God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He meant by His statement, may His praise be exalted: **When the angels said**, and you were not with them when they were disputing, and you were not with them either when the angels said: **O Mary, indeed God gives you good tidings**.

And evangelism is telling someone good report.

His saying: **With a word from Him**, meaning with a message from God and report from Him, and it is from the saying of the speaker: So-and-so conveyed to me a word that pleased me, meaning: He told me report that made me happy, as God Almighty said: **And His word which He conveyed to Mary** (An-Nisa': 171), meaning: God conveyed the good report to Mary about Jesus, He conveyed it to her.

The interpretation of the words: And you, O Muhammad, were not with the people when the angels said to Maryam 19: O Mary, God gives you good tidings from Him, which is a child for you whose name will be the Messiah, Jesus, son of Mary.

Some people said - and this is the saying of Qatada - that the word that God Almighty said: **By a word from Him**, is His saying: Be.

Al-Hasan bin Yahya told us that, he said, Abd al-Razzaq told us that, Muammar told us, on the authority of Qatada, regarding his statement: **With a word from Him**, he said: His statement: Be.

God Almighty called it His Word, because it was from His Word, just as it is said when God decrees something: This is God's decree and judgment, meaning: This happened from God's decree and

judgment. And as He, the Most High, said: **And the command of God is to be done** (An-Nisa': 47 - al-Ahzab 33:37), meaning: what God commanded, and it is the commanded thing that was from God Almighty's command.

Others said: Rather, it is a name for Jesus, which God called him by, just as He called the rest of His creation by whatever names He wished.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said: The word is Jesus.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him,'** he said: Jesus is the word from God.

Abu Ja'far said: The first opinion is closest to the truth, in my opinion. It is that the angels gave Mary the good report of Jesus from God Almighty, through His message and His word that He commanded her to convey to her: that God will create from her a son without a husband or a stallion. Therefore, God Almighty said: **His name is the Messiah**, so He mentioned it and did not say: her name, so it is feminine. The word is feminine, because the word is not intended to mean the name that means so-and-so, but rather it means the good report, so its euphemism was mentioned just as the euphemism for offspring, beast, and titles is mentioned, as we have explained before in what has passed.

So, as we said earlier, he interpreted that as meaning: God gives you good report, then he explained that the good report is a child named the Messiah.

Some of the grammarians of Basra have claimed that he mentioned it and said: **His name is the Messiah**, and he said: **By a word from Him**, and the word, according to him, is Jesus, because it is in the same meaning, as the Most High said: **That a soul should say, 'Oh, how I regret it!'** (al-Zumar 39:56), then he said: **Yes, My signs have come to you, but you denied them!** (al-Zumar 39:59), and as it is said: **Dhu al-Thadiyah**, because his hand was short and close to his breasts, so he made it as if its name was a breast, and if it were not for that, the ha' would not have been included in the diminutive.

Some grammarians of Kufa said something similar to what we mentioned from the grammarians of Basra: that the ha' is from the mention of the word, and he disagreed with him on the meaning for which he mentioned his saying: **His name**, and the word came before it. So he claimed that he only preceded: **His name**, and the word came before it, and he did not say: its name, because it is the custom of the Arabs to do that with descriptions, titles, and names that are not used to define the named, like so-and-so and so-and-so, and that, like the offspring and the caliph and the beast, and for that reason it was permissible for him to say: good offspring and good offspring, and

it was not permissible to say: Talhah came - and Mughirah stood.

Some of them denied the weakness of those who made the weakness in that with the word **dhi al-thadiyah**, and they said: The *ha* was inserted in **dhi al-thadiyah** because what was meant by that was a piece of the breast, just as it was said: **We were in meat and wine**, meaning a piece of it. This statement is similar to what we said about that.

As for his saying, **His name is the Messiah, Jesus, son of Mary**, He, may His praise be glorified, informed His servants about the lineage of Jesus, and that he is the son of his mother Mary, and with that He denied what the atheists in God, may His praise be glorified, among the Christians, added to him, of their attributing his sonship to God Almighty, and what his mother, who was slandered by the Jews, was accused of, as:

Ibn Hamid told me that Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: "When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary, held in high esteem in this world and the Hereafter and among those brought near.'" That is, this is how his affair was, not what they say about him.

As for **the Messiah**, it is a passive participle that was changed from *mafool* to *fa'il*, and it is *anointed*, meaning: God anointed him and purified him from sins. That is why Abraham said: **the Messiah** is the truthful one.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, similarly.

Ibn Hamid told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, similarly.

Others said: He wiped with the blessing.

Ibn Al-Barqi told us, he said, Amr bin Abi Salamah told us, he said, Saeed said: He was called **the Messiah** because he was anointed with blessing.

Abu Jaafar said: He means by his saying: *honorable*, one who has a high status and position with God, and honor and dignity. From this, the man who is honored and respected by kings and people is called *honorable*. It is said from it: So-and-so was not honorable, but he was honorable and respected, and he has a high status with the sultan, and prestige is reversed, its *waw* was moved from the beginning to the place of the *ayn* in it, so it was said: prestige, but it is actually a face, and a verb from prestige is prestige, he will meet me with something greater than this. It is heard from the Arabs: I fear that he will meet me with something greater than this, meaning: that he will meet me in the face with something greater than this.

As for the accusative case of al-Wajeeh, it is based on the separation from Isa, because Isa is definite, and Wajeeh is indefinite, and it is from his description. If it were lowered in response to the word, it would be permissible.

And what we said - that the interpretation of that is:

respected in this world and the hereafter with God - Muhammad bin Ja'far said, as far as we have been informed.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **A respected person**, he said: A respected person in this world and the hereafter with God.

As for his saying: **And among those brought near**, it means that he is among those whom God will bring near on the Day of Resurrection, so He will make him dwell in His vicinity and bring him close to Him, as:

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And among those brought near**, meaning: among those brought near to God on the Day of Resurrection.

It was narrated on the authority of Ammar bin Al-Hassan, who said: Ibn Abi Jaafar narrated to us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And among those brought near**, meaning: among those brought near to God on the Day of Resurrection.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Tafsir al-Qurtubi

Evidence of her prophethood as mentioned above. And when it is related to they dispute and it is possible that it is related to his saying: And you were not with them. With a word from him and Abu al-Samal read with a word from him, and it was mentioned above. His name is the Messiah and he did not say her name because the meaning of the word means born. And the Messiah is a title for Jesus and it means the friend, Ibrahim al-Nakha'i said. It is said that it is an Arabized and its origin is the sheen and it is common. Ibn Qaris said: And the Messiah is the vein and the Messiah is the friend, and the Messiah is the satin dirham with no engraving on it. And the wipe is the sexual intercourse, it is said he wiped it, and the asma is the smooth place. And the masha is the firm woman who has no back, and by so-and-so there is a touch of beauty. And the masaih are the good horses, and its singular is masiha. He said:

She has false temples in her centers, soft and not weak or delicate

There is a difference of opinion about the Messiah, son of Mary, from what he took. It was said: Because he wiped the ground, i.e. went into it and did not hide in it. It was narrated on the authority of Ibn Abbas that he would not wipe a person with a defect except that he was healed. So it is as if he was called Messiah for that reason, so in this case he is Fa'il with the meaning of Fa'il. It was also said: He was wiped with the blessed oil that the prophets used to wipe themselves with, it has a pleasant smell, so when he wiped himself with it, it was known that he was a prophet. It was also said: Because his soles were wiped. It was also said: Because camels wiped him, i.e. it affected him and

Surat Al Imran 3:45

When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]."

appeared on him. It was also said: He was called that because he was wiped with purity from sins. Abu Al-Haytham said: Messiah is the opposite of Al-Masih. It is said: God wiped him, i.e. created him in a good, blessed way, and distorted him, i.e. created him in a cursed, ugly way. Ibn Al-A'rabi said: Messiah is the truthful one, and Al-Masih is the one-eyed one, and the Antichrist was named after him. Abu Ubaid said: Messiah is originally in Hebrew Mashiha with a shin, so it was Arabized like Musa was Arabized Yamoussa. As for the Antichrist, he was called *masih* because one of his eyes is anointed. It has been said about the Antichrist *masih* with a kasra on the *m* and a shaddah on the *s*. Some say the same with a dotted *kha*. Some say *masih* with a fatha on the *m* and with a light *kha*. The first is more famous and most agree with it. He was called this because he will travel around the earth, i.e. he will surround it and enter all its countries except Mecca, Medina, and Jerusalem. So it is a fa'il with the meaning of fa'il. The Antichrist will anoint the earth as a trial, and the son of Mary will anoint it as a gift. And since he has anointed eye, fa'il with the meaning of maf'ul. The poet's fight:

Christ kills the Messiah

In Sahih Muslim, on the authority of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said:

There is no country that the Antichrist will not tread upon, except Mecca and Medina. The hadith. It was mentioned in the hadith of Abdullah bin Amr: Except the Kaaba and the Holy House. Abu Jaafar al-Tabari mentioned it, and Abu Jaafar al-Tahawi added: And the Mosque of al-Tur. It was narrated from the hadith of Junada bin Abi Umayya on the authority of some of the companions of the Prophet, may God bless him and grant him peace. And in the hadith of Abu Bakr bin Abi Shaybah on the authority of Samura bin Jundub on the authority of the Prophet, may God bless him and grant him peace:

And that he will appear on the whole earth except for the Haram and the Holy House, and that he will confine the believers to the Holy House. And he mentioned the hadith. And in Sahih Muslim:

While he was like that, God sent the Messiah, son of Mary, and he descended at the white minaret east of Damascus between two Mahroudahs, placing his hands on the wings of two angels. When he lowered his head, it dripped, and when he raised it, pearls like pearls poured down from him. No disbeliever can smell the scent of his breath without dying. His breath ends where his gaze ends, seeking it until it catches up with him at the gate of Ludd, where it kills him. The hadith in its entirety has been said: The Messiah is a name for Jesus, not derived, so God named him with it. Based on this, Jesus is a substitute for the Messiah from the substitute that is him. Jesus is a foreign name, so it is not declined, and if you make it Arabic, it is not declined in the definite or indefinite, because it has the feminine alif. It is derived from 'asa ya'usa, if he ruled

him and took charge of him. Wajihan means noble, one who came and had power, and it is in the accusative case, as Al-Akhfash said. And among those brought near to God, the Most High, and it is conjoined with wajihan, meaning and brought near, as Al-Akhfash said. The plural of wajih is wajiha' and wajiha'.

Tafsir Ibn Kathir

This is a report from God the Most High about what the angels addressed to Mary, peace be upon her, about God's command to them to do so, that God had chosen her, that is, He had selected her for her great worship, asceticism, honor, and purity from impurities and whispers, and He chose her a second time after another for her majesty over the women of the worlds. Abd al-Razzaq said: Muammar informed us, on the authority of al-Zuhri, on the authority of Saeed ibn al-Musayyab, regarding the words of God the Most High: **Indeed, God has chosen you and purified you and chosen you above the women of the worlds**, he said: Abu Hurayrah used to narrate from the Messenger of God, may God bless him and grant him peace, "The best women who rode camels are the women of Quraysh, tender to their children in their youth, and guardians of their husbands in their possessions. Mary, daughter of Imran, never rode a camel." Only Muslim narrated it from this source, for he narrated it from Muhammad ibn Rafi' and Abd ibn Hamid, both of them from Abd al-Razzaq with it, and Hisham ibn Urwah said, from his father, from Abdullah. Ibn Ja'far, on the authority of 'Ali ibn Abi Talib, may God be pleased with him, said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The best of its women is Mary, daughter of 'Imran, and the best of its women is Khadija, daughter of Khuwaylid.'" They included it in the two Sahihis from the hadith of Hisham, with a similar chain of transmission. Al-Tirmidhi said: Abu Bakr ibn Zanjawayh told us, 'Abd al-Razzaq told us, Mu'ammarr told us, on the authority of Qatadah, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Sufficient for you from the women of the worlds are Mary, daughter of 'Imran, Khadija, daughter of Khuwaylid, Fatimah, daughter of Muhammad, and Asiyah, the wife of Pharaoh.**

Al-Tirmidhi was the only one to narrate it and authenticated it. 'Abdullah ibn Abi Ja'far al-Razi said, on the authority of his father, who said: Thabit al-Bunani used to narrate on the authority of Anas ibn Malik, "that the Messenger of God, may God bless him and grant him peace, said: 'The best of the women of the worlds are four: Mary, daughter of 'Imran, Asiyah, the wife of Pharaoh, Khadija, daughter of Khuwaylid, and Fatimah, daughter of the Messenger of God.'" Narrated by Ibn Mardawayh, and Ibn Mardawayh narrated from The path of Shu'bah, on the authority of Mu'awiyah ibn Qurrah, on the authority of his father, who said: "The Messenger of God, may God bless him

and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except three: Mary, daughter of Imran, Asiyah, the wife of Pharaoh, and Khadijah, daughter of Khuwaylid. The superiority of Aisha over women is like the superiority of tharid over all other foods.'" Ibn Jarir said: Al-Muthanna told me, Adam Al-Asqalani told us, Shu'bah told us, Amr ibn Murrah told us, I heard Murrah Al-Hamadani narrating on the authority of Abu Musa Al-Ash'ari, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Many men have attained perfection, but none among women have attained perfection except Mary, daughter of Imran, and Asiyah, the wife of Pharaoh.'" It was narrated by all except Abu Dawud through various chains of narration on the authority of Shu'bah, and the wording of Al-Bukhari is: "Many men have attained perfection, but none among women have attained perfection except Asiyah, the wife of Pharaoh, and Mary, daughter of Imran. The superiority of Aisha over women is like the superiority of tharid over all other foods." I have investigated the paths and wording of this hadith in the story of Jesus, son of Mary, peace be upon him, in our book, *Al-Bidaya wa al-Nihaya*, and all praise and thanks be to God. Then God the Almighty informed us about the angels that they ordered them to worship frequently, be humble, bow, prostrate, and persevere in work, for what God wants for her of the matter that God has decreed and decided, which is a trial for her, and elevation in both worlds by what God has shown in her of His great power, as He created from her a son without a father, so God the Almighty said: **O Mary, be devoutly obedient to your Lord, and prostrate and bow with those who bow.** As for qunut, it is obedience in humility, as God the Almighty said: "Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him." Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Amr ibn al-Harith told me, that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Every letter in the Qur'an in which qunut is mentioned is obedience.** Ibn Jarir narrated it on the authority of Ibn Lahi'ah on the authority of Darraj, and it contains something strange. Mujahid said: Mary, peace be upon her, would stand until her heels would swell. Qunut is the prolonged standing in prayer, meaning in compliance with the words of God the Most High: **O Mary, be devoutly obedient to your Lord.** Al-Hasan said: It means worship your Lord, **and prostrate and bow with those who bow.** That is, be among them. Al-Awza'i said: She stood in her prayer niche, bowing, prostrating, and standing, until yellow water came down from her feet, may God be pleased with her and satisfy her. Al-Hafiz Ibn Asakir mentioned in her biography on the authority of Muhammad bin Yunus Al-Kadimi, and it contains something wrong: Ali bin Bahr bin Barri narrated to us, Al-Walid bin Muslim narrated to us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, regarding His words: **O Mary, be devoutly obedient to your Lord and prostrate.** He said: She prostrated until yellow water came down from her eyes. Ibn Abi Al-Dunya said: Al-Hasan bin Abdul Aziz told us, Damrah told us, on the authority of Ibn Shawdhab, who said: Mary, peace be upon her, used to bathe

every night. Then God Almighty said to His Messenger after He informed him of the clear details of the matter: **This is from the report of the unseen which We reveal to you,** meaning, We relate it to you. **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed,** meaning, you were not with them, O Muhammad, to tell them directly about what happened. Rather, God informed you of that as if you were present and a witness to what happened when they drew lots concerning Mary as to which of them should be responsible for her, and that was because of their desire for reward. Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Hajjaj told me on the authority of Ibn Jurayj, on the authority of Al-Qasim bin Abi Bazza, that he informed him on the authority of Ikrimah, and Abu Bakr on the authority of Ikrimah, he said: Then she went out with her, meaning the mother of Mary, carrying Mary, in her rag to the sons of the priest, the son of Aaron, the brother of Moses, peace be upon them. He said: And on that day they were in the direction of the veil of the Kaaba in the Holy House, so she said to them: Here is this vowed woman, for I have set her free, and she is a female, and a menstruating woman does not enter the church, and I will not return her to my house, so they said: This is the daughter of our Imam, and Imran used to lead them in prayer, and he was the keeper of our sacrifice, so Zachariah said: Give her to me, for her maternal aunt is under me, so they said: We are not pleased, she is the daughter of our Imam, so that was when they drew lots for her with their pens with which they write the Torah, so Zachariah drew lots and took care of her. And Ikrimah also mentioned it, and Al-Suddi, Qatadah, Al-Riba' bin Anas and others, and the hadith of some of them entered In some, they went to the Jordan River, and there they drew lots to throw their pens, and whoever of them remained in the flow of water would be its guarantor. So they threw their pens, and the water carried them away except for the pen of Zachariah, which remained. It is said that he went up, splitting the flow of water, and he was nevertheless their leader, their master, their scholar, their imam, and their prophet, may the prayers and peace of God be upon him and upon all the prophets.

Fath al-Qadir

His saying 45- **When she said** is a substitute for his saying **When she said** mentioned before it and what is between them is an objection. It was said that it is a substitute for **When they dispute** and it was said that it is accusative with an implied verb. It was said that it is based on his saying **They dispute** and it was said that it is based on his saying **And you were not with them.**

There is a difference of opinion about the Messiah, what did he take from? It was said that he wiped the earth, meaning he went into it and did not hide in it. It was said that he did not wipe a person with a defect except that he was healed, so he was called Messiah. According to these two, it is fa'il with the meaning of fa'il. It was said that he wiped with the oil that the prophets used to wipe themselves with. It was said that his soles were wiped. It was said that camels wiped him. It was said that he wiped with purification from sins. According to these four opinions, it is fa'il

Surat Al Imran 3:45

When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]."

with the meaning of maf'ul. Abu al-Haytham said: Messiah is the opposite of al-Masih, with the voiced kha'. Ibn al-A'rabi said: Messiah the truthful. Abu Ubaid said: Its origin in Hebrew is mashikhan with the two voiced kha's, so it was Arabized as Musa was Arabized by Musa. As for the Antichrist, he was called Messiah because one of his eyes was wiped. It was said that he wipes the earth, meaning he travels around its countries except Mecca, Medina, and Jerusalem. His saying *Jesus* is an apposition or a substitute, and it is a foreign name. It was said that it is Arabic, derived from 'asa ya'usa, meaning he ruled it. He said in Al-Kashaf: It is an Arabization of *Ayshua end*. What we have seen in the Gospel in several places is that his name is Joshua without a hamza, and it was said **son of Mary** even though the address was to her, indicating that he was born without *any*, so he was attributed to his mother. And the prominent person is the one with prestige: which is strength and protection, and his prestige in this world is prophecy, and in the hereafter it is intercession and high status, and it is in the accusative case as a state of a word, and if it is indefinite then it is described, and likewise his saying **and of those brought near** is in the accusative case as a state. Al-Akhfash said: It is in apposition to **a prominent person**.

Tafsir al-Baghawi

45- The Almighty said: **When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary.'** He only said: His name is a metaphor for Jesus, and they differed as to why he was not called Messiah. Some of them said: It is a fa'il in the sense of the passive participle, meaning that he was wiped from filth and purified from sins. It was said: Because he was wiped with blessing. It was said: Because he came out of his mother's womb wiped with oil. It was said: Gabriel wiped him with his wing so that Satan had no way to him. It was said: Because he was smooth-footed and had no sole. The Antichrist was called Messiah because one of his eyes was wiped. Some of them said: It is a fa'il in the sense of the active participle, like 'Alim and 'Aalim. Ibn 'Abbas, may God be pleased with them both, said: He was called Messiah because he did not touch anyone with a defect except that he was cured. It was said: He was called that because he used to wander the earth and not stay in one place. According to this statement, the 'mim' in it is redundant. Ibrahim Al-Nakha'i said: The Messiah is the truthful one, and the Messiah means the one who destroys, and the Antichrist was named after him. The letter is one of the opposites: *honorable*, meaning noble, high, of status and esteem, **in this world and the hereafter, and among those brought near** to God.

Tafsir al-Baidawi

45 **When the angels said** instead of the first **When they said** and what is between them is an objection, or of **When they dispute** on the basis that the dispute and the good report occurred in a wide period of time, like your saying I met him in such and such a year. **O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary.** Messiah is his title, and it is one of the honorable titles like the Truthful. Its origin in Hebrew is Messiah, which means: the blessed. Jesus is the Arabization of Joshua, and they are both derived from wiping, because they wiped someone with blessing or with what purified him from sins, or he wiped the ground and did not stand in a place, or Gabriel wiped him, from the whiteness which is covered with redness, a futile effort. And the son of Mary, since it is a characteristic that distinguishes the distinction of names, it is organized in its chain, and it does not contradict the multiplicity of the report and the singularity of the subject, because it is a generic noun with an addition, and it is possible that it is intended that the one by whom he is known and distinguished from others are these three, because the name is the sign of the named and distinguishes him from others. It is possible that Jesus is the report of a deleted subject and the son of Mary is his description. Rather, it was said the son of Mary and the address to her is to indicate that he is born without a father, because children are attributed to fathers and are not attributed to the mother except if the father is missing. **Highly respected in this world and the Hereafter** is a state of the word, which, even though it is indefinite, is described, and its masculinity is for the sake of meaning. Highly respected in this world is prophethood, and in the Hereafter it is intercession. **And among those brought near** to God. It was said that it is a reference to his high status in Paradise or his being raised to heaven and the company of the angels.

Surat Al Imran 3:46

And he will speak to the people in the cradle and in maturity, and he will be among the righteous.

Tafsir al-Jalalayn

And he will speak to the people in the cradle that is, as a child before the time of speaking **and as an adult and among the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: As for his saying: **And he will speak to the people in the cradle**, its meaning is: God gives you good tidings of a word from Him whose name is the Messiah, Jesus, son of Mary, held in high esteem by God and speaking to the people in the cradle.

So, **and he speaks**, even though it is in the nominative case, because it is in the form of **he does** without any factors in it, it is in the accusative case, and it is similar to the poet's saying:

I will eat it with a severe bite, meaning in its markets and unjustly

As for the *cradle*, it means the infant's bed during breastfeeding, such as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **And he will speak to the people in the cradle**, he said: the infant's bed while he is breastfeeding.

As for his saying: **and an old man**, it is: and he is mature, above the age of youth, and below old age. It is said of it: -an old man- and an old woman, as the rajaz poet said:

I will not return after that, Kariya, practicing old age and youth

What He, the Most High, meant by His statement: **And he will speak to the people in the cradle and as an adult**, is that he will speak to the people as a child in the cradle, indicating the innocence of his mother from what the slanderers accused her of, and as proof for him of his prophethood, and as an adult after he has been exposed to the revelation of God that He reveals to him, and His commands and prohibitions, and what He sends down to him from His Book.

God the Almighty informed His servant of this about the Messiah, and that it was thus, even though the majority of people speak of them as adults and elders, as an argument against those who say about him from the unbelievers in God, the false Christians, and that he was since He created him a newborn child, then an adult, changing in events, and changing with the passage of time and days, from childhood to adulthood, and from one state to another, and that if he was as the atheists said about him, that would not have been

permissible for him. Thus, he belied what the delegation from the people of Najran said, who argued with the Messenger of God, may God bless him and grant him peace, about him, and he argued with them about his Prophet Muhammad, may God bless him and grant him peace, and informed them that he was like all the children of Adam, except for the honor that God distinguished him with from them, such as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And he will speak to the people in the cradle and as an adult, and he will be among the righteous**. He will inform them of the states in which he will change during his life, just as the children of Adam change during their lives, young and old, except that God singled him out with speech in his cradle as a sign of his prophethood and to make known to the servants the locations of His power.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And he will speak to the people in the cradle and in maturity, and he will be among the righteous**, meaning: He will speak to them when they are young and old.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And he will speak to the people in the cradle and as an adult**, he said: He will speak to them as a child and as an adult.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And an old man and among the righteous**, he said: The old man is the forbearing.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: He spoke to them, young and old, and the elderly. Ibn Jurayj said, and Mujahid said: The elderly person is the forbearing one.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **And he will speak to the people in the cradle and as an adult**, he said: He spoke to them in the cradle as a child, and he spoke to them as an adult.

Others said: The meaning of his saying: **and an old man** is that he will speak to them when he appears.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, I heard him - meaning Ibn Zayd - say regarding His statement: **And he will speak to the people in the cradle and as an adult**, he said: Jesus spoke to them in the cradle, and he will speak to them when he kills the Antichrist, and he will be an adult at that time.

And the word **and an old man** is in apposition to the word **and he speaks to people**.

As for his saying: **And among the righteous**, he means: among their number and their friends, because the righteous are from one another in religion and virtue.

And he will speak to the people in the cradle and in maturity, and he will be among the righteous.

Tafsir al-Qurtubi

And he speaks to the people is in apposition to *face*, as Al-Akhfash also said. **The cradle** is the bed of a baby while he is breastfeeding. *Made* means to prepare and smooth the matter. In the revelation, **They prepare for themselves**. The thing is raised as the camel's hump is prepared. The old man is between the state of a girl and the state of old age. An old woman. The garden has become old if the light covers it. He says: He speaks to the people in the cradle as a sign, and he speaks to them as an old man with the revelation and the message. Abu Al-Abbas said: He spoke to them in the cradle when he healed his mother and said: I am the servant of God. As for his speech while he was an old man, when God the Most High sent him down from the heaven, He sent him down in the form of a thirty-three-year-old, which is the old man, and he says to them: I am the servant of God as he said in the cradle. So these are two signs and two proofs. Al-Mahdawi said: The benefit of the verse is that he informed them that Jesus, peace be upon him, would speak to them in the cradle and would live until he spoke to them as an adult, since it was the custom that those who spoke in the cradle would not live. Al-Zajaj said: **And an old man** means **and he speaks to people as an old man**. Al-Farra' and Al-Akhfash said: It is in apposition to *wajihan*. It was said: The meaning is **and he speaks to people as a child and as an adult**. Ibn Jurayj narrated on the authority of Mujahid who said: **The old man is the forbearing one**. Al-Nahas said: This is not known in the language, but an old man according to the linguists is someone who is close to forty. Some of them said: "He is called a young man until he is sixteen years old. Then he becomes a young man until he is thirty-two. Then he becomes an old man at thirty-three," as Al-Akhfash said. **And of the righteous** is in apposition to *wajihan*, meaning he is one of the righteous servants. Abu Bakr bin Abi Shaybah mentioned that Abdullah bin Idris narrated to us on the authority of Hisin on the authority of Hilal bin Yasaaf. He said: Only three spoke in the cradle: Jesus, the companion of Joseph, and the companion of Jurayj. This is what he said: **And the companion of Joseph**. It is in Sahih Muslim on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

Only three spoke in the cradle: Jesus, son of Mary, the companion of Jurayj, the companion of the tyrant, and a child being breastfed by his mother. He mentioned the hadith in full. It came from the hadith of Suhaib in the story of the trench:

A woman was brought to be thrown into the fire for her faith, and with her was a suckling child. In a book other than Muslim's, she hesitated to fall into it, so the child said, **O mother, be patient, for you are on the truth**. Ad-Dahhak said: Six spoke in the cradle: the witness of Joseph, the child of the hairdresser of Pharaoh's wife, Jesus, John, the companion of Gregory, and the companion of the tyrant. He did not mention the trench, so he omitted the companion of the trench, and thus the speakers would be seven. There is no contradiction between this and his saying, peace be upon him: None spoke in the cradle except three

exclusively, for he informed what was in his knowledge of what was revealed to him regarding that lawful thing, then after this God Almighty informed him of whatever He willed of that, so he informed about it.

I said: As for the companion of Joseph, we will talk about him later. As for the companion of Gregory, the companion of the tyrant, and the companion of the trench, they are in Sahih Muslim. And the story of the trench will come in Surat Al-Buruj, God willing: As for the boy of the hairdresser of Pharaoh's wife, Al-Bayhaqi mentioned on the authority of Ibn Abbas who said that the Prophet, may God bless him and grant him peace, said:

When I was taken on the Night Journey, I passed by a pleasant fragrance. I said, **What is this fragrance?** They said, **The comb of Pharaoh's daughter and her sons fell from her hand**. She said, **In the name of God**. Pharaoh's daughter said, **My father?** She said, **My Lord, and your Lord, and the Lord of your father is God**. Pharaoh then called her and said, **Do you have a lord other than me?** She said, **Yes, my Lord, and your Lord is God**. He then ordered a copper gong to be heated and then ordered that it be thrown into it. She said, **I have a need of you**. He said, **What is it?** She said, **To gather my bones and the bones of my children in one place**. He said, **That is for you because of the right you have over us**. So he ordered that they be thrown in, one by one, until he reached a baby among them. He said, **Sit, mother, and do not be lazy, for we are upon the truth**. Four spoke while they were young: This one, and the witness of Joseph, and the companion of Gregory, and Jesus, son of Mary.

Tafsir Ibn Kathir

This is good report from the angels to Mary, peace be upon her, that she will have a great son who will have great status. God the Almighty said: **When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him'** meaning a son whose existence will be by a word from God, meaning He will say to him: Be, and he will be. This is the interpretation of His statement: **Confirming a word from God** as the majority mentioned based on what was previously explained. **His name is the Messiah, Jesus, son of Mary** meaning he will be famous for this in this world, and the believers will know him by this. He was called the Messiah, some of the early Muslims said: because of his frequent travels. It was also said: because he had Messiah feet, without soles, and it was also said: because if he touched someone with a disability, he would be cured, by God's permission. His statement: **Jesus, son of Mary** is in reference to his mother, as he had no father. **He will be honored in this world and the Hereafter and among those brought near to God**. That is, he will have honor and status with God in this world because of what God reveals to him of the Shari'ah and what He sends down to him of the Book and other things that God has granted him. And in the Hereafter, he will intercede with God for whomever He permits him to do so, and He will accept it from him, as is the case with his brothers of strong will. May God's

prayers and peace be upon him and them all. And His statement, **And he will speak to the people in the cradle and in maturity**, that is, he will call to the worship of God alone, with no partner or associate, while he is young, as a miracle and a sign, and in his maturity when God reveals that to him, **and he will be among the righteous**, that is, in his words and deeds, he will have sound knowledge and righteous deeds. Muhammad ibn Ishaq said: On the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Muhammad ibn Shurahbil, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No newborn spoke in his infancy except Jesus and the companion of Jurayj.'" Ibn Abi Hatim said: Abu al-Saqr Yahya ibn Muhammad ibn Qaz'ah told us, al-Husayn, meaning al-Marwazi, told us, Jarir, meaning Ibn Hazim, told us, on the authority of Muhammad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "No one spoke in the cradle except three: Jesus, a boy who was in the time of Jurayj, and another boy." So when she heard the angels' glad tidings to her about that from God, the Almighty, she said in her supplication: **My Lord, how can I have a child when no man has touched me?** She said: **How can this child come into being from me when I do not have a husband, nor do I intend to marry, and I am not unchaste, God forbid?** The king said to her, on behalf of God Almighty, in answer to that question, **Thus God creates what He wills**. That is, God's command is great and nothing is beyond His power. He stated here, **He creates what He wills**. He did not say, **He does**, as in the story of Zechariah. Rather, he stated here that He creates so that no doubt would remain for the falsifier. He confirmed that by saying, **When He decrees a matter, He only says to it, 'Be,' and it is**. That is, He does not delay anything, but rather He occurs immediately after the command without delay, as He said, **And Our command is but one, like the twinkling of an eye**. That is, We only command once, with no duality in it, so that thing is quick like the twinkling of an eye.

Fath al-Qadir

The cradle: the baby's bed while breastfeeding, and I prepared the matter: I made it ready and prepared it. And the old man is the one who is between the age of youth and old age: that is, he speaks to people while he is an infant in the cradle and while he is an old man with the revelation and the message, as stated by Al-Zajjaj. Al-Akhfash and Al-Farraa said: that the old man is in apposition to the honorable. Al-Akhfash said 46- **And from the righteous** is in apposition to the honorable: that is, he is from the righteous servants.

Tafsir al-Baghawi

46- **And he will speak to the people in the cradle** as a child before the time of speech as mentioned in Surah Maryam. He said: "Indeed, I am a servant of God. He has given me the Scripture" **verse 30**. It was narrated on the authority of Mujahid who said: Maryam said: When I and Jesus were alone, he would talk to me and I would talk to him. If someone distracted me from him,

he would swim in my belly and I would hear him say **and in maturity** Muqatil said: He means when he meets before he is raised to the sky. Al-Husayn bin Al-Fadl said **and in maturity** after his descent from the sky. It was said: He informed us that he would remain until he reached maturity, and his speech after maturity is his report of miraculous things. It was said: **and in maturity** is a prophet who gave her good report of the prophethood of Jesus, peace be upon him, and his speech in the cradle is a miracle and in maturity is a call. Mujahid said: **and in maturity** means forbearing. The Arabs praise maturity and his speech in the cradle is a miracle and in maturity is a call. Mujahid said: **and in maturity** means forbearing. The Arabs praise middle age because it is the middle state in terms of advanced age, sound mind, and denial of opinion and experience. **And among the righteous** means: he is among the righteous servants.

Tafsir al-Baidawi

46 **And he will speak to the people in the cradle and as an adult** meaning he will speak to them while he is a child and an adult, the speech of the prophets without any difference. The cradle is a source for what is prepared for the boy in his bed. It was said that he was raised as a young man, and what is meant is as an adult after his descent, and his different, contradictory states were mentioned as guidance that he is isolated from divinity. **And of the righteous** is a third state of the word or its pronoun that speaks.

Surat Al Imran 3:47

She said, "My Lord, how can I have a son while no man has touched me?" He said, "Thus does God create what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

Surat Al Imran 3:47

She said, **My Lord, how can I have a son while no man has touched me?** He said, "Thus does God create what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

Tafsir al-Jalalayn

(She said, **My Lord, how can I have a son while no man has touched me?** He said, *Thus*, who created a child from you without a father? God creates what He wills when He decrees a matter. He only says to it, *Be*, and it is.) That is, it is.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He meant that Mary said - when the angels said to her, **God gives you good tidings of a word from Him: My Lord, how can I have a child?** From what perspective can I have a child? From a husband whom I may marry and a husband whom I may marry, or do you begin to create him without a husband or a male partner, and without a man touching me? So God said to her: **Thus does God create what He wills**, meaning: Thus does God create from you a child for you without touching a male partner, and He makes him a sign and a lesson for the people, for He creates what He wills and does what He wills, so He gives a child to whomever He wills without a male partner or with a male partner, and He forbids that to whomever He wills of women, even if she has a husband, because it is not difficult for Him to create something that He wants to create, rather it is that He commands when He wants something what He wants [to create], and He says to it: **Be, and it is**, whatever He wills, from what He wills, and however He wills, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **She said, 'My Lord, how will I have a son when no man has touched me?' He said, 'Thus does God create what He wills.'** He does what He wills, and creates what He wills, whether human or non-human. **When He decrees a matter, He only says to it, 'Be,'** from whatever He wills and however He wills, **and it is**, whatever He wills.

Tafsir al-Qurtubi

God the Almighty said: **She said, 'My Lord'** meaning, my master. She was addressing Gabriel, peace be upon him, because when he appeared to her, he said to her, **I am only a messenger from your Lord to grant you a pure boy.** When she heard that from him, she asked about the way the child came about, and she said, **How can I have a child when no man has**

touched me? That is, through marriage, Z in her surah, and I was not unchaste. She mentioned this for emphasis, because her saying, **No man has touched me** includes what is forbidden and what is permissible. She says: The prevailing custom that God has established among His creation is that a child does not come about except through marriage or fornication. It was said: She did not rule out anything from the power of God the Almighty, but she wanted to know how this child would come about: from a future husband or will God create him from the beginning? It was narrated that when Gabriel, peace be upon him, said to her, **Thus does God create what He wills**, she said, "Thus says your Lord: It is easy for Me." He blew into the pocket of her armor and her sleeve, as Ibn Jurayj said. Ibn Abbas said: Gabriel took hold of her shirt with his finger and blew into it, and she immediately became pregnant with Jesus. Others have been said, as will be explained in her surah, God willing. Some of them said: Gabriel's blew into her womb, and she became pregnant as a result. Some of them said: It is not permissible for creation to be from Gabriel's blew, because the child becomes partly from the angels and partly from humans, but the reason for that is that when God Almighty created Adam and took the covenant from his descendants, He made some of the water in the loins of the fathers and partly in the wombs of the mothers, so when the two waters meet, they become a child. And God Almighty made both waters in Mary, partly in her womb and partly in her loins, so Gabriel blew into it to arouse her desire, because if a woman's desire is not aroused, she cannot become pregnant. So when her desire was aroused by Gabriel's blew, the water that was in her loins fell into her womb, and the two waters mixed, and she became pregnant as a result. This is indicated by the words of God Almighty: When He decrees a matter, meaning He wants to create a creation, **He only says to it, 'Be,' and it is.** It has been discussed in detail in Surat Al-Baqarah.

Tafsir Ibn Kathir

This is good report from the angels to Mary, peace be upon her, that she will have a great son who will have great status. God the Almighty said: **When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him'** meaning a son whose existence will be by a word from God, meaning He will say to him: Be, and he will be. This is the interpretation of His statement: **Confirming a word from God** as the majority mentioned based on what was previously explained. **His name is the Messiah, Jesus, son of Mary** meaning he will be famous for this in this world, and the believers will know him by this. He was called the Messiah, some of the early Muslims said: because of his frequent travels. It was also said: because he had Messiah feet, without soles, and it was also said: because if he touched someone with a disability, he would be cured, by God's permission. His statement: **Jesus, son of Mary** is in reference to his mother, as he had no father. **He will be honored in this world and the**

Hereafter and among those brought near to God. That is, he will have honor and status with God in this world because of what God reveals to him of the Shari'ah and what He sends down to him of the Book and other things that God has granted him. And in the Hereafter, he will intercede with God for whomever He permits him to do so, and He will accept it from him, as is the case with his brothers of strong will. May God's prayers and peace be upon him and them all. And His statement, **And he will speak to the people in the cradle and in maturity**, that is, he will call to the worship of God alone, with no partner or associate, while he is young, as a miracle and a sign, and in his maturity when God reveals that to him, **and he will be among the righteous**, that is, in his words and deeds, he will have sound knowledge and righteous deeds. Muhammad ibn Ishaq said: On the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Muhammad ibn Shurahbil, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No newborn spoke in his infancy except Jesus and the companion of Jurayl.'" Ibn Abi Hatim said: Abu al-Saqr Yahya ibn Muhammad ibn Qaz'ah told us, al-Husayn, meaning al-Marwazi, told us, Jarir, meaning Ibn Hazim, told us, on the authority of Muhammad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "No one spoke in the cradle except three: Jesus, a boy who was in the time of Jurayl, and another boy." So when she heard the angels' glad tidings to her about that from God, the Almighty, she said in her supplication: **My Lord, how can I have a child when no man has touched me?** She said: **How can this child come into being from me when I do not have a husband, nor do I intend to marry, and I am not unchaste, God forbid?** The king said to her, on behalf of God Almighty, in answer to that question, **Thus God creates what He wills**. That is, God's command is great and nothing is beyond His power. He stated here, **He creates what He wills**. He did not say, **He does**, as in the story of Zechariah. Rather, he stated here that He creates so that no doubt would remain for the falsifier. He confirmed that by saying, **When He decrees a matter, He only says to it, 'Be,' and it is**. That is, He does not delay anything, but rather He occurs immediately after the command without delay, as He said, **And Our command is but one, like the twinkling of an eye**. That is, We only command once, with no duality in it, so that thing is quick like the twinkling of an eye.

Fath al-Qadir

His statement 47- **How can I have a son?** That is, how can he be in the usual way of exclusion **and no man has touched me** A circumstantial clause: that is, while the situation is in a state that is contrary to the usual state of having a father. **He said, 'Thus does God create what He wills'** is from the speech of God Almighty. The origin of the decree is the rulings, and it has been mentioned before, and here it is the will: that is, if He wills a matter **He only says to it, 'Be,' and it is** without action or practice, and it is a representation of the perfection of His power.

Tafsir al-Baghawi

47- "She said: 'Lord', my Lord, she says it to Gabriel. It was said: She says to God Almighty, 'How can I have a son when no man has touched me' and no man has touched me?' She said that in astonishment, since it was not customary for a son to be born who has no father." He said, "Thus does God create what He wills. When He decrees a matter, He only says to it, 'Be,' and it is," as He wills.

Tafsir al-Baidawi

47 **She said, 'My Lord, how can I have a son when no man has touched me?'** This was astonishment, or a normal exclusion, or a question about whether it would be through marriage or otherwise. **He said, 'Thus does God create what He wills.'** The speaker was Gabriel, or God Almighty, and Gabriel narrated to her the words of God Almighty. **When He decrees a matter, He only says to it, 'Be,' and it is**. This is an indication that just as God Almighty is able to create things gradually through causes and materials, He is also able to create them all at once without that.

Surat Al Imran 3:48

And He teaches him the Book and wisdom and the Torah and the Gospel.

Surat Al Imran 3:48

And He teaches him the Book and wisdom and the Torah and the Gospel.

Tafsir al-Jalalayn

And We will teach him with the letter noon and the letter ya **the Book** the line **and wisdom and the Torah and the Gospel**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of that.

The majority of the reciters of Hijaz and Medina and some of the reciters of Kufa read it as: **And He teaches him** with a *ya*, in response to his saying: **Thus does God create what He wills and And He teaches him the Book**. So they attached the report of his saying: **And He teaches him** to the same report of his saying: **He creates what He wills** and his saying: **Then He only says to it, 'Be' and it is**.

The majority of the Kufians and some of the Basrans read it: **And We teach him** with a *nun*, as a continuation of his statement: **We reveal it to you**, as if he said: **That is from the report of the unseen which We reveal to you** (Al Imran 3:144), **and He teaches him the Book**, and they said: What comes after **We reveal it** is in its connection to His statement: **Be, and it is**, then he connected it with his statement: **And We teach him**, to it.

Abu Ja'far said: The correct statement regarding this, according to us, is that they are two different readings, but not different meanings. So whichever one the reader reads, he is correct in that, because the meaning of the two readings is the same, in that it is report from God that He taught Jesus the Book, and what was mentioned was that He taught him.

This is the beginning of the report from God Almighty to Mary about what He will do with the child that He gave her the good report of in terms of honor, high status, and virtue. He said: Thus God will create from you a child without a male or a husband, and He will teach him the Book, which is the script that he writes with his own hand, and wisdom, which is the Sunnah that We reveal to him in other than a book, and the Torah, which is the Torah that was revealed to Moses, and it was among them from the time of Moses, and the Gospel, the Gospel of Jesus, and it was not before him, but God informed Mary before the creation of Jesus that He would reveal it to him.

He informed her of that and named it for her, because she had known in what was revealed of the books that God would send a prophet to whom a book called the Gospel would be revealed. So God Almighty informed

her that that prophet, may God bless him and grant him peace, whose description she had heard, and whom He had promised His prophets before that He would send down to him the book called the Gospel, was the child whom He had given her and given her the good report of.

A group of interpreters said something similar to what we said.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: And we teach him the Book, he said: In his hand.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: And We taught him the Book and wisdom, he said: Wisdom is the Sunnah.

Al-Muthanna told us, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: And We taught him the Book and wisdom and the Torah and the Gospel, he said: *Wisdom* is the Sunnah, **and the Torah and the Gospel**, he said: Jesus used to read the Torah and the Gospel.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: And We will teach him the Book and wisdom. He said: Wisdom is the Sunnah.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr, he said: He informed her - meaning God informed Mary - what He intended by it, so He said: **And He will teach him the Book and wisdom and the Torah**, which had been with them since the time of Moses, **and the Gospel**, another book that He brought to him, the knowledge of which they did not have, except that He mentioned that it had been from the prophets before him.

Tafsir al-Qurtubi

The Almighty said: **And He will teach him the Book and wisdom and the Torah and the Gospel**. Ibn Jurayj said: The Book is writing and calligraphy. It was said: It is a book other than the Torah and the Gospel that God taught Jesus, peace be upon him.

Tafsir Ibn Kathir

This is good report from the angels to Mary, peace be upon her, that she will have a great son who will have great status. God the Almighty said: **When the angels said, 'O Mary, indeed God gives you good tidings of a word from Him'** meaning a son whose existence will be by a word from God, meaning He will say to him: Be, and he will be. This is the interpretation of His statement: **Confirming a word from God** as the majority mentioned based on what was previously explained. **His name is the Messiah, Jesus, son of Mary** meaning he will be famous for this in this world, and the believers will know him by this. He was called the

Messiah, some of the early Muslims said: because of his frequent travels. It was also said: because he had Messiah feet, without soles, and it was also said: because if he touched someone with a disability, he would be cured, by God's permission. His statement: **Jesus, son of Mary** is in reference to his mother, as he had no father. **He will be honored in this world and the Hereafter and among those brought near to God.** That is, he will have honor and status with God in this world because of what God reveals to him of the Shari'ah and what He sends down to him of the Book and other things that God has granted him. And in the Hereafter, he will intercede with God for whomever He permits him to do so, and He will accept it from him, as is the case with his brothers of strong will. May God's prayers and peace be upon him and them all. And His statement, **And he will speak to the people in the cradle and in maturity**, that is, he will call to the worship of God alone, with no partner or associate, while he is young, as a miracle and a sign, and in his maturity when God reveals that to him, **and he will be among the righteous**, that is, in his words and deeds, he will have sound knowledge and righteous deeds. Muhammad ibn Ishaq said: On the authority of Yazid ibn Abdullah ibn Qusayt, on the authority of Muhammad ibn Shurahbil, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'No newborn spoke in his infancy except Jesus and the companion of Jurayj.'" Ibn Abi Hatim said: Abu al-Saqr Yahya ibn Muhammad ibn Qaz'ah told us, al-Husayn, meaning al-Marwazi, told us, Jarir, meaning Ibn Hazim, told us, on the authority of Muhammad, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "No one spoke in the cradle except three: Jesus, a boy who was in the time of Jurayj, and another boy." So when she heard the angels' glad tidings to her about that from God, the Almighty, she said in her supplication: **My Lord, how can I have a child when no man has touched me?** She said: **How can this child come into being from me when I do not have a husband, nor do I intend to marry, and I am not unchaste, God forbid?** The king said to her, on behalf of God Almighty, in answer to that question, **Thus God creates what He wills.** That is, God's command is great and nothing is beyond His power. He stated here, **He creates what He wills.** He did not say, **He does,** as in the story of Zechariah. Rather, he stated here that He creates so that no doubt would remain for the falsifier. He confirmed that by saying, **When He decrees a matter, He only says to it, 'Be,' and it is.** That is, He does not delay anything, but rather He occurs immediately after the command without delay, as He said, **And Our command is but one, like the twinkling of an eye.** That is, We only command once, with no duality in it, so that thing is quick like the twinkling of an eye.

Fath al-Qadir

His statement 48- **And teaches him the Book.** It was said: It is conjoined with **gives you good report**: that is, God gives you good report and God teaches him. It was also said: It is conjoined with *creates*: that is, God teaches him likewise, or the statement of a subject that was brought to comfort her heart. The Book is writing. Wisdom is knowledge. It was also said: It is the

refinement of morals. The nominative case of a messenger is based on the estimation of **and makes him a messenger**, or **and speaks to them as a messenger**, or **and I sent a messenger**. It was said: It is conjoined with his statement **a distinguished person**, so it is a state because it has the meaning of speech: that is, a speaker. Al-Akhfash said: If you wish, you can make the *and* in his statement: **and a messenger** an intrusion, and the messenger a state.

Tafsir al-Baghawi

48- The Almighty's saying: **And teaches him the Book.** The people of Medina, Asim, and Jacob read it with the letter *ya* because of the Almighty's saying: **Thus does God create what He wills.** It was said: This is a response to His saying: **Indeed, God gives you good tidings.** "And teaches him." The others read it with the letter *noon* for emphasis, like the Almighty's saying: **This is from the report of the unseen which We reveal to you.** His saying: **The Book** means writing and script, **and wisdom** means knowledge and understanding, **and the Torah and the Gospel** God taught him the Torah and the Gospel.

Tafsir al-Baidawi

48 **And He will teach him the Book and wisdom and the Torah and the Gospel.** This is a subjective statement mentioned to please her heart and remove the fear of blame that worried her when she learned that she would give birth without a husband, or in apposition to **He gives you good tidings**, or **a distinguished person**. "The Book" means the scribes or the type of revealed books. The two books were singled out for their excellence. Nafi' and Asim read "and He will teach him **with a ya**."

Surat Al Imran 3:49

And a messenger to the Children of Israel, [saying], Indeed, I have come to you with a sign from your Lord, in that I design for you out of clay [that which is] like the form of a bird, then I breathe into it, and it becomes a bird by permission of God. And I heal the blind and the leper, and I bring the dead to life by permission of God. And I inform you of what you eat and what you store In your homes. Indeed in that is a sign for you, if you are believers.

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Tafsir al-Jalalayn

And We made him **a messenger to the Children of Israel** in youth or after puberty, so Gabriel blew into the pocket of her garment and she became pregnant, and what happened to her was what was mentioned in Surah Maryam. So when God sent him to the Children of Israel, he said to them: I am the Messenger of God to you **that** I that is, that I **have come to you with a sign** a sign of my truthfulness **from your Lord** which is **that** I and in a reading with the kasra as a resumption *create* I form **for you from clay like the form of a bird** so the kaf is a passive participle **then I breathe into it** the pronoun is for the kaf **and it becomes a bird** and in a reading a bird **by God's permission** by His will, so He created for them the bat because He perfected the bird in creation, so it would fly while they watched it, and when it disappeared from their sight, it would fall dead so that the action of the created would be distinguished from the action of the Creator, who is God Almighty, and so that it would be known that perfection belongs to God **and I heal** I cure **the blind** who was born blind **and the leper** and they were specifically mentioned because they are a disease of exhaustion and He sent him in the time of medicine, so he healed fifty thousand people in one day by supplication on the condition of faith **and I bring the dead to life by God's permission** he repeated it to negate the illusion of divinity in him, so he brought back to life Lazarus, a friend of his, the son of the old woman, and the daughter of the tenth, so they lived and had children, and Sam, the son of Noah, who died immediately **and I inform you of what you eat and what you store** you hide **in your houses** of what I did not see, so he would inform the person of what he ate and what he would eat after **there is in that** mentioned **a sign for you if you are believers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And a Messenger**, is that We will make him a Messenger to the Children of Israel. So He

left out mentioning **And we will make him** because the speech indicates it, as the poet said:

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

And his saying: **I have come to you with a sign from your Lord**, meaning: And we make him a messenger to the Children of Israel, that he is my prophet, my bearer of good tidings, and my warner, and my proof of my truthfulness in that: **I have come to you with a sign from your Lord**, meaning: with a sign from your Lord that fulfills my words, and verifies my report that I am a messenger from your Lord to you, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And a messenger to the Children of Israel, 'Indeed, I have come to you with a sign from your Lord,'** meaning: he confirms my prophethood with it, that I am a messenger from Him to you.

Abu Ja'far said: By that, may His praise be glorified, He means: **And a messenger to the Children of Israel, 'Indeed, I have come to you with a sign from your Lord.'** Then he explained what the sign is, saying: **Indeed, I will create for you.**

The interpretation of the words: And a messenger to the Children of Israel, saying, **I have come to you with a sign from your Lord, that I create for you from clay something like the form of a bird.**

Bird is the plural of bird.

There are different readings of this.

Some of the people of Hijaz read it: **Like the form of a bird, so I breathe into it and it becomes a bird**, in the sense of monotheism.

Others read it as: **Like the form of a bird, so I breathe into it and it becomes a bird**, with both of them being interchangeable.

Abu Ja'far said: The reading that I like the most in this regard is the reading of the one who reads: **Like the form of a bird, then I breathe into it and it becomes a bird**, with both of them being in agreement, because that was one of the characteristics of Jesus, that he would do that with the permission of God, and that it was in accordance with the script of the Mushaf. Following the script of the Mushaf while the meaning is correct and the reading is widespread in it, is more in agreement with me than contradicting the Mushaf.

The creation of Jesus was not like the creation of birds, as:

Ibn Humayd narrated, Salamah narrated, Ibn Ishaq narrated: Jesus, peace be upon him, sat one day with some young men of the scribes. He took some clay and said: Shall I make a bird out of this clay? They

said: Can you do that? He said: Yes! By the permission of my Lord. Then he prepared it, and when he had made it into the shape of a bird, he blew into it and said: Become a bird by the permission of God. So it came out flying between his hands. The young men were happy with that and mentioned it to their teacher, who spread it among the people. It grew up and the Children of Israel became concerned about it, but when his mother feared for him, she carried him on her donkeys and fled with him.

It was mentioned that when he wanted to create a bird from clay, he asked them: Which bird is the hardest to create? They told him: The bat, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, regarding His statement: **I create for you from clay, as it were, the figure of a bird.** He said: Which bird is most difficult to create? They said: The bat, for it is only flesh. He said: So he did.

Abu Jaafar said: If someone says: How is it said: **Then I will breathe into it**, when it has been said: **I will create for you from clay something like the form of a bird?**

It was said: Because the meaning of the statement is: Then blow into the bird. If it were: Then blow into it, it would be correct and permissible, as he said in al-Ma'idah 5: **Then blow into it** (al-Ma'idah 5:110): He means: Then blow into the form. It was mentioned that this is in one of the two readings, **then blow into it**, without *in*. The Arabs may do the same and say: Many a night has I spent, and I spent it. The poet said:

No pocket was torn, no one was mourning, no horses cried for you when you were plundered.

Meaning: May it not rise up against you, and as another said:

One of the sons of Eid God continued to drink sweet juice until the trumpet was blown

Abu Jaafar said: What he means by his saying: **And I heal, is and I cure.** It is said: God healed the sick person, if He cured him of it, so He heals him, and He healed the sick person, so he recovers, and it may also be said: The sick person was cured, so he recovers, two well-known languages.

The interpreters differed about the meaning of *blind*.

Some of them said: He is the one who does not see at night, but sees during the day.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And I heal the blind**, he said: The blind is the one who sees during the day but does not see at night, so he is blind.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his example.

Others said: He is the blind man whose mother gave birth to him like that.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: We were told that **the blind** is the one who was born blind and with his eyes closed.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Qatada, regarding his statement: **And I heal the blind and the leper**, he said: We used to say that the blind is the one who is born blind, with his eyes closed.

Al-Munjab narrated, he said: Bishr narrated to us, on the authority of Amara, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: The blind person is the one who is born blind.

Others said: Rather, he is the blind one.

Who said that?

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And I heal the blind**, he is the blind.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: The blind man.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And I heal the blind**, he said: The blind is the one who is blind.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad bin Mansour, on the authority of al-Hasan, regarding his statement: **And I heal the blind**, he said: the blind.

Others said: He is Al-A'mash.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Omar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement: **And I heal the blind**, he said: Al-A'mash.

Abu Jaafar said: What is known among the Arabs as the meaning of *kamah* is blindness. It is said: **Kamahat aynah his eye became blind**, and **Akamah tahu ana I blinded it**, as Suwaid ibn Abi Kahl said:

His eyes became white and he was cursing himself when he removed them.

And from it is the saying of Ru'bah:

I went crazy, so he turned back like a blind man in the confusion of a confused, stuttering person.

God Almighty informed us about Jesus, peace be upon him, that he would say that to the Children of Israel, as evidence from him with these lessons and signs for them regarding his prophethood. That is because: leprosy and blindness have no cure, and a doctor can cure them with treatment. So that was one of his proofs of the truth of his saying: He is a Messenger of God, because it is one of the miracles, along with the other signs that God gave him as

Surat Al Imran 3:49

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evidence of his prophethood.

As for what Ikrimah said, that blindness is the blindness, and what Mujahid said, that it is poor eyesight at night, they are meaningless. Because God does not provide an argument to His creation that would allow them to oppose Him. If one of the arguments Jesus provided to the Children of Israel regarding his prophethood was that he acquitted the blind man, or the one who sees during the day but does not see at night, they would have been able to oppose him by saying: What is your argument in this, when there are people among us who treat that, and they are not prophets or messengers of God?

This is evidence of the correctness of what we have said, that **the blind** is the blind person who does not see anything, neither at night nor during the day. And what Qatada said - that he was born like that - is more similar, because no human being can claim a cure for such a thing, except for the one to whom God has given what He gave to Jesus, and likewise the cure for the leper.

Abu Jaafar said: Jesus revived the dead by supplicating to God. He supplicated for them, and God answered him, as:

Muhammad bin Sahl bin Askar told me, Ismail bin Abdul Karim told us, Abdul Samad bin Maqal told me: He heard Wahb bin Munabbih say: When Jesus was twelve years old, God revealed to his mother, who was in the land of Egypt, and she had fled from her people when she gave birth to him to the land of Egypt: Take him up to Syria. So she did what she was commanded to do. She remained in Syria until he was thirty years old, and his prophethood lasted three years, then God raised him up to Him. Wahb claimed that fifty thousand sick people would gather around Jesus in a single group. Whoever was able to reach him would reach him, and whoever was not able to reach him, Jesus would come to him walking, and he would only treat them by calling upon God.

As for his saying: **And I inform you of what you eat**, he means: And I inform you of what you eat, of what I did not see or witness with you at the time you ate it, **and what you store**, meaning by that: And what you raise and hide and do not eat.

He teaches them that among his proofs of his prophethood, along with the miracles that he informed them that he would bring, is proof of his prophethood and his truthfulness in his report that God sent him to them: the creation of birds from clay, the healing of the blind and the leper, and the revival of the dead by God's permission, which no human being can bear, except for whom God has given that as knowledge for him of his truthfulness, and a sign for him of the truth of his words, from among his prophets and messengers and whomever he loves of his creation, his informing of the unseen, which no human being whose way is

his way can attain.

Abu Ja'far said: If someone were to say: What was the proof for his truthfulness in his saying to them: **And I will inform you of what you eat and what you store in your houses**, when we have seen the astrologer and the fortune teller often tell that and get it right?

It was said: The astrologer and the fortune-teller are known to those who inform them of that, that they inform of the extraction of it through some of the causes leading to its knowledge. This was not the case with Jesus, peace be upon him, and the rest of the prophets and messengers of God. Rather, Jesus informed of it without extraction, nor seeking to know it by trickery, but rather by God informing him of it, without a previous origin that he followed, or built upon, or resorted to, as the astrologer resorts to his calculation, and the fortune-teller to his vision. So this is the distinction between the knowledge of the prophets of the unseen and their informing of it, and the knowledge of the rest of those who lie about God, or claim knowledge of that, as:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When Jesus reached the age of nine or ten or thereabouts, his mother enrolled him in school, as they claim. He was with a schoolmaster who taught him as he taught boys. He would not go and teach him anything that boys were taught except that he would rush to his knowledge before he taught it to him. He would say: Are you not amazed at the son of this widow? I would not go and teach him anything except that I would find him more knowledgeable about it than I am!!

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: When Jesus grew up, his mother sent him to learn the Torah, so he would play with the boys, the boys of the village in which he was, and he would tell the boys what their fathers did.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Ismail bin Salim told us, on the authority of Saeed bin Jubair, regarding his statement: **And I inform you of what you eat and what you store in your houses**, he said: Jesus, son of Mary, when he was in the book, was informing them of what they eat in their houses and what they store.

Al-Qasim Qan narrated to us, Al-Hussein narrated to us, Hisham narrated to us, Ismail bin Salim narrated to us, I heard Saeed bin Jubair say: **And I will inform you of what you eat and what you store in your houses**. He said: Jesus, son of Mary, used to say to the boy in the book: O so-and-so, your family has hidden such-and-such food for you, so will you feed me from it?

Abu Ja'far said: This is how the prophets acted and their arguments. They only came with the arguments they came with in a way that could be reached by

some tricks, not in the way that others came with, but rather in a way that the creation knows that it cannot be reached from that way by a trick except from God.

And similar to what we said in the interpretation of His statement: **And I inform you of what you eat and what you store in your homes**, the people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And I will inform you of what you eat and what you store in your houses**, he said: What you ate last night, and what you hid of it. Jesus, son of Mary, says it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ata' bin Abi Rabah said - meaning his statement: **And I inform you of what you eat and what you store in your houses**, he said: The food and the thing they store in their houses, unseen, God taught him about it.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And I inform you of what you eat and what you store in your houses**, he said: What you eat, what you ate last night of food, and what you hid of it.

Musa bin Harun told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: He - meaning Jesus, son of Mary - used to tell the boys while he was with them in the Book what their fathers did, what they raised for them, and what they ate. He would say to the boy: Go, your family raised for you such and such, and they eat such and such. So the boy would go and cry to his family until they gave him that thing. They would say to him: Who told you this? He would say: Jesus! So that is the saying of God, the Almighty: **And I will inform you of what you eat and what you store in your houses**. So they kept their boys away from him, and said: Do not play with this magician! So they gathered them in a house, and Jesus came looking for them, and they said: They are not here. He said: What is in this house? They said: Pigs. Jesus said: That is how they are! So they opened the door for them, and behold, they were pigs. So that is the saying of God, the Almighty: **On the tongue of David and Jesus, son of Mary** (al-Ma'idah 5:78).

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **And what you store in your houses**, he said: What you hide for fear that the one who holds it will fail to do so.

Others said: What he meant by his saying: **And I inform you of what you eat and what you store in your homes**, is what you eat from the table that is sent down to you, and what you store from it.

Who said that?

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **And I will inform you of what you eat and what you store in your houses**. When the people asked for a table, it was a table on which fruit from Paradise would be brought down wherever they were. So the people were commanded not to betray themselves in it, nor to hide it, nor to store it for the next day, as a trial with which God tested them. So whenever they did something of that, Jesus, son of Mary, would inform them of it, saying: **And I will inform you of what you eat and what you store in your houses**.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And I will inform you of what you eat and what you store**, he said: I will inform you of what you eat from the table and what you store from it. He said: So when the command was revealed to them in the table, they were to eat and not store, so they stored and betrayed, and they were made into pigs when they stored and betrayed, so that is what His statement is: **But whoever among you disbelieves thereafter - then I will punish him with a punishment by which I have not punished anyone in the worlds** (al-Ma'idah 5:115).

Ibn Yahya said, Abd al-Razzaq said, Muammar said, on the authority of Qatada, on the authority of Khalas ibn Amr, on the authority of Ammar ibn Yasir, that.

The root of the verb is yadhkharoon, which is derived from the verb yaftha'alun, which is derived from the saying of the speaker: dhakhrit al-shay' with the letter dhal, so I am idhkharoo. Then it was said: yadhkhar, as it was said: yadhkur from: dhakr al-shay', meaning yadhtakhr. When the dhal and the ta' came together, and they are close in articulation, it became difficult for the tongue to pronounce them, so one of them was assimilated into the other, and they became a double dal, which they made equal between the dhal and the ta'. Some Arabs prefer the dhal over the ta', so they assimilate the ta' into the dhal, and say: wa ma tadhkharoon, which is madhkhar laka, and it is masculine.

The language in which the reading is done is the first, which is the assimilation of the dhal into the ta', and their replacement with a double dal. It is not permissible to read in any other language, because it is evident that it was transmitted from the reading in it, and it is the Judi language, as Zuhair said:

The generous one who gives you his bounty pardoning you, and sometimes wrongs you and oppresses you.

It is narrated with the letter *qād*, meaning: **it is performed from injustice**, and it is also narrated with the letter *fā*.

Abu Ja'far said: By that, may His praise be glorified, He means: Indeed, in My creation from clay of birds by the permission of God, and in My healing of the blind and the leper, and My bringing the dead back to life, and My informing you of what you eat and what you store in your homes, beginning without calculation or astrology, or divination or fortune-telling, as a lesson for you and for reflection, so that you may reflect on that and consider that I am truthful in what I say to you:

Surat Al Imran 3:49

And a messenger to the Children of Israel, [saying], Indeed, I have come to you with a sign from your Lord, in that I design for you out of clay [that which is] like the form of a bird, then I breathe into it, and it becomes a bird by permission of God. And I heal the blind and the leper, and I bring the dead to life by permission of God. And I inform you of what you eat and what you store In your homes. Indeed in that is a sign for you, if you are believers.

I am a messenger from your Lord to you, and you know by it that I am truthful in what I call you to of God's commands and prohibitions, **if you are believers**, meaning: If you believe in God's proofs and signs, and acknowledge His Oneness, and in His Prophet Moses and the Torah that He brought to you.

Tafsir al-Qurtubi

And a Messenger means, and We make him a Messenger. Or a Messenger will speak to them. It was said: It is conjoined with His statement, **a distinguished one**. Al-Akhfash said: If you wish, you can make the waw in His statement, **and a Messenger** an intrusion, and the Messenger is a state of the ha', meaning, and He teaches him the Book as a Messenger. And in the long hadith of Abu Dharr: The first of the prophets of the Children of Israel was Moses and the last of them was Jesus, peace be upon him. **I create for you** means I form and determine for you **from clay like the form of a bird**. Al-A'raj and Abu Ja'far read it as Kahyah with emphasis. The rest read it with a hamza. The bird is masculine and feminine. **Then I will breathe into it** meaning into one of it or from it or into the clay, so it becomes a bird. A bird and a bird are like a merchant and a merchant. Wahb said: It used to fly as long as people were looking at it, but when it disappeared from their sight, it would fall dead so that the act of creation would be distinguished from the act of God Almighty. It was said: He did not create anything other than the bat because it is the most perfect bird in creation to be more eloquent in power because it has breasts, teeth and ears, and it menstruates, purifies itself and gives birth. It is said: They only asked to create a bat because it is more amazing than all other creations, and among its wonders is that it has flesh and blood, flies without feathers, gives birth as an animal gives birth, and does not lay eggs as other birds do, so it has an udder from which milk comes out, and it does not see in the light of day or in the darkness of night, but only sees in two hours: an hour after sunset and an hour after sunrise before it becomes very bright, and it laughs as a human laughs, and menstruates as a woman menstruates. It is said: Their question to him was to be obstinate, so they said: Create for us a bat and put a soul in it if you are truthful in what you say, so they took clay and made a bat from it, then breathed into it and behold, it flies between heaven and earth. The formation of the clay and the breathing were from Jesus, and the creation was from God, just as the breathing was from Gabriel and the creation was from God.

And the Almighty's saying: **And I heal the blind and the leper, and I bring the dead to life by God's permission**. The blind is the one who is born blind, according to Ibn Abbas. And Abu Ubaidah said the same, saying: He is the one who is born blind, and he recited for Ru'bah:

He turned back like a blind man

Ibn Faris said: Blindness is the blindness that a person is born with, but it may also occur. Suwaid said:

His eyes turned white

Mujahed: He is the one who sees during the day but not at night. Ikrimah: He is the one who sees during the day but in the language it means blindness. It is said, **Kama yaknahu kamha** and **Kamhatha ana** if you blind her. Leprosy is well-known and it is a whiteness that affects the skin, and *al-abras* is the moon, and *Sam* is a well-known leper, and its plural is *al-abras*. These two were mentioned specifically because they are both blind. At the time of Jesus, peace be upon him, medicine was prevalent, so God showed them a miracle of the same kind: **And I bring the dead back to life by God's permission**. It was said that He brought back to life four souls: Al-Adhir, who was a friend of his, the son of the old woman, the daughter of the tenth, and Sam bin Noah. God knows best. As for Al-Adhir, he had died a few days before that, so he called upon God and said, **By God's permission, his wood was dripping**. So he lived and had a son. As for the son of the old woman, he passed by him being carried on his bed, so he called upon God and got up, put on his clothes, carried the bed on his neck and returned to his family. As for the daughter of the tenth, a night had passed over her, so he called upon God and she lived after that and had a son. When they saw that, they said, **You bring back to life one whose death was near, so perhaps they did not die**. So they had a stroke, so He brought back to life Sam bin Noah for us, and he said to them, **Guide me to his grave**. So he went out and the people went out with him until they reached his grave, so he called upon God and came out of his grave with his hair gray. Jesus said to him, **How did your head turn gray when there was no gray hair in your time?** He said: O Spirit of God, you called me and I heard a voice saying: Answer the Spirit of God, so I thought that the Day of Resurrection had come, and from the horror of that my head turned white. He asked him about the death throes, and he said: O Spirit of God, the bitterness of the death throes has not left my throat, and it has been more than four thousand years since his death, so he said to the al-Nas 114: Believe him, for he is a prophet, so some of them believed in him and some of them denied him and said: This is magic. It was narrated from the hadith of Ismail bin Ayyash who said: Muhammad bin Talhah told me from a man: When Jesus, son of Mary, wanted to revive the dead, he would pray two rak'ahs, reciting in the first: **Blessed is He in whose hand is dominion**, and in the second: **The revelation of the prostration**. When he finished, he would praise God and extol Him, then he would call upon Him by seven names: O Eternal, O Hidden, O Everlasting, O Unique, O One, O Eternal. Al-Yahqi mentioned it and said: Its chain of transmission is not strong.

God the Almighty said: "And I will inform you of what you eat and what you store in your houses. Indeed in

that is a sign for you, if you are believers.” That is, what you eat and what you store. When He brought the dead back to life for them, they asked Him for another sign and said: Tell us what we eat in our houses and what we store for tomorrow. So He informed them and said: O so-and-so, you ate such-and-such, and you ate such-and-such and stored such-and-such. That is His saying: **And I will inform you the verse.** Mujahid, Az-Zuhri and Al-Sakhtiyani read **and what you store** with a light dhal. Saeed bin Jubair and others said: He used to inform the children in the book of what they stored until their fathers prevented them from sitting with him. Qatada said: He informed them of what they ate from the table and what they stored from it secretly.

Tafsir Ibn Kathir

God Almighty says, informing about the completion of the angels' glad tidings to Mary about her son Jesus, peace be upon him: that God teaches him **the Book and wisdom**. It appears that what is meant by the Book here is writing, and wisdom is explained in Surat Al-Baqarah, and **the Torah and the Gospel**. The Torah is the Book that was sent down to Moses, son of Imran, and the Gospel that was sent down to Jesus, son of Mary, peace be upon them. Jesus, peace be upon him, used to memorize this and that, and his saying: **And a messenger to the Children of Israel** means that he made him a messenger to the Children of Israel, saying to them **Indeed, I have come to you with a sign from your Lord, that I create for you from clay, as it were, the form of a bird, then I breathe into it and it becomes a bird by God's permission**. And that is what he used to do, he would form the shape of a bird from clay, then he would breathe into it and it would fly clearly by God's permission, the Almighty, who made this a miracle for him indicating that He sent him. **And I heal the blind**. It was said that he is the one who sees during the day but does not see at night, and the opposite was said. It was said: Al-A'sha. It was said: Al-A'mash. It was said: He is the one who is born blind, and this is more similar, because he is more eloquent in miracles and stronger in challenges. **And the leper** is well-known, **And I bring the dead to life by God's permission**. Many scholars said: God sent every prophet with what suited the people of his time. The prevailing thing in the time of Moses, peace be upon him, was magic and the glorification of magicians. So God sent him with a miracle that dazzled the eyes and confused every magician. When they were certain that it was from the Great, the Compeller, they submitted to Islam and became righteous servants of God. As for Jesus, peace be upon him, he was sent in the time of doctors and people of natural science, so he came to them with signs that no one could access except by being supported by the One who established the Sharia. So how could a doctor have the ability to bring inanimate objects to life, or to treat the blind and the leper, and to send someone who is in his grave, bound until the Day of Judgment? And likewise Muhammad, may God bless him and grant him peace, was sent in a time of eloquent and articulate people and the best of poets, so he brought them a book from God Almighty, if mankind and the jinn were to gather together to

produce something like it, or ten surahs like it, or a surah like it, they would never be able to, even if they supported each other. And that is only because the speech of the Lord Almighty is never like the speech of creation. And His statement: **And I inform you of what you eat and what you store in your houses** means I inform you of what one of you has eaten now, and what is stored for him in his house for tomorrow. **Indeed in that meaning in all of that is a sign for you** meaning of my truthfulness in what I have brought to you **if you are believers * and confirming what came before me of the Torah** meaning confirming and confirming it **and to make lawful for you some of what was forbidden to you** in it is evidence that Jesus, peace be upon him, abrogated some of the law of the Torah, and this is the correct of the two opinions. Some scholars said: He did not abrogate anything of it, but rather made lawful for them some of what they were disputing about in error, so He revealed They have a cover for that, as He said in the other verse: **And that I may make clear to you some of that over which you differ**. And God knows best. Then He said: **And I have come to you with a sign from your Lord**, meaning with an argument and proof of my truthfulness in what I say to you. “So fear God and obey me. Indeed, God is my Lord and your Lord, so worship Him.” That is, I and you are equal in servitude to Him, submission and humility to Him. **This is a straight path**.

Fath al-Qadir

His saying 49- **I have come to you** is an object of the Messenger because it has the meaning of speech as mentioned before, and it was said that its origin is that I have come to you so the preposition was deleted, and it was said that it is accusative with an implied word, meaning you say that I have come to you, and it was said that it is conjoined with the previous states. And his saying **with a sign** is in the accusative case as a state: meaning clothed in a sign that will be **from your Lord**. And his saying **that I create** means I form and determine **for you from clay like the form of a bird** and this sentence is a substitute for the first sentence, which is **that I have come to you** or a substitute for a sign or the predicate of a deleted subject: meaning it is that I, and it was read with a kasra on the hamza as a resumption. Al-A'raj and Abu Ja'far read **like the form of a bird** with emphasis, and the kaf in his saying **like the form of a bird** is an attribute of a deleted source: meaning I create for you a creation or something like the form of a bird. His saying, **Then I will breathe into it**, meaning into that creation, or that thing. The pronoun refers to the kaf in his saying, **like the form of a bird**. It was said that the pronoun refers to the bird, meaning one of them. It was said that it refers to the clay. It was read, **So it will be a bird and a bird**, like merchant and merchant. It was said that He did not create anything other than the bat because of the wonders of craftsmanship in it. It has breasts, teeth, ears, menstruates and purifies itself. It was said that they asked for the creation of the bat because of the aforementioned wonders, because it flies without feathers, gives birth as other animals do, despite being a bird, does not lay eggs as other birds do, does not see in daylight or in the darkness of night, but only sees in two hours: one hour after sunset and one hour

Surat Al Imran 3:49

And a messenger to the Children of Israel, [saying], Indeed, I have come to you with a sign from your Lord, in that I design for you out of clay [that which is] like the form of a bird, then I breathe into it, and it becomes a bird by permission of God. And I heal the blind and the leper, and I bring the dead to life by permission of God. And I inform you of what you eat and what you store In your homes. Indeed in that is a sign for you, if you are believers.

after dawn. It laughs as a human laughs. It was said that their question to him was to be stubborn. It was said that he would fly as long as people were watching him, but if he disappeared from their sight, he would fall dead, so that God's action could be distinguished from the action of others. His saying, **by God's permission**, is evidence that if it were not for God Almighty's permission, he would not have been able to do that, and that the creation of that was by God Almighty's action, which He carried out at the hand of Jesus, peace be upon him. It was said that the shaping of the clay and the blowing were from Jesus, and the creation was from God Almighty. His saying, **And I will heal the blind**. The blind is the one who is born blind, as Abu Ubaidah said. Ibn Faris said: "Blindness is the blindness that a person is born with, and it may also occur. It is said: 'Kamahu yakumahu kamahan' if he is blind, and 'Kamahat 'aynuhu' if he is blinded. It is also said that 'Akmah' is the one who sees during the day but not at night, and it is also said that he is the one whose eye is anointed. Leprosy is well-known, and it is a whiteness that appears on the skin. Jesus, peace be upon him, cured many diseases, as mentioned in the Gospel. God Almighty mentioned these two diseases specifically because they are not usually cured by treatment. The same applies to the revival of the dead, as mentioned in the Gospel. His statement, "And I will inform you of what you eat," means I will inform you of what you eat and what you will store.

Tafsir al-Baghawi

49- **And a messenger** meaning, and We made him a messenger **to the Children of Israel** It was said: He was a messenger in his youth, and it was said: He was only a messenger after reaching puberty, and the first prophet of the Children of Israel was Joseph and the last of them was Jesus, peace be upon them, so when he was sent, he said: /Al-Kisa'i said: It was opened because he sent the message to him, and it was said: Its meaning is that I **have come to you with a sign** a sign **from your Lord** that confirms my words, and he only said: with a sign, and he came with signs because all of them indicated one thing, which is a truth in the message, so when Jesus, peace be upon him, said that to the Children of Israel, they said: What is it? He said: /Nafi' read with a kasra on the alif as a new beginning, and the rest read with a fatha on the meaning that I *create* meaning I form and measure **for you from clay like the form of a bird** Abu Ja'far read like the form of a bird here and in Al-Ma'idah, and the form is the prepared image from their saying: I prepared the thing that I measured and fixed it The majority read it in the plural because He created many birds. The people of Medina read **and Jacob** so it becomes a bird in the singular form here. In Surat Al-Ma'idah, they went to one type of bird because He did not create anything other than the bat. Rather, the bat was singled out

because it is the most perfect bird in creation because it has a breast and teeth and it menstruates. Wahb said: It used to fly as long as people were looking at it, but when it disappeared from their sight, it fell dead, so that the act of creation would be distinguished from the act of the Creator, and so that it would be known that perfection belongs to God Almighty. **And I heal the blind and the leper** meaning I cure them and make them healthy. They differed about the blind. Ibn Abbas and Qatada said: It is the one who was born blind. Al-Hasan and Al-Suddi said: It is the blind. Ikrimah said: It is the one who was blind. Mujahed said: It is the one who sees during the day but does not see at night. **And the leper** is the one who has a clear vision. He only singled these two out because they are two incurable diseases. Medicine was prevalent at the time of Jesus, peace be upon him, so he showed them a miracle of that type. Wahb said: Perhaps fifty thousand sick people would gather at Jesus, peace be upon him, in one day. Whoever was able to reach him, he would reach him, and whoever was not, Jesus, peace be upon him, would walk to him and he would treat them with supplication on the condition of faith.

God the Almighty said: **And I revive the dead by God's permission**. Ibn Abbas, may God be pleased with him, said: He revived four souls: Azar, the son of the old woman, the daughter of the tenth, and Sam, son of Noah. As for Azar, he was a friend of his, so his sister sent to Jesus, peace be upon him: Your brother Azar is dying, and there was a three-day journey between them. So he and his companions came to him and found that he had died three days ago. So he said to his sister: Let us go to his grave. So she went with them to his grave, and he called upon God the Almighty, and Azar rose and his blood was dripping. He came out of his grave and remained and had a son.

As for the old woman's son, he passed by Jesus, peace be upon him, dead on a bed being carried. So Jesus called upon God, sat on his bed, descended on the necks of the men, put on his clothes, carried the bed on his neck, and returned to his family. He remained and had a son.

As for the daughter of the tenth, her father was a man who took tithes. His daughter died yesterday, so he called upon God, the Almighty, by His Greatest Name, and God, the Most High, revived her and she remained **after that for a while** and she had a child. As for Sam, son of Noah, peace be upon him, Jesus, peace be upon him, came to his grave and called upon God's Greatest Name. He came out of his grave with half of his head gray for fear of the Hour, and they did not have gray hair at that time. He said: Has the Hour come? He said: No, but I called upon you by God's Greatest Name. Then he said to him: Die. He said: On the condition that God protects me from the throes of death. So he called upon God and He did.

God Almighty says: **And I will inform you** and tell you of

what you eat that I did not see **and what you store** that you raise **in your homes** until you eat it. It was said: He was informing/the man of what he ate last night, what he is eating today, and what he has saved for dinner.

Al-Suddi said: Jesus, peace be upon him, used to tell the boys in the book what their fathers were doing and he would say to the boy: Go, your family has eaten such and such and raised such and such for you. So the boy would go to his family and cry over them until they gave him that thing. Then they would say: Who told you this? He would say: Jesus. So they kept their boys away from him and said: Do not play with this magician. So they gathered them in a house. Then Jesus, peace be upon him, came looking for them, but they said: They are not here. So he said: What is in this house? They said: Pigs. Jesus said: That is how they will be. So they opened the gate for them and behold, they were pigs. This spread among the Children of Israel. The Children of Israel were concerned about him, but when his mother feared for him, she carried him on her donkeys, and a pit of them went out to the people of Egypt. Qatada said: This is only in the table, and it was a table that descended upon them wherever they were like manna and quails. They were commanded not to betray or hide for the next day, but they betrayed and hid. Jesus began to tell them what they had eaten from the table and what they had stored from it, so God transformed them into pigs.

God Almighty says: **Indeed in that which I mentioned is a sign for you, if you are believers.**

because bringing to life is not of the same kind as human actions. **And I inform you of what you eat and what you store in your houses** of the unseen aspects of your conditions that you have no doubt about. **Indeed in that is a sign for you if you are believers** successful in believing, because others do not benefit from miracles, or believing in the truth and not being stubborn.

Tafsir al-Baidawi

49 **And a messenger to the Children of Israel, that I have come to you with a sign from your Lord** is accusative with an implied subject meaning to say, which is: And he says I sent a messenger that I have come to you, or by conjoining with the previous states implying the meaning of speech, so it is as if he said: And a speaker that I have come to you, and the specification of the Children of Israel for the specificity of his mission to them or to respond to those who claimed that he was sent to others. **That I create for you from clay like the form of a bird** is accusative instead of that I have come to you, or genitive instead of sign, or nominative on it that I create for you and the meaning is: I determine for you and form things like the form of a bird, and Nafi' read **that I** with a kasra **so I breathe into it** the pronoun is for the kaf meaning into that similar thing. **So it becomes a bird by the permission of God** so it becomes alive and flying by the command of God, he pointed out with it that its revival is from God Almighty and not from him. Nafi' read here and in Al-Ma'idah *bird* with the alif and the hamza. **And I heal the blind and the leper** the blind is the one who was born blind or the one whose eye was anointed. It was narrated that thousands of patients would sometimes gather around him, whoever could bear it would come to him and whoever could not, Jesus, peace be upon him, would come to him, and he would not be treated except by supplication. **And I bring the dead to life by God's permission** he repeated **by God's permission** to dispel the illusion of divinity,

Surat Al Imran 3:50

And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

Surat Al Imran 3:50

And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear God and obey me.

Tafsir al-Jalalayn

And I have come to you **confirming what came before me before me of the Torah and to make lawful for you some of what was forbidden to you** in it, so He made lawful for them from the fish and birds what has no sect. It was said that He made all of them lawful, so some means all. **And I have come to you with a sign from your Lord** He repeated it for emphasis and to build upon it **So fear God and obey me** in what I command you of monotheism of God and obedience to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And that I have come to you with a sign from your Lord, and I have come to you confirming what came before me of the Torah, and for that reason He put *confirming* in the accusative case as a state of **I have come to you**.

What indicates that it is in the accusative case, based on his statement: **And I have come to you**, without being in apposition to his statement: *honorable*, is his statement: **for what is before me of the Torah**. If it were in apposition to his statement: *honorable*, the statement would have been: and confirming what is before it of the Torah, and to make lawful for you some of what was forbidden to you.

It was said: **And confirming what came before me of the Torah**, because Jesus, peace be upon him, believed in the Torah and acknowledged it, and that it was from God. And so were all the prophets, they believed in all that came before them of the books of God and His messengers, even if some of their laws differed, due to God's contradiction between them in that. Although Jesus was - as far as we have been informed - acting according to the Torah and did not contradict any of its rulings, except what God made light for its people in the Gospel, of what was severe for them in it, such as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdul Karim told us, he said, Abdul Samad bin Muqam told me: He heard Wahb bin Munabbih say: Jesus was following the law of Moses, peace be upon them both, and he used to sabbath and face Jerusalem. So he said to the Children of Israel: I did not call you to a letter contrary to what is in the Torah, except to make permissible for you some of what was forbidden to you,

and to remove from you some of the burdens.

Bishr told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you**, what Jesus brought was softer than what Moses brought, and what Moses brought had been forbidden to them the meat of camels and otters, and some birds and whales.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you**, he said: What Jesus brought was softer than what Moses brought. He said: And what was forbidden to them in what Moses brought of the Torah was the meat of camels and goats, but he made it lawful for them through the tongue of Jesus - and fats were forbidden to them, but were made lawful for them in what Jesus brought - and some fish, and some birds that do not have a tail, and some things that he had forbidden to them and made it very difficult for them, so Jesus came to them with a lightening of it in the Gospel. So what Jesus brought was softer than what Moses brought, may God's prayers be upon him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And to make lawful for you some of what was forbidden to you**, he said: camel meat and fat. When Jesus was sent, he made them lawful for them, and he sent to the Jews, but they differed and dispersed.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And confirming what was before me of the Torah**, meaning: what preceded me from it - **and to make lawful for you some of what was forbidden to you**, meaning: He informed you that it was forbidden to you, but you abandoned it, then He made it lawful for you as an relief for you, so you attain its ease, and are released from its consequences.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan: **And to make lawful for you some of what was forbidden to you**, he said: He had forbidden them some things, then Jesus came to them to make lawful for them what was forbidden to them, seeking thereby their thanks.

Abu Ja'far said: He means by that: I have come to you with an argument and a lesson from your Lord, by which you will know the truth of what I am saying to you, such as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And I have come to you with a sign from your Lord**, he said: What Isa explained to them of all things, and what his Lord gave him.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And I have come to you with a sign from your Lord**, what Jesus explained to them of all things.

What he means by his saying: **from your Lord** is from your Lord.

Abu Ja'far said: What he means by that is: I have come to you with a sign from your Lord by which you will know with certainty my truthfulness in what I say. **So fear God**, O children of Israel, in what He has commanded you to do and forbidden you to do in His Book which He sent down to Moses. So fulfill the covenant which you made with Him in it, **and obey**, in what I have called you to do of believing in what my Lord and your Lord has sent me with to you. So worship Him, for He has sent me to you with that, and with making lawful some of what was forbidden to you in your Book. And that is the straight path and the firm guidance in which there is no crookedness.

Tafsir al-Qurtubi

And confirming is in apposition to his statement: **And a Messenger**. It was said that the meaning is: I have come to you confirming. **What is before me** is what was before me. **And to make lawful for you** is an ellipsis, meaning: I have come to you to make lawful for you.

Some of what was forbidden to you means some of the foods. It was said that Jesus, peace be upon him, only permitted them what was forbidden to them because of their sins and was not in the Torah, such as eating fat and everything with claws. It was also said that he only permitted them things that the rabbis had forbidden to them and were not forbidden to them in the Torah. Abu Ubaidah said: It is possible that some means all. And Labid recited:

There are places where I don't like them, or some souls are attached to their bathrooms.

This statement is wrong according to the linguists, because some and part do not mean the whole in this context, because Jesus, peace be upon him, only permitted them things that Moses had forbidden them, such as eating fats and other things, but he did not permit them to kill, steal, or commit indecency. The evidence for this is that it was narrated on the authority of Qatadah that he said: Jesus came to them with something softer than what Moses, peace be upon them and our Prophet, came with, because Moses came to them with the prohibition of camels and some fats, so Jesus came to them with the permissibility of some of them. Al-Nakhfi read some of what was forbidden to you, such as generosity, meaning it became forbidden. Some may be put in the sense of the whole if an indication is added to it, as the poet said:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

He wants some evil to be less than all of it. **And I have**

come to you with a sign from your Lord. He only used the singular form and they are signs because they are one type in indicating his message.

Tafsir Ibn Kathir

God Almighty says, informing about the completion of the angels' glad tidings to Mary about her son Jesus, peace be upon him: that God teaches him **the Book and wisdom**. It appears that what is meant by the Book here is writing, and wisdom is explained in Surat Al-Baqarah, and **the Torah and the Gospel**. The Torah is the Book that was sent down to Moses, son of Imran, and the Gospel that was sent down to Jesus, son of Mary, peace be upon them. Jesus, peace be upon him, used to memorize this and that, and his saying: **And a messenger to the Children of Israel** means that he made him a messenger to the Children of Israel, saying to them **Indeed, I have come to you with a sign from your Lord, that I create for you from clay, as it were, the form of a bird, then I breathe into it and it becomes a bird by God's permission**. And that is what he used to do, he would form the shape of a bird from clay, then he would breathe into it and it would fly clearly by God's permission, the Almighty, who made this a miracle for him indicating that He sent him. **And I heal the blind**. It was said that he is the one who sees during the day but does not see at night, and the opposite was said. It was said: Al-A'sha. It was said: Al-A'mash. It was said: He is the one who is born blind, and this is more similar, because he is more eloquent in miracles and stronger in challenges. **And the leper is well-known, And I bring the dead to life by God's permission**. Many scholars said: God sent every prophet with what suited the people of his time. The prevailing thing in the time of Moses, peace be upon him, was magic and the glorification of magicians. So God sent him with a miracle that dazzled the eyes and confused every magician. When they were certain that it was from the Great, the Compeller, they submitted to Islam and became righteous servants of God. As for Jesus, peace be upon him, he was sent in the time of doctors and people of natural science, so he came to them with signs that no one could access except by being supported by the One who established the Sharia. So how could a doctor have the ability to bring inanimate objects to life, or to treat the blind and the leper, and to send someone who is in his grave, bound until the Day of Judgment? And likewise Muhammad, may God bless him and grant him peace, was sent in a time of eloquent and articulate people and the best of poets, so he brought them a book from God Almighty, if mankind and the jinn were to gather together to produce something like it, or ten surahs like it, or a surah like it, they would never be able to, even if they supported each other. And that is only because the speech of the Lord Almighty is never like the speech of creation. And His statement: **And I inform you of what you eat and what you store in your houses** means I inform you of what one of you has eaten now, and what is stored for him in his house for tomorrow. **Indeed in that** meaning in all of that **is a sign for you** meaning of my truthfulness in what I have brought to you **if you are believers * and confirming what came before me of the Torah** meaning confirming and

Surat Al Imran 3:50

And confirming what came before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

confirming it **and to make lawful for you some of what was forbidden to you** in it is evidence that Jesus, peace be upon him, abrogated some of the law of the Torah, and this is the correct of the two opinions. Some scholars said: He did not abrogate anything of it, but rather made lawful for them some of what they were disputing about in error, so He revealed They have a cover for that, as He said in the other verse: **And that I may make clear to you some of that over which you differ**. And God knows best. Then He said: **And I have come to you with a sign from your Lord**, meaning with an argument and proof of my truthfulness in what I say to you. "So fear God and obey me. Indeed, God is my Lord and your Lord, so worship Him." That is, I and you are equal in servitude to Him, submission and humility to Him. **This is a straight path.**

Fath al-Qadir

His statement 50- **And confirming** is in apposition to his statement **and a messenger**. It was said: The meaning is I have come to you confirming. His statement **and to make permissible** means and in order to make permissible: that is, I have come to you with a sign from your Lord and I have come to make permissible for you some of the foods that were forbidden to you in the Torah, such as fats and everything with claws. It was said: What was only made permissible for them was what the rabbis forbade them but the Torah did not forbid. Abu Ubaidah said: It is possible for some to mean all, and he recited:

There are places where I don't like them, or some souls are attached to their bathrooms.

Al-Qurtubi said: This statement is wrong according to the people of insight among the people of language, because some and part do not mean the whole, and because Jesus did not make permissible for them everything that the Torah forbade them, for he did not make permissible killing, theft, fornication, and other prohibitions established in the Gospel, even though they are established in the Torah, and they are many, and this is known from the prohibitions established in the Gospel, even though they are established in the Torah, and they are many, and this is known by those who know the two books, but some may be in the place of the whole with the evidence, like the poet's saying:

Abu Munther, you have perished, so let some of us outlast your kindness. Some evil is less serious than others.

Some evil is better than all evil.

Tafsir al-Baghawi

50- **And confirming** is an appositive to his saying **and a messenger** "of what came before me of the Torah and to make lawful for you some of what was forbidden to

you" of meats and fats. Abu Ubaidah said: He meant by some all, meaning: all of what was forbidden to you. And some may be mentioned and meant by it all, like the saying of Labid.

There are places where I don't like them, or some souls are attached to their doves.

Meaning: all souls.

The Almighty says: **And I have come to you with a sign from your Lord**. He means what was mentioned of the signs, and he only singled them out because they are all of one type in indicating his message. **So fear God and obey me.**

Tafsir al-Baidawi

50 "And confirming what came before me of the Torah **is in apposition to a Messenger in both ways, or is accusative by the implication of a verb indicated by I have come to you**" meaning I have come to you confirming. "And to make lawful for you" is understood by its implication, or is returned to his saying: "I have come to you with a sign, **or is in apposition to the meaning of confirming**" like their saying I have come to you apologizing and to please your heart. "Some of what was forbidden to you" meaning in the law of Moses, peace be upon him, such as fats, droppings, fish, camel meat, and working on the Sabbath, and it indicates that his law abrogates the law of Moses, peace be upon him, and this does not negate its being a confirmation of the Torah, just as the abrogation of some parts of the Qur'an by others does not return to it with contradiction and falsehood, for abrogation in reality is clarification and specification in times "And I have come to you with a sign from your Lord, so fear God and obey me."

Surat Al Imran 3:51

Indeed, God is my Lord and your Lord, so worship Him. This is a straight path.

Tafsir al-Jalalayn

(Indeed, God is my Lord and your Lord, so worship Him. This) that I command you **is a straight path** but they denied him and did not believe in him.

Tafsir al-Suyuti

Tafsir al-Tabari

as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: "So fear God and obey me. Indeed, God is my Lord and your Lord," disavowing what they say about him - meaning: what the Christians say about him - and arguing for his Lord against them, "So worship Him. This is a straight path," meaning: this is what I have led you to and brought to you.

Abu Jaafar said: There is a difference in the reading of his saying: **Indeed, God is my Lord and your Lord, so worship Him.**

The majority of the reciters of the regions read: **Indeed, God is my Lord and your Lord, so worship Him**, with a kasra on the alif of *in* as the beginning of the report.

Some of them read: **That God is my Lord and your Lord**, with the opening of the alif of *that*, with the interpretation: **And I have come to you with a sign from your Lord**, that God is my Lord and your Lord, by rejecting *that* for the sign, and replacing it with it.

Abu Jaafar said: The correct reading according to us is what the regions read, which is to break the alif of *in* at the beginning, due to the consensus of the proof from the readings on the correctness of that. And what they agree upon is proof, and what the one who is separate from them does not do is an opinion, and an opinion cannot be used to object to proof.

Although this verse appears to be a report, it contains the conclusive proof from God to His Messenger Muhammad, may God bless him and grant him peace, against the delegation from Najran who argued with him, by God Almighty informing us that Jesus was innocent of what was attributed to him of his attribution to someone other than what he described himself with, that he was a servant of God like all of His servants on earth, except for what God Almighty had singled him out with of prophethood and the proofs that He gave him as evidence of his truthfulness - just as He gave all of the messengers other than him of signs and proofs of their truthfulness - and as evidence of his prophethood.

Tafsir al-Qurtubi

"Indeed, God is my Lord and your Lord, so worship Him. This is a straight path."

Tafsir Ibn Kathir

God Almighty says, informing about the completion of the angels' glad tidings to Mary about her son Jesus, peace be upon him: that God teaches him **the Book and wisdom**. It appears that what is meant by the Book here is writing, and wisdom is explained in Surat Al-Baqarah, and **the Torah and the Gospel**. The Torah is the Book that was sent down to Moses, son of Imran, and the Gospel that was sent down to Jesus, son of Mary, peace be upon them. Jesus, peace be upon him, used to memorize this and that, and his saying: **And a messenger to the Children of Israel** means that he made him a messenger to the Children of Israel, saying to them **Indeed, I have come to you with a sign from your Lord, that I create for you from clay, as it were, the form of a bird, then I breathe into it and it becomes a bird by God's permission**. And that is what he used to do, he would form the shape of a bird from clay, then he would breathe into it and it would fly clearly by God's permission, the Almighty, who made this a miracle for him indicating that He sent him. **And I heal the blind**. It was said that he is the one who sees during the day but does not see at night, and the opposite was said. It was said: Al-A'sha. It was said: Al-A'mash. It was said: He is the one who is born blind, and this is more similar, because he is more eloquent in miracles and stronger in challenges. **And the leper is well-known, And I bring the dead to life by God's permission**. Many scholars said: God sent every prophet with what suited the people of his time. The prevailing thing in the time of Moses, peace be upon him, was magic and the glorification of magicians. So God sent him with a miracle that dazzled the eyes and confused every magician. When they were certain that it was from the Great, the Compeller, they submitted to Islam and became righteous servants of God. As for Jesus, peace be upon him, he was sent in the time of doctors and people of natural science, so he came to them with signs that no one could access except by being supported by the One who established the Sharia. So how could a doctor have the ability to bring inanimate objects to life, or to treat the blind and the leper, and to send someone who is in his grave, bound until the Day of Judgment? And likewise Muhammad, may God bless him and grant him peace, was sent in a time of eloquent and articulate people and the best of poets, so he brought them a book from God Almighty, if mankind and the jinn were to gather together to produce something like it, or ten surahs like it, or a surah like it, they would never be able to, even if they supported each other. And that is only because the speech of the Lord Almighty is never like the speech of creation. And His statement: **And I inform you of what you eat and what you store in your houses** means I inform you of what one of you has eaten now, and what is stored for him in his house for tomorrow. **Indeed in that** meaning in all of that **is a sign for you** meaning of my truthfulness in what I have brought to you **if you are believers * and confirming what came**

Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.

before me of the Torah meaning confirming and confirming it **and to make lawful for you some of what was forbidden to you** in it is evidence that Jesus, peace be upon him, abrogated some of the law of the Torah, and this is the correct of the two opinions. Some scholars said: He did not abrogate anything of it, but rather made lawful for them some of what they were disputing about in error, so He revealed They have a cover for that, as He said in the other verse: **And that I may make clear to you some of that over which you differ.** And God knows best. Then He said: **And I have come to you with a sign from your Lord,** meaning with an argument and proof of my truthfulness in what I say to you. "So fear God and obey me. Indeed, God is my Lord and your Lord, so worship Him." That is, I and you are equal in servitude to Him, submission and humility to Him. **This is a straight path.**

Fath al-Qadir

His saying **with a sign from your Lord** is his saying **51-Indeed, God is my Lord and your Lord.** This was only a sign because the messengers before him used to say that, so his coming with what the messengers came with would be a sign of his prophethood. It is possible that this previous verse would be a repetition of his saying **Indeed, I have come to you with a sign from your Lord, that I create for you from clay** the verse.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **with a word**, that he said: Jesus is the word from God. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: The cradle is the place where the baby lies while being breastfed. It has been proven in the Sahih that only three spoke in the cradle: Jesus. There was a man among the Children of Israel called Jurayj who used to pray. His mother came to him and called him. He said: Should I answer her or should I pray? She said: O God, do not let him die until you show him the faces of prostitutes. Jurayj was in a monastery and a woman approached him and spoke to him, but he refused. She went to a shepherd and allowed him to have intercourse with her. She gave birth to a boy and said: Who is Jurayj? They came to him and broke his monastery and brought him down and took him captive. He performed ablution and prayed, then came to the boy and said: Who is your father, boy? He said: The shepherd. They said: Shall we build your monastery of gold? He said: No, except of clay. A woman from the Children of Israel was breastfeeding her son. A rider with a badge passed by her, so she said: **O God, make my son like him.** So he left her breast and turned to the rider and said: **O God, do not make me like him.** Then he turned to her breast and sucked it. Then he passed by a slave girl who was dragging her feet and playing with her, so she said: **O God, do not make my son like this one.** So he left her breast and said: **O God, make me like her.** She said: **Why is that?** He said: "The rider is a tyrant among tyrants, and this slave girl will be told: 'You committed adultery,' and she will say: 'God is sufficient for me, and He is the best Disposer of affairs.' They will say: 'You have stolen,' and she will say: 'God is sufficient

for me.'" Abu al-Shaykh and al-Hakim narrated, and authenticated it, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **None spoke in the cradle except Jesus, the witness of Joseph, the companion of Jurayj, and the son of Pharaoh's hairdresser.** Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatada, regarding his statement: **And he will speak to the people in the cradle and as an adult**, that he said: He will speak to them when they are young and when they are old. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The Kahl is the one who is in middle age. Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: The Kahl is the forbearing one. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement of God, **And teaches him the Book**, he said: Writing with a pen. Ibn Jarir narrated on the authority of Ibn Jurayj something similar. Abu al-Shaykh narrated on the authority of Ibn Abbas who said: Jesus was created as one bird, which is the bat. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Dahhak on the authority of Ibn Abbas who said: The blind is the one who is born blind. Ibn Abi Hatim narrated on his authority who said: The blind is the one whose eyes are wiped away. Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: The blind is the one who sees during the day but does not see at night. They narrated on the authority of Ikrimah who said: The blind is the one who has a miscarriage. Ahmad narrated in Az-Zuhd on the authority of Khalid Al-Hadha' who said: When Jesus, son of Mary, sent his messengers to revive the dead, he would say to them: Say such-and-such. If you feel a shiver or a tear, then supplicate at that time. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And I will inform you of what you will eat**, he said: What food you ate last night and what you have hidden from it. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ammar bin Yasir who said: **I will inform you of what you will eat from the table and what you will store** from it. And he had taken a covenant with them in the table when it was revealed that they should eat and not store, so they ate and stored and betrayed, and they became monkeys and pigs. Ibn Jarir narrated on the authority of Wahb that Jesus followed the law of Moses, and he would spend the Sabbath and face Jerusalem, and he said to the Children of Israel: I did not call you to a letter contrary to what is in the Torah except to make lawful for you some of what was forbidden to you and to relieve you of the burdens. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ar-Rabi' regarding the verse: He said: What Jesus brought was softer than what Moses brought. He had forbidden them, in what Moses brought, the meat of camels and sheep, but he permitted them to them through the tongue of Jesus. He had forbidden them fats, but they were permitted to them in what Jesus brought. He also forbade them from fish, and from birds, and from other things that he forbade them and made things difficult for them. Jesus came to them with a lenient interpretation of it in the Gospel. Abd ibn Humayd and Ibn Jarir narrated something similar from

Qatadah. Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And I have come to you with a sign from your Lord**, he said: What Jesus explained to them of all things and what his Lord gave him.

Tafsir al-Baghawi

51-"Indeed, God is my Lord and your Lord, so worship Him. This is a straight path."

Tafsir al-Baidawi

51 "Indeed, God is my Lord and your Lord, so worship Him. This is a straight path." That is, I have come to you with another sign that your Lord has inspired, which is His statement: **Indeed, God is my Lord and your Lord**. It is the call to the truth agreed upon among the messengers, distinguishing between the prophet and the magician. Or I have come to you with a sign that God is my Lord and your Lord. His statement: **So fear God and obey me** is an objection, and it appears that it is a repetition of His statement: **I have come to you with a sign from your Lord**, that is, I have come to you with a sign after another of what I have mentioned to you. The first is to prepare the argument and the second is to bring it closer to the ruling, and therefore He arranged upon it with the letter *fa* His statement, the Most High: **So fear God**, that is, when I have come to you with the apparent miracles and dazzling signs, then fear God in opposition and obey me in what I have called you to. Then He began the call and referred to it with the general statement, saying: **Indeed, God is my Lord and your Lord**, indicating the completion of the theoretical power with the true belief whose goal is monotheism. And He said: **So worship Him**, indicating the completion of the scientific power, for By adhering to obedience, which is carrying out the commands and refraining from the prohibitions, then he decided that by explaining that combining the two matters is the path that is known for its righteousness, and similar to that is his saying, may the peace and blessings of God be upon him, **Say, 'I believe in God,' then be steadfast.**

Surat Al Imran 3:52

So when Jesus perceived disbelief on their part, he said, "Who will be my helpers to Allah?" The disciples said, "We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims."

Surat Al Imran 3:52

So when Jesus perceived disbelief on their part, he said, **Who will be my helpers to God?** The disciples said, "We are the helpers of God. We have believed in God, and bear witness that we are Muslims."

Tafsir al-Jalalayn

And when Jesus perceived he knew **their disbelief** and they wanted to kill him (he said: Who are my supporters) my supporters going **to God** to support His religion (the disciples said: We are the supporters of God) the supporters of His religion and they are the chosen ones of Jesus, the first to believe in him and they were twelve men of the houris which is pure whiteness and it was said that they were shorts who whitened the clothes **we believe** we believe **in God and bear witness** O Jesus **that we are Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he meant by the words of God Almighty: **When Jesus perceived disbelief on their part**, is that when Jesus found disbelief on their part.

Sensation is existence, and from it God Almighty said: **Do you sense any of them?** (Maryam 19:98).

As for the sense, without an alif, it means annihilation and killing, and from it is His saying: **When you were killing them by His permission** (Al Imran 3:152)

Sense also means compassion and tenderness, and from it is the saying of Al-Kumait:

Does he who weeps for the house hope that it will feel for him, or does he weep for the house with the green water of tears?

He means by his saying: that you feel for him, that you feel compassion for him.

The interpretation of the statement: When Jesus found - from the Children of Israel to whom God sent him - denial of his prophethood, rejection of his words, and turning away from what he called them to of God's command, he said: **Who are my supporters to God?** Meaning by that: Jesus said: Who are my supporters against those who deny God's proof, turn away from His religion, and deny the prophethood of His Prophet, **to God** Abd al-Razzaq, may He be glorified?

What he means by his saying: **to God** is with God.

It is good to say: **to God**, meaning: with God, because it is the custom of the Arabs that when they join something to something else, then they want to report on them by joining one of them to the other if it is

joined to it, they sometimes replace *with* with *to*, and sometimes you report on them with *with*, so you say: **The herd to the herd is camels**, meaning: if you join the herd to the herd, they become camels. But if the thing is with the thing, they do not say it Ibn Bashar-to, and they do not replace *with* with *to*. It is not permissible to say: So-and-so came and he has money, meaning: and with him is money.

And just as we said in the interpretation of his saying: **Who are my supporters to God?**, a group of people of interpretation said.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **Who are my supporters for God?** He means: with God.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **From my supporters to God**, he says: with God.

As for the reason why Jesus, peace be upon him, sought help from those of the disciples who sought help, there is a difference of opinion among scholars about this.

Some of them said: The reason for that was:

Musa bin Harun narrated to me, he said: Amr narrated to us, Asbat narrated to us, on the authority of Al-Suddi: When God sent Jesus and commanded him to call people to Islam, the Children of Israel banished him and expelled him. So he and his mother went out to travel the earth. He stayed in a village with a man, and he hosted them and treated them well. There was a tyrannical and aggressive king in that city. One day that man came, and he was worried and sad. He entered his house and Mary was with his wife. Mary said to her: What is the matter with your husband? I see that he is sad! She said: Do not ask! She said: Tell me! Perhaps God will relieve his distress! She said: We have a king who appoints a day for each man among us, during which he feeds him and his soldiers and gives them wine to drink. If he does not do so, he will punish him. His turn has come on the day he wants us to make for him, and we do not have the time for that! She said: Then tell him not to worry, for I will command my son to supplicate for him, and that will suffice. Mary said to Jesus about that. Jesus said: O mother, if I do that, it will be bad. She said: Do not worry, for he has been good to us and honored us! Jesus said: Then tell him: When that is near, fill your pots and jars with water, then inform me. He said: When he filled them, he informed him. So he called upon God, and what was in the pots was transformed into meat, broth, and bread, and what was in the jars into wine, the likes of which people had never seen before, and it was food. When the king came, he ate. When he drank the wine, he asked: Where is this wine from? He said to him: It is from such and such a land. The king said: My wine was brought from that land, so it is not like this one! He said: It is from another land.

When he confused the matter with the king, he became angry and said: I will tell you, I have a young boy who does not ask God for anything except that He gives it to him, and he called upon God, and He turned the water into wine. The king said, and he had a son whom he wanted to appoint as his successor, but he died a few days before that, and he was the most beloved of creation to him, so he said: A man prayed to God until He turned water into wine, so that He would answer his prayer and revive my son! So he called Jesus and spoke to him, and asked him to pray to God to revive his son, so Jesus said: Do not do that, for if he lives it will be evil. The king said: I do not care, do I not see him? I do not care what happens. Jesus, peace be upon him, said: If I revive him, will you let me and my mother go wherever we want? The king said: Yes. So he prayed to God and the boy lived. When the people of his kingdom saw that he had lived, they called out with weapons and said: We ate this, and when his death approached, he wants to appoint his son as his successor, so he can eat us as his father ate!! So they fought, and Jesus and his mother went, and a Jew accompanied them. The Jew had two loaves of bread, and Jesus had one loaf of bread, so Jesus said to him: Share with me. The Jew said: Yes. When he saw that Jesus had only one loaf of bread, he regretted it. When they slept, the Jew wanted to eat the loaf. When he had eaten a bite, Jesus said to him: What are you doing? He said: Nothing! So he threw it away, until he had finished the whole loaf. When morning came, Jesus said to him: Bring your food! So he brought a loaf of bread. Jesus said to him: Where is the other loaf? He said: I only had one. Jesus kept quiet about him. They set off and passed by a shepherd. Jesus called out: O shepherd, slaughter a sheep from your flock for us. He said: Yes, send your companion to get it. Jesus sent the Jew, and he brought the sheep. They slaughtered it and roasted it. Then he said to the Jew: Eat, but do not break a bone. So they ate. When they were full, Jesus threw the bones into the skin, then struck it with his staff and said: Get up, by God's permission! The sheep bleated. He said: O shepherd, take your sheep. The shepherd said to him: Who are you? He said: I am Jesus, son of Mary. He said: You are the magician! And run away from him. Jesus said to the Jew: By Him who revived this sheep after we ate it, how many loaves of bread did you have with you? He swore that he only had one loaf of bread. They passed by a cow owner, and Jesus called out and said: O cow owner, slaughter a calf from your cow for us. He said: Send your companion to get it. The Jew said: Go, Jew, and bring it. So he went and brought it. He slaughtered it and roasted it while the cow owner was watching. Jesus said to him: Eat, but do not break a bone. When they had finished, he threw the bones into the hide and struck it with his staff and said: Get up, by God's permission. It got up lowing. He said: Take your calf. The Jew said: Who are you? He said: I am Jesus. He said: You are the magician! Then run away from him. The Jew said: O Jesus, you revived it after we ate it! Jesus said: By Him who revived the sheep after we ate it, and the calf after we ate it, how many loaves of bread did you have with you? He swore by God that he had only one loaf of bread with him. So they set out until they reached a village. The Jew settled at the top of it and Jesus at the bottom. The Jew took a staff like Jesus' staff and said, **I now**

raise the dead! Now the king of that city was very ill. The Jew went out calling, **Who wants a doctor?** Until he came to the king of that village and was informed of his illness. The Jew said, "Bring me in to him, and I will cure him. If you see that he is dead, I will revive him." It was said to him, "The king's illness has exhausted all doctors before you. There is no doctor who has treated him and his medicine has not been of any use except that he has been ordered to be crucified." He said, **Bring me in to him, and I will cure him.** So he was brought in to him and he took hold of the king's leg and struck him with his staff until he died. The Jew kept striking him with his staff while he was dead and saying, **Rise, by God's permission!** So he was taken to be crucified. When Jesus was reached, he came to him while he was being raised on the cross and said, **Tell me, if I revive your friend, will you leave me my friend?** They said, **Yes.** Then God revived the angel for Jesus, so he stood up and brought down the Jew and said: O Jesus, you are the one who has bestowed the greatest favor upon me, and by God I will never leave you. Jesus said - according to what Muhammad bin Al-Hussein bin Musa narrated to us, he said: Ahmad bin Al-Mufaddal narrated to us, he said: Asbat narrated to us, on the authority of Al-Suddi - to the Jew: I ask you by the One who revived the sheep and the calf after we ate them, and revived this one after it had died, and brought you down from the trunk after you were raised on it to be crucified, how many loaves of bread did you have with you? He said: So he swore by all of this that he had only one loaf of bread. He said: No problem! So they set off until they passed by a treasure that had been dug by wild beasts and animals. The Jew said: O Jesus, to whom does this money belong? Jesus said: Leave it, for he has people who would perish because of it. The Jew's soul began to yearn for the money, and he hated to disobey Jesus, so he set off with Jesus. Four men passed by with the money, and when they saw it, they gathered around it. Two of them said to their companions: Go and buy us food, drink, and animals to carry this money on. So the two men went and bought animals, food, and drink. One of them said to his companion: Would you like us to poison our companions in their food, so that when they eat they die, and the money will be between me and you? The other said: Yes! So they did. The other two said: When we bring the food, let each one go to his companion and kill him, and the food and animals will be between me and you. So when they brought their food, they went and killed them, then they sat down to the food and ate from it, and they died. Jesus was informed of that, so he said to the Jew: Bring it out so that we may divide it. So he brought it out, and Jesus divided it among three. The Jew said: O Jesus, fear God and do not wrong me, for it is only you and me!! What are these three? Jesus said to him: This is for me, this is for you, and this third is for the owner of the loaf. The Jew said: If I tell you about the owner of the loaf, will you give me this money? Jesus said: Yes. He said: I am he. Jesus said: Take my share and your share and the share of the owner of the loaf, for it is your share of this world and the hereafter. So when he carried it, he walked with it for a while, then the earth swallowed it up. Jesus, son of Mary, set out and passed by the disciples while they were fishing. He said: What are you doing? They said: We are fishing. He said: Why don't you walk so that we may catch

Surat Al Imran 3:52

So when Jesus perceived disbelief on their part, he said, "Who will be my helpers to Allah?" The disciples said, "We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims."

people? They said: Who are you? He said: I am Jesus, son of Mary. So they believed in him and set out with him. This is what God Almighty said: **Who are my helpers for the sake of God?** The disciples said: "We are helpers of God. We have believed in God, and bear witness that we are Muslims [in submission]."

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad bin Mansur, on the authority of al-Hasan, regarding his statement: **And when Jesus perceived disbelief on their part, he said, 'Who will be my helpers for God?'** The verse means: He sought help, so the disciples helped him, and he prevailed over them.

Others said: The reason Jesus sought help from those who sought help was because those who sought help from the disciples against him wanted to kill him.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **So when Jesus perceived disbelief on their part,** he said: They disbelieved and wanted to kill him, and that was when his people sought help, "He said: Who will be my helpers for God? The disciples said: We are the helpers of God."

Ansar is the plural of Nasir, just as Ashraf is the plural of Sharif, and Ashhad is the plural of Shahid.

As for the *disciples*, the people of interpretation differed about the reason for which they were called disciples.

Some of them said: They were called that because of the whiteness of their clothes.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Among what my father narrated, he said: Qais bin Al-Rabi' told us, on the authority of Maysarah, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: They were called the disciples because of the whiteness of their clothes.

Others said: They were called that because they were short people who used to whiten their clothes.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Abu Artah, he said: **The disciples** are the washermen who transform the clothes, they wash them.

Others said: They are the elite and chosen ones of the prophets.

Who said that?

Yaqub bin Ibrahim told us, he said, Ibn Ulayyah told us, on the authority of Ruh bin Al-Qasim: Qatada mentioned a man from the companions of the Prophet,

may God bless him and grant him peace, and said: He was one of the disciples. So he was asked: Who are the disciples? He said: Those for whom the caliphate is fit.

Al-Munjab narrated, he said: Al-Husayn narrated to us, he said: Bishr narrated to us, on the authority of Amara, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **When the disciples said,** he said: The chosen ones of the prophets.

Abu Jaafar said: The most similar of the statements we mentioned about the meaning of the disciples is the statement of the one who said: They were called that because of the whiteness of their clothes, and because they were washermen.

This is because the houris among the Arabs are extremely white, and therefore the disciples of food were called *hawari* because of their intense whiteness, and from this the man with extremely white eyes was called *ahwar*, and the woman was called *hawra*. It may be possible that the disciples of Jesus were called by what we mentioned, because of their white clothes, and that they were short, so they were known for their companionship with Jesus, and his choosing them for himself as companions and supporters, so this name was given to them, and was used until every special man from his companions and supporters was called *hawari*, and therefore the Prophet, may God bless him and grant him peace, said:

Every prophet has a disciple, and my disciple is Al-Zubayr.

Meaning his special one. The Arabs call women who live in villages and cities *Hawariyyat*, and they are called that because of the predominance of whiteness in them. An example of this is the saying of Abu Jalada Al-Yashkari:

Tell the anecdotes to make others cry, but only barking dogs make us cry.

What he means by his saying: **The disciples said**, is that those who were described as we mentioned, of their whitening their clothes, said: **We believe in God**, we believe in God, and you bear witness, O Jesus, that we are Muslims.

Abu Jaafar said: This is report from God Almighty that Islam is the religion with which He sent Jesus and the prophets before him, not Christianity or Judaism. It is God's exoneration of Jesus from those who claimed Christianity and followed it, just as He exonerated Abraham from all religions other than Islam. This is an argument from God Almighty to His Prophet, may God bless him and grant him peace, against the delegation of Najran, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: "And when Jesus perceived disbelief and aggression on their part, he

said, 'Who will be my helpers to God?' The disciples said, 'We are the helpers of God. We have believed in God.'" This is what they said, by which they attained favor from their Lord, **And bear witness that we are Muslims**, not as these people who argue with you about it say - meaning the delegation of Christians from Najran.

Tafsir al-Qurtubi

The Almighty said: **And when Jesus perceived disbelief on their part**, meaning on the part of the Children of Israel. The meaning of *perceived* is *knew* and *found*, as Al-Zajaj said. Abu Ubaidah said: The meaning of *perceived* is *recognized*, and the origin of that is the existence of something through the senses. Perceiving is knowledge of something. The Almighty said: **Do you perceive anyone among them?** Perceiving is killing. The Almighty said: **When you were catching them by His permission**, and from that is the hadith about the locusts.

If he feels the cold. **From them is disbelief** meaning disbelief in God. It was said that he heard the word disbelief from them. Al-Farra' said: They wanted to kill him. "He said: Who are my helpers for God?" He sought help against them. Al-Suddi, Al-Thawri and others said: The meaning is with God, so *to* means with, like the saying of God the Almighty: **And do not consume their wealth with your wealth** meaning with. And God knows best. Al-Hasan said: The meaning is from my helpers on the path to God, because he called them to God the Almighty. It was said: The meaning is whoever adds his support to the support of God the Almighty. So *to* according to these two sayings is in its proper place, and it is the best. And he sought help to protect himself from his people and to show the call, according to Al-Hasan and Mujahid. This is the way of God with His prophets and saints. And Lot said: **If only I had against you strength or could take refuge in a strong support** meaning a clan and companions who would support me. "The disciples said: We are the helpers of God" meaning the helpers of His Prophet and His religion. The disciples were the companions of Jesus, peace be upon him, and they were twelve men, as stated by Al-Kalbi and Abu Rawq.

There is a difference of opinion about their name. Ibn Abbas said: They were called that because of the whiteness of their clothes, and they were fishermen. Ibn Abi Nujayh and Ibn Artah said: They were tailors, so they were called that because they whitened their clothes. Ata' said: Mary entrusted Jesus with various jobs, and the last thing she entrusted him with was to the disciples, who were tailors and dyers. Jesus' teacher wanted to travel, so he said to Jesus: I have many clothes of different colors, and I have taught you how to dye, so dye them. Jesus cooked a single grain and put all the clothes in it and said: Be, by God's permission, as I want you to be. He brought the disciples and all the clothes into the grain, and when he saw it, he said: I have spoiled it. Jesus took out a single grain and put all the clothes in it and said: Be, by God's permission, as I want you to be. The disciples and all the clothes were presented in love. When he saw them, he said: I have spoiled them. Jesus brought

out a red, yellow, green, and other clothes, and each garment had its dye written on it. The disciples were amazed and knew that this was from God. He called the people to it, so they believed in him. They are the disciples. Qatada and Ad-Dahhak: They were called that because they were the special ones of the prophets. They mean the purity of their hearts. It was said: They were kings. That is because the king made food and invited the people to it, and Jesus was at the plate, and it did not decrease. The king said to him: Who are you? He said: Jesus, son of Mary. He said: I will leave this kingdom of mine and follow you. So he set off with those who followed him. They are the disciples, said Ibn Awn. The origin of the word *hour* in the language is whiteness. Clothes were made white by their whiteness, and the word *hour* of food is what was made white, and *ahwar* is white. The *ahwar* is the one that is white with a hump. The word *ahwari* is also the helper. The Messenger of God, may God bless him and grant him peace, said: **Every prophet has a disciple, and my disciples are Az-Zubayr**. And the dialogues: women for their whiteness, and he said:

Tell the anecdotes to make others cry, but only barking dogs make us cry.

Tafsir Ibn Kathir

God Almighty says, informing about the completion of the angels' glad tidings to Mary about her son Jesus, peace be upon him: that God teaches him **the Book and wisdom**. It appears that what is meant by the Book here is writing, and wisdom is explained in Surat Al-Baqarah, and **the Torah and the Gospel**. The Torah is the Book that was sent down to Moses, son of Imran, and the Gospel that was sent down to Jesus, son of Mary, peace be upon them. Jesus, peace be upon him, used to memorize this and that, and his saying: **And a messenger to the Children of Israel** means that he made him a messenger to the Children of Israel, saying to them **Indeed, I have come to you with a sign from your Lord, that I create for you from clay, as it were, the form of a bird, then I breathe into it and it becomes a bird by God's permission**. And that is what he used to do, he would form the shape of a bird from clay, then he would breathe into it and it would fly clearly by God's permission, the Almighty, who made this a miracle for him indicating that He sent him. **And I heal the blind**. It was said that he is the one who sees during the day but does not see at night, and the opposite was said. It was said: Al-A'sha. It was said: Al-A'mash. It was said: He is the one who is born blind, and this is more similar, because he is more eloquent in miracles and stronger in challenges. **And the leper is well-known, And I bring the dead to life by God's permission**. Many scholars said: God sent every prophet with what suited the people of his time. The prevailing thing in the time of Moses, peace be upon him, was magic and the glorification of magicians. So God sent him with a miracle that dazzled the eyes and confused every magician. When they were certain that it was from the Great, the Compeller, they submitted to Islam and became righteous servants of God. As for Jesus, peace be upon him, he was sent in the time of doctors and people of natural science, so he came to

Surat Al Imran 3:52

So when Jesus perceived disbelief on their part, he said, "Who will be my helpers to Allah?" The disciples said, "We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims."

them with signs that no one could access except by being supported by the One who established the Sharia. So how could a doctor have the ability to bring inanimate objects to life, or to treat the blind and the leper, and to send someone who is in his grave, bound until the Day of Judgment? And likewise Muhammad, may God bless him and grant him peace, was sent in a time of eloquent and articulate people and the best of poets, so he brought them a book from God Almighty, if mankind and the jinn were to gather together to produce something like it, or ten surahs like it, or a surah like it, they would never be able to, even if they supported each other. And that is only because the speech of the Lord Almighty is never like the speech of creation. And His statement: **And I inform you of what you eat and what you store in your houses** means I inform you of what one of you has eaten now, and what is stored for him in his house for tomorrow. **Indeed in that** meaning in all of that **is a sign for you** meaning of my truthfulness in what I have brought to you **if you are believers * and confirming what came before me of the Torah** meaning confirming and confirming it **and to make lawful for you some of what was forbidden to you** in it is evidence that Jesus, peace be upon him, abrogated some of the law of the Torah, and this is the correct of the two opinions. Some scholars said: He did not abrogate anything of it, but rather made lawful for them some of what they were disputing about in error, so He revealed They have a cover for that, as He said in the other verse: **And that I may make clear to you some of that over which you differ.** And God knows best. Then He said: **And I have come to you with a sign from your Lord,** meaning with an argument and proof of my truthfulness in what I say to you. "So fear God and obey me. Indeed, God is my Lord and your Lord, so worship Him." That is, I and you are equal in servitude to Him, submission and humility to Him. **This is a straight path.**

Fath al-Qadir

His saying 52- **So when he sensed** meaning he knew and found: Al-Zajaj said: Abu Ubaidah said the meaning of sensed is he recognized, and the origin of that is the existence of something by the senses, and sense is the knowledge of something. God the Almighty said: **Do you sense any of them?** What is meant by sense here is strong perception that runs the course of observation. And by disbelief is their insistence on it, and it was said: He heard the word of disbelief from them. Al-Farraa said: They wanted to kill him. Based on this, the meaning of the verse is: So when Jesus perceived from them the desire to kill him, which is disbelief, he said: Who is my helper to God? Ansar is the plural of supporter. And his saying to **God** is related to Majdhuf, which occurred as a state: meaning turning to God and seeking refuge in Him or going to Him. And it was said: To means with like His saying the Almighty: **And do not consume their wealth with your wealth.** And it was said that the meaning is: Who is my helper on the path to God? And it was said

that the meaning is: Who adds his support to the support of God. Hawariyyun is the plural of hawari, and hawari of a man is his best and his essence. It is taken from hawr, which means whiteness according to the linguists. Clothes turned white, and hawari of food: what turned white, and hawari is also the helper, and from this is the saying of the Prophet, may God bless him and grant him peace: **Every prophet has a hawari, and my hawari was Az-Zubayr**, which is in Bukhari and others. There is disagreement about the reason for naming them thus. Some say: because of the whiteness of their clothes, and some say: because of the purity of their intentions, and some say: because they are the special ones of the prophets, and they were twelve men, and the meaning of ansar God is: the helpers of His religion and His messengers. His saying, **We have believed in God**, is a resumption of the reason for what came before it, because faith leads to victory. His saying, **And bear witness that we are Muslims**, means: bear witness for us on the Day of Resurrection that we are sincere in our faith and obedient to what you want from us.

Tafsir al-Baghawi

52- The Almighty said: **And when Jesus perceived disbelief on their part** meaning he found it. Al-Farra' said, and Abu Ubaidah said: He knew, and Muqatil said: He saw **disbelief on their part** and they wanted to kill him, so he sought help against them and said: "He said: Who will be my helpers for God?" Al-Suddi said: The reason for that was that when God the Almighty sent Jesus, peace be upon him, to the Children of Israel and ordered him to call to Islam, the Children of Israel exiled him and expelled him, so he and his mother went out wandering in the land, and they stopped in a village with a man who hosted them and treated them well. That city had a tyrant who was aggressive, so that man came one day worried and sad, so he entered his house and Mary was with his wife, so Mary said to her: What is the matter with your husband that I see him sad? She said: Do not ask me. She said: Tell me, perhaps God will relieve his distress. She said: We have a king who appoints for each man of us a day to feed him and his soldiers and give them wine to drink, and if he does not do so, he will punish him, and today is our turn and we do not have the space for that. She said: So tell him not to worry, for I will command my son to pray for him, and that will suffice. Mary said to Jesus, peace be upon him, about that, and Jesus said: If you do that, evil will happen. She said: Do not worry, for he has been good to us and honored us. Jesus, peace be upon him, said: Then tell him, when that is near, fill your pots and jars with water, then inform me. So he did that, and Jesus, peace be upon him, called upon God Almighty, and the water in the pots turned into broth and meat, and the water in the jars into wine, the likes of which people had never seen before. When the king came, he ate, and when he drank the wine, he said: Where is this

wine from? He said: From such and such a land. The king said: My wine is from that land, and it is not like this one. He said: It is from another land. When the confusion over the king became severe, he said: Then I will tell you, I have a young man who does not ask God for anything except that He gives it to him. He called upon God, and He turned the water into wine. The king had a son whom he wanted to make his successor, but he died a few days before that, and he was the most beloved of creation to him. So he said: A man called upon God until He turned the water into wine **so that his prayer would be answered** until My son will be revived. So he called Jesus, peace be upon him, and spoke to him about that. Jesus said: Do not do that, for if he lives, evil will happen. The king said: I do not care, do I not see him? Jesus said: If I revive him, you and my mother will be left to go wherever we want. He said: Yes. So he called upon God, and the boy lived. When the people of his kingdom saw that he had lived, they rushed to take up arms and said: We have eaten this until his death drew near, so he wants to appoint his son as his successor to it and eat as his father ate. So they fought. Jesus and his mother went and passed by the disciples while they were fishing. He said: What are you doing? They said: We are fishing. He said: Why don't you walk so that we can catch people? They said: Who are you? He said: I am Jesus, son of Mary, the servant and messenger of God, one of the helpers to God. So believe and go with him.

God the Almighty said: **Of my helpers for God.** Al-Suddi and Ibn Jurayj said: "With God the Almighty, the Arabs say: 'The flock to the flock are camels' meaning with the flock, and as God the Almighty said: "And do not consume their wealth along with your wealth" **An-Nisa' 2**, Day with your wealth. Al-Hasan and Abu Ubaidah said: *To* means in, meaning from among my helpers in God, meaning in the essence of God and His path. It was said that *to* in its place means whoever adds his support to God's support for me. They differed regarding the disciples. Mujahid and Al-Suddi said: They were fishermen who used to catch fish, and they were called disciples because of the whiteness of their clothes. It was also said: They were sailors. Al-Hasan said: They were whiteners, and they were called that because they used to whiten their clothes. Ata' said: Mary entrusted Jesus, peace be upon him, with various tasks, the last of which was to the disciples, who were dyers and tanners, so she entrusted him to their chief to learn from him. They gathered at a place of clothing and a scroll was presented to him, so he said to Jesus: You have learned this craft and I am going on a journey and will not return for ten days. These are the clothes of the people of different colors, and I have marked each one of them with a thread of the color with which it is dyed, so it must be empty of them when I come. So he went out and Jesus cooked one pot of one color and put all the clothes in and said: Be, by God's permission, as I want you to be. So he brought the disciples and all the clothes into the pit, and he said: What did you do? He said: I finished them. He said: Where are they? He said: In the well. He said: All of them. He said: He said: You have spoiled those garments. He said: Get up and look. So Jesus brought out a red garment, a yellow garment, and a green garment until he brought them out in the colors he wanted. The disciples were

amazed, so he knew that this was from God. He said to the al-Nas 114: Come and look. So he and his companions believed in him, so they are the disciples. Ad-Dahhak said: They were called disciples because of the purity of their hearts. Ibn al-Mubarak said: They were called this because of the effect of worship and its light on them. The origin of the houris among the Arabs is intense whiteness. It is said: A man is squint-eyed and a woman is squint-eyed, meaning very white. Al-Kalbi and Ikrimah said: The disciples are the pure ones, and they were the pure ones of Jesus, peace be upon him, and they were twelve men. Ruh ibn al-Qasim said: I asked Qatada about the disciples. He said: They are the ones who are fit for the caliphate. And from him, he said: The disciples are the ministers. Al-Hasan said: The disciples are the supporters and the disciple is the supporter. The disciple in the speech of the Arabs is specifically the man who is sought for help / in what he is responsible for.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Muhammad bin Al-Munkadir told us: I heard Jabir bin Abdullah, may God be pleased with them both, say: The Messenger of God, may God bless him and grant him peace, called upon the people on the day of the Trench, and Al-Zubayr volunteered. Then he called upon them, and Al-Zubayr volunteered. Then the Prophet, may God bless him and grant him peace, said: **Every prophet has a disciple, and my disciple is Al-Zubayr.**

Sufyan said: The helper disciple. Al-Muammar said: Qatada said: The disciples were all from Quraysh 106: Abu Bakr, Umar, Uthman, Ali, Hamza, Jafar, Abu Ubaidah ibn al-Jarrah, Uthman ibn Muzaffun, Abd al-Rahman, Abd al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Talhah ibn Ubayd God, and al-Zubayr ibn al-'Awwam, may God be pleased with them all.

The disciples said: We are the supporters of God, the helpers of God's religion and His Messenger. We believe in God, and bear witness, O Jesus, that we are Muslims.

Tafsir al-Baidawi

52 When Jesus perceived disbelief on their part he realized their disbelief with him, which is what is perceived by the senses. "He said: Who are my helpers to God?" Taking refuge in God Almighty or going or joining Him, and it is permissible for the preposition to be related to **my helpers** implying the meaning of addition, that is, from those who add themselves to God Almighty in my support. It was said that here *to* means *with* or *in* or **the lam** and **the disciples said** the man's disciples are his special ones from the houris which is pure whiteness, and from it the Hawariyat for the urban women because of the purity of their colors. The companions of Jesus, peace be upon him, from the Jews were called by this name. It was said that they are short-skinned people who whiten the clothes, that is, they whiten them. **We are the helpers of God** meaning the helpers of the religion of God. **We have believed in God, and bear witness**

Surat Al Imran 3:52

So when Jesus perceived disbelief on their part, he said, "Who will be my helpers to Allah?" The disciples said, "We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims."

that we are Muslims to bear witness for us on the Day of Resurrection when the messengers bear witness for their people and against them.

Surat Al Imran 3:53

Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.

Tafsir al-Jalalayn

Our Lord, we have believed in what You revealed of the Gospel **and we have followed the Messenger** Jesus **so register us among the witnesses** to Your Oneness and to Your Messenger's truthfulness.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God Almighty about the disciples that they said: **Our Lord, we have believed**, meaning: we have confirmed, **in what You have revealed**, meaning: in what You revealed to Your Prophet Jesus from Your Book, **and we have followed the Messenger**, meaning by that: we have become followers of Jesus in Your religion with which You sent him, and his helpers in the truth with which You sent him to Your servants. And His statement: **Then register us with the witnesses**, means: so establish our names with the names of those who have testified to the truth, and acknowledged Your monotheism, and believed in Your messengers, and followed Your commands and prohibitions, so include us among them and with them in what You honor them with of Your honor, and place us in their place, and do not include us among those who disbelieved in You, and turned away from Your path, and disobeyed Your commands and prohibitions.

By this, His creation, may He be glorified and exalted, knows the path of those whose words and actions He is pleased with, so that they may follow their path and approach, and attain the same degrees of His honor that they have attained. And by this He denies those who claim that the prophets of God were not of the same religion, and He uses it as evidence against the delegation who argued with the Messenger of God, may God bless him and grant him peace, from the people of Najran: that it was said that those of the followers of Jesus, may God be pleased with them, were different from what they said, and their approach was different from their approach, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Our Lord, we have believed in what You revealed and followed the Messenger, so register us among the witnesses**, meaning: This was their statement and their faith.

Tafsir al-Qurtubi

The Almighty says: **Our Lord, we have believed in what You have revealed**. That is, they say, **Our Lord,**

we have believed. "In what You have revealed" meaning in Your Book and what You have revealed of Your rulings. **And we followed the Messenger** meaning Jesus. **So register us among the witnesses** meaning the nation of Muhammad, may God bless him and grant him peace.

On the authority of Ibn Abbas, the meaning is: Make our names with their names and include us among them. It was also said: The meaning is: Write us down with those who testified to the truthfulness of your prophets.

Tafsir Ibn Kathir

God the Almighty says: **So when Jesus perceived** meaning he sensed from them the determination to disbelieve and continue in misguidance, "he said: Who are my helpers for God?" Mujahid said: Who will follow me to God. Sufyan al-Thawri and others said: Who are my helpers with God? Mujahid said: Closest. It appears that he meant who are my helpers in calling to God? Just as "the Prophet, may God bless him and grant him peace, used to say during the Hajj seasons before he emigrated: Who will shelter me so that I may convey the words of my Lord? For the Quraysh prevented me from conveying the words of my Lord until he found the helpers, so they sheltered him and supported him and he emigrated to them, so they comforted him and protected him from the black and the red, may God be pleased with them and satisfy them." Thus, Jesus, son of Mary, peace be upon him, was assigned to a group of the Children of Israel, so they believed in him, supported him, aided him, and followed the light that was sent down with him. For this reason, God Almighty said, informing about them, "The disciples said, 'We are supporters of God. We have believed in God, and bear witness that we are Muslims. Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.'" It was said that the disciples were short-skinned, and it was said that they were called that because of the whiteness of their clothes, and it was said that they were hunters. The correct view is that the Helper disciple, as proven in the two Sahihs, is that when the Messenger of God, may God bless him and grant him peace, summoned the people on the Day of the Confederates, Az-Zubayr volunteered, then he summoned them, and Az-Zubayr, may God be pleased with him, volunteered, so the Prophet, may God bless him and grant him peace, said: **Every prophet has a disciple, and my disciple is Az-Zubayr**. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding his statement, **Then write us down with the witnesses**, he said: With the nation of Muhammad, may God bless him and grant him peace. This is a good chain of transmission. Then the Almighty said, informing about the leaders of the Children of Israel, regarding their intention to kill Jesus, peace be upon him, and their desire to harm him and crucify him when they conspired against him and slandered him to the king of that time, and he was an unbeliever, that here is a man

Surat Al Imran 3:53

Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.

who misleads people and turns them away from obeying the king and corrupts the subjects and separates father from son, and other things that they hung around their necks and accused him of as lies, and that he was born of fornication until they provoked the anger of the king, so he sent someone to search for him to take him and crucify him and torture him, and when they surrounded his house and thought that they had captured him, God Almighty saved him from among them and raised him from the window of that house to the heavens, and God cast his likeness on a man who was with him in the house, and when those entered they thought he was Jesus in the darkness of the night, so they took him and humiliated him and crucified him, and they put thorns on his head, and this was from God's deception with them, for He saved His Prophet and raised him from among them and left them in their misguidance, thinking that they had. They achieved their goal, but God placed in their hearts cruelty and stubbornness towards the truth, which remained with them, and He caused them to be humiliated and not leave them until the Day of Judgment. That is why God Almighty said: **And they plotted, and God plotted, and God is the best of plotters.**

Muhammad, may God bless him and grant him peace, for they are witnesses over the people.

Fath al-Qadir

The meaning of 53- **with what You have revealed** is what God Almighty revealed in His books. And the Messenger is Jesus, and the deletion of the related word indicates generalization: that is, we followed him in everything he brought, so write us down with those who bear witness to Your Oneness and to the Message of Your Messenger. Or write us down with the prophets who bear witness to their nations, and it was said: with the nation of Muhammad, may God bless him and grant him peace.

Tafsir al-Baghawi

53-Our Lord, we have believed in what You revealed of Your Book **and we have followed the Messenger** Jesus **so register us among the witnesses** who testified to the truthfulness of Your prophets. Ata' said: With the prophets because every prophet is a witness for his nation.

Ibn Abbas, may God be pleased with him, said: With Muhammad, may God bless him and grant him peace, and his nation, because they bear witness to the messengers' message.

Tafsir al-Baidawi

53 **Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.** That is, among those who bear witness to Your oneness, or with the prophets who bear witness for their followers, or with the nation of

Surat Al Imran 3:54

And they planned, and God planned. And God is the best of planners.

Tafsir al-Jalalayn

God Almighty said: **And they plotted** meaning the infidels of the Children of Israel against Jesus when they assigned someone to kill him by treachery **and God plotted** against them by casting the likeness of Jesus on the one who intended to kill him, so they killed him and Jesus was raised to heaven **and God is the best of plotters** He knows him best.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And the plotting of those who disbelieved among the Children of Israel, and they are those from whom God mentioned that Jesus sensed disbelief.

Their plot, which God described them with, was to conspire with each other to attack and kill Jesus. This was because Jesus, peace be upon him, after his people had expelled him and his mother from among them, returned to them, as follows:

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: Then Jesus walked with them, meaning: with the disciples who were fishing, and they believed in him and followed him when he called them, until he came to the Children of Israel at night, and he cried out to them, and that is what He said: **So a party of the Children of Israel believed and a party disbelieved** (al-Saff 61:14).

As for God's plot against them: according to what Al-Suddi mentioned, He cast the likeness of Jesus on some of his followers until the plotters killed him with Jesus, and they thought he was Jesus, and God Almighty had raised Jesus before that, as:

Muhammad bin Al-Husayn told me, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: Then the Children of Israel besieged Jesus and nineteen of the disciples in a house. Jesus said to his companions: Who will take my image so that he may be killed and have Paradise? So one of them took it and ascended with Jesus to heaven. This is what God says: **And they planned, and God planned, and God is the best of planners**. When the disciples came out, they saw them nineteen, so they told them that Jesus had ascended to heaven. They began to count the people and found that they were missing one man from the number, and they saw the image of Jesus among them, so they doubted him. Based on this, they killed the man, thinking that he was Jesus, and crucified him. This is what God, the Almighty, the Majestic, said: **And they did not kill him, nor did they crucify him, but it appeared to them so** (An-Nisa': 157).

It may be possible that the meaning of God's deception of them is His luring them so that the Book may reach its term, as we have explained in God's statement: **God mocks them** (al-Baqarah 2:15).

Tafsir al-Qurtubi

God the Almighty said: **And they plotted** meaning the infidels of the Children of Israel from whom he sensed disbelief, that is, he killed him. That is because when his people expelled Jesus and his mother from among them, he returned to them with the disciples and shouted out the call to them, so they intended to kill him and conspired to kill him, and that was their plot. And God's plot is His enticement of His servants without them knowing, according to Al-Faraas and others. Ibn Abbas said: Whenever they commit a sin, We renew a blessing for them. Al-Zajjaj said: God's plot is His recompense for their plot, so He called the recompense by the name of the beginning, like His saying: **God mocks them, And He is deceiving them**. This was mentioned previously in Al-Baqarah. The root of plotting in the language is deception and trickery. And plotting is the deception of the leg. And a woman with enchanted legs. And plotting is a type of clothing. And it is said: Rather, it is the deception, as narrated by Ibn Faris. It was said: **And God planned** is to cast the likeness of Jesus on someone else and raise Jesus to him. This is because when the Jews gathered to kill Jesus, he entered the house fleeing from them, so Gabriel raised him from the window to the sky. Their king said to a wicked man among them called Judah: **Go in and kill him**. So he entered the window and did not find Jesus there, and he cast the likeness of Jesus on him. When he came out, they saw him looking like Jesus, so they seized him, killed him, and crucified him. Then they said: "The face of Jesus and his body resemble the body of our companion. If this is our companion, then where is Jesus? And if this is Jesus, then where is our companion." So a fight broke out between them and they killed each other. This is what God the Almighty said: **And they planned, and God planned**. Other than this was said as follows. **And God is the best of planners** is an active participle from **makra yamkar to plot**. Some scholars have counted it among the names of God the Almighty, so when he supplicates with it, he says: **O best of planners, plot for me**. And he, peace be upon him, used to say in his supplication: **O God, plot for me and do not plot against me**. We have mentioned it in the book *Al-Asna* in explaining the beautiful names of God. God knows best.

Tafsir Ibn Kathir

God the Almighty says: **So when Jesus perceived** meaning he sensed from them the determination to disbelieve and continue in misguidance, "he said: Who are my helpers for God?" Mujahid said: Who will follow me to God. Sufyan al-Thawri and others said: Who are my helpers with God? Mujahid said: Closest. It appears that he meant who are my helpers in calling to God? Just as "the Prophet, may God bless him and

And they planned, and Allah planned. And Allah is the best of planners.

grant him peace, used to say during the Hajj seasons before he emigrated: Who will shelter me so that I may convey the words of my Lord? For the Quraysh prevented me from conveying the words of my Lord until he found the helpers, so they sheltered him and supported him and he emigrated to them, so they comforted him and protected him from the black and the red, may God be pleased with them and satisfy them." Thus, Jesus, son of Mary, peace be upon him, was assigned to a group of the Children of Israel, so they believed in him, supported him, aided him, and followed the light that was sent down with him. For this reason, God Almighty said, informing about them, "The disciples said, 'We are supporters of God. We have believed in God, and bear witness that we are Muslims. Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.'" It was said that the disciples were short-skinned, and it was said that they were called that because of the whiteness of their clothes, and it was said that they were hunters. The correct view is that the Helper disciple, as proven in the two Sahihs, is that when the Messenger of God, may God bless him and grant him peace, summoned the people on the Day of the Confederates, Az-Zubayr volunteered, then he summoned them, and Az-Zubayr, may God be pleased with him, volunteered, so the Prophet, may God bless him and grant him peace, said: **Every prophet has a disciple, and my disciple is Az-Zubayr.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding his statement, **Then write us down with the witnesses**, he said: With the nation of Muhammad, may God bless him and grant him peace. This is a good chain of transmission. Then the Almighty said, informing about the leaders of the Children of Israel, regarding their intention to kill Jesus, peace be upon him, and their desire to harm him and crucify him when they conspired against him and slandered him to the king of that time, and he was an unbeliever, that here is a man who misleads people and turns them away from obeying the king and corrupts the subjects and separates father from son, and other things that they hung around their necks and accused him of as lies, and that he was born of fornication until they provoked the anger of the king, so he sent someone to search for him to take him and crucify him and torture him, and when they surrounded his house and thought that they had captured him, God Almighty saved him from among them and raised him from the window of that house to the heavens, and God cast his likeness on a man who was with him in the house, and when those entered they thought he was Jesus in the darkness of the night, so they took him and humiliated him and crucified him, and they put thorns on his head, and this was from God's deception with them, for He saved His Prophet and raised him from among them and left them in their misguidance, thinking that they had achieved their goal, but God placed in their hearts cruelty and stubbornness towards the truth, which remained with them, and He caused them to be humiliated and not leave them until the Day of Judgment. That is why God Almighty said: **And they**

plotted, and God plotted, and God is the best of plotters.

Fath al-Qadir

His saying 54- **And they plotted** meaning those whom Jesus sensed were unbelievers, and they were the unbelievers of the Children of Israel. And God's plot was to lure His servants from where they did not know. This was said by Al-Farra' and others. Al-Zajjaj said: God's plot was to punish them for their plot, so the punishment was named after the beginning, like His saying, the Most High, **God mocks them, And He is deceiving them.** The root of plotting in the language is: assassination and deception: Ibn Faris narrated it, and based on this, it is not attributed to God Almighty except through the path of similarity. It was said: God's plot here is to cast the likeness of Jesus on others, and to raise Jesus to Himself. **And God is the best of plotters** meaning: the strongest of them in plotting and the most effective in their treachery and their words to cause harm to whomever He wants to cause harm to from where he does not expect.

Tafsir al-Baghawi

54- The Almighty said: **And they plotted** meaning the infidels of the Children of Israel from whom Jesus sensed disbelief and they were wicked in killing Jesus, peace be upon him. This is because Jesus, peace be upon him, after his people expelled him and his mother, returned to them with the disciples and cried out to them with the call, so they intended to kill him and conspired to kill him. This is their plot. God Almighty said: **And the plot of God, and God is the best of plotters.** So the plot of the created beings is: malice, deception, and trickery. The plot of God is: luring the servant and taking him suddenly from where he does not know, as He said: **We will lead them on gradually from where they do not know** 182-Al-A'raf. Al-Zajjaj said: The plot of God Almighty is their recompense for their plot, so the recompense is called the beginning because it is in opposition to it, as God Almighty said: **God mocks them** 15-Al-Baqarah **And He is the One who deceives them** 142-An-Nisa. The plot of God Almighty is specifically for them in this verse, and it is His casting doubts. On their companion who wanted to kill Jesus, peace be upon him, until he was killed.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas, may God be pleased with them both: Jesus met a group of Jews, and when they saw him they said: The sorcerer, the son of the sorcerer, has come, and the perpetrator is the son of the perpetrator, and they slandered him and his mother. When Jesus, peace be upon him, heard that, he invoked curses upon them and God transformed them into pigs. When Judah, the head of the Jews and their prince, saw that, he was alarmed and feared his call. The Jews united to kill Jesus, peace be upon him, and they rose up to kill him. God sent Gabriel to him, and he put him in a window with a window on the roof. God raised him to heaven from that window. Judah, the

head of the Jews, ordered one of his companions, called Tatianus, to enter the window and kill him. When he entered, he did not see Jesus, so he delayed them, so they thought that he was fighting him there. God cast upon him the likeness of Jesus, peace be upon him. When he entered, he did not see Jesus, so he delayed them, so they thought that he was fighting him there. God cast upon him the likeness of Jesus, peace be upon him. When he came out, they thought that he was Jesus, peace be upon him, so they killed him and crucified him. Wahb said: They knocked on Jesus in the middle of the night, and set up a cross to crucify him. The earth became dark, so God sent the angels who stood between them and him. Jesus gathered the disciples that night and advised them, then he said: Let one of you disbelieve in me before the rooster crows and sell me for a few dirhams. So they brought out thirty dirhams for him, and they took them and he showed them to him. When he entered the house, God cast the likeness of Jesus upon him, so Jesus was raised and he took the one who showed them to him and said: I am the one who showed you to him, but they paid no attention to what he said and killed him and crucified him, thinking that he was Jesus. When the likeness of Jesus was crucified, Mary, the mother of Jesus, and a woman for whom Jesus had prayed and whom God had cured of madness came crying beside the crucified man, so Jesus, peace be upon him, came to them and said to them: Why are you crying? God the Almighty raised me up and nothing but good befell me, and this is something that seemed to them to be. Then, after seven days, God the Almighty said to Jesus, peace be upon him: Descend upon Mary Magdalene, the name of a place on her mountain, for no one has wept for you as she did, nor grieved as she did. Then let the disciples gather for you and spread them throughout the earth as callers to God the Almighty. So God sent him down upon her, and the mountain lit up with light when he descended. So he gathered for him and the disciples, and he spread them throughout the earth as callers to God the Almighty. Then God the Almighty raised him up to him, and that is the night in which the Christians entered. When the disciples awoke, each one of them spoke in the language of the one to whom Jesus had sent him, and that is what God the Almighty said: **And they plotted, and God planned, and God is the best of planners.**

Al-Suddi said: The Jews imprisoned Jesus in a house with ten of the disciples, and a man from among them entered upon them, and God cast his resemblance upon him. Qatada said: It was mentioned to us that the Prophet of God, Jesus, peace be upon him, said to his companions: Who among you will cast my resemblance upon him? He will be killed. A man from the people said: I will, O Prophet of God. So that man was killed, and God prevented Jesus, peace be upon him, and raised him to Him, and God clothed him with feathers and clothed him with light and cut off from him the pleasure of food and drink, and he flew with the angels, so he is with them around the world. He was a human, angelic, heavenly, earthly being. The historians said: Mary became pregnant with Jesus when she was thirteen years old, and she gave birth to Jesus in Bethlehem in the land of Uri Shalam, sixty-five years after Alexander's victory over the land

of Babylon, so God revealed to him at the beginning of the thirtieth year, and God raised him from Jerusalem on the Night of Decree in the month of Ramadan, and he was thirty-three years old, so his prophethood was three years, and his mother Mary lived after his raising for six years.

Tafsir al-Baidawi

54 **And they plotted** meaning those Jews who were aware of the disbelief, so they appointed someone to kill him by treachery. **And God plotted** when He raised Jesus, peace be upon him, and cast his likeness on those who intended to assassinate him until he was killed. And plotting, in that it is originally a trick by which someone brings harm to another, is not attributed to God except by way of comparison and duplication. **And God is the best of plotters** the most powerful of them in plotting and the most capable of causing harm from where he least expects.

Surat Al Imran 3:55

When God said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ."

Surat Al Imran 3:55

When God said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ."

Tafsir al-Jalalayn

Remember (when God said, **O Jesus, indeed I will take you and raise you to Me** from this world without death and purify you from those who disbelieve and make those who follow you, those who believe in your prophethood from among the Muslims and Christians, superior to those who disbelieve, until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ.") of the matter of religion.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He meant: And God's plan against the people who tried to kill Jesus, despite their disbelief in God and their denial of Jesus in what he brought them from their Lord, when God, may His praise be glorified, said: **I will take you**, so *when* is a conjunction of His saying: **And God's plan**, meaning: And God's plan against them when God said to Jesus: I will take you and raise you to Me, so He took him and raised him to Him.

Then the people of interpretation differed regarding the meaning of death that God Almighty mentioned in this verse.

Some of them said: It is the death of sleep, and the meaning of the statement according to their doctrine was: I am the one who puts you to sleep and raises you up in your sleep.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **I will cause you to die**, he said: He means the death of a dream, God raised him up in his dream. Al-Hasan said: "The Messenger of God, may God bless him and grant him peace, said to the Jews: Jesus did not die, and he will return to you before the Day of Resurrection."

Others said: The meaning of this is: I will seize you from the earth and raise you up to Me. They said: The meaning of death is taking, just as one says: I took

from so-and-so what I owed him, meaning: I took it and took it back. They said: The meaning of his statement: **I will take you and raise you up**, is: I will seize you from the earth alive to My side, and I will take you to what I have without death, and I will raise you up from among the polytheists and those who disbelieve in you.

Who said that?

Ali bin Sahl told us, he said, Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab, on the authority of Matar al-Warraq, regarding the statement of God: **I will cause you to die**, he said: I will cause you to die from this world, and it is not a death.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **I will cause you to die**, he said: I will cause you to die from the earth.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Indeed, I will take you and raise you to Myself and purify you from those who disbelieve**, he said: So He raised him to Himself, He will take him to Himself and purify him from those who disbelieve.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me: Kaab Al-Ahbar said: God Almighty would not kill Jesus, son of Mary. Rather, God sent him as a caller and a bearer of good tidings, calling to Him alone. When Jesus saw how few followed him and how many denied him, he complained about that to God Almighty. So God revealed to him: **I will take you and raise you up to Me**, and no one I raise up is dead. I will send you to the one-eyed Antichrist and you will kill him. Then you will live after that for twenty-four years, then I will cause you to die the death of a living person. Kaab Al-Ahbar said: This confirms the hadith of the Messenger of God, may God bless him and grant him peace, where he said: **How can a nation perish when I am at the beginning and Jesus is at the end?**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **O Jesus, I will take you**, meaning: I will take you.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **Indeed, I will take you and raise you up to Me**, he said: **I will take you up** means **I will take you**. He said: **And 'I will take you up'** and **I will raise you up** are one and the same. He said: And he has not yet died, until the Antichrist is killed, and he will die. And he recited the statement of God Almighty, **And he will speak to the people in the cradle and in maturity**, he said: God raised him up to Him before he was an adult. He said: And he will descend as an adult.

Muhammad bin Sinan told us, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding the words of God

Almighty: **O Jesus, indeed I will take you and raise you up to Me**, the entire verse, he said: God raised him up to Him, so he is with Him in heaven.

Others said: The meaning of this is: I will cause you to die a death.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **I will cause you to die**, meaning: I will cause you to die.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani, that he said: God caused Jesus, son of Mary, to die three hours a day until He raised him up to Him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The Christians claim that he died seven hours during the day, then God revived him.

Others said: The meaning of this is: When God said, O Jesus, I will raise you up to Me and purify you from those who disbelieved, and I will take you after I have brought you down to the world. He said: This is from the word *al-Muqaddam* which means *al-Dajjal* and the word *al-Mukhtar* which means *al-Arqaḍ presentation*.

Abu Ja'far said: The most correct of these sayings, according to us, is the saying of the one who said: The meaning of that is: I will seize you from the earth and raise you to me, because of the continuous reports from the Messenger of God, may God bless him and grant him peace, that he said: Jesus, son of Mary, will descend and kill the Antichrist, then he will remain on the earth for a period of time that has been mentioned, the narration differs regarding its length, then he will die and the Muslims will pray over him and bury him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Muslim al-Zuhri, on the authority of Hanzala ibn Ali al-Aslami, on the authority of Abu Hurayrah, he said: "I heard the Messenger of God, may God bless him and grant him peace, say: God will send down Jesus, son of Mary, as a just judge and a fair leader. He will break the cross, kill the pig, abolish the jizya, and wealth will be so abundant that no one will be able to take it. He will walk through Ar-Rawha' as a pilgrim or a pilgrim, or he will perform both."

Ibn Hamid narrated to us, he said, Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Dinar, on the authority of Qatada, on the authority of Abd Al-Rahman Ibn Adam, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: The prophets are brothers by bloodlines, their mothers are different but their religion is one. I am the closest of people to Jesus, son of Mary, because there was no prophet between me and him, and he is my successor over my nation. He will descend, so when you see him, recognize him: he is a man of medium build, reddish and white, with straight hair, as if his hair were dripping, even if it was not wet, between two Egypts. He will

crush the cross, kill the pig, and wealth will be abundant, and people will fight for the sake of Islam until God destroys all religions in his time, and God destroys in his time the lying Messiah of misguidance, the Antichrist. It will occur in the safe land until lions graze with camels, tigers with cows, and wolves with sheep, and boys play with snakes, none of them harming the other. He will remain on the earth for forty years, then..." He dies, and the Muslims pray over him and bury him.

Abu Ja'far said: It is known that if God Almighty had caused him to die, He would not have caused him to die another death, so that two deaths would be added to him, because God Almighty only informed His servants that He would create them, then cause them to die, then bring them back to life, as He, the Most High, said: "It is God who created you, then provided for you, then will cause you to die, then will bring you back to life. Is there among your associates any who do anything of that?" (al-Rum 30:40).

The interpretation of the verse is: God said to Jesus: O Jesus, I will seize you from the earth, raise you to Me, and purify you from those who disbelieved and denied your prophethood.

This report, even if it is reported in the form of a report, contains from God Almighty an argument against those who argued with the Messenger of God, may God bless him and grant him peace, about Jesus from the Najran delegation, that Jesus was not killed or crucified as they claimed, and that they and the Jews who acknowledged that and claimed against Jesus - are lying in their claim and assertion, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: Then he informed them - meaning the delegation from Najran - and responded to them regarding what they had acknowledged to the Jews about his crucifixion, how he raised him up and purified him from them, so he said: **When God said, O Jesus, I will take you and raise you up to Me.**

As for **He who purifies you from those who disbelieve**, it means: He who cleanses you, He who delivers you from those who disbelieved in you and denied the truth that you brought them from the Jews and all other religions, such as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **And He will purify you from those who disbelieved**, he said: When they intended to do to you what they intended.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan, regarding his statement: **And purifies you from those who disbelieve**, he said: He purifies him from the Jews, Christians, Magians, and the disbelievers of his people.

Abu Ja'far said: By that, may His praise be glorified, He means: And He will make those who followed you on your path and your religion of Islam and its nature, above those who denied your prophethood and opposed their path [from] all the people of religions, so they denied what you brought and turned away from

Surat Al Imran 3:55

When God said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ."

acknowledging it, so their fate is above them, prevailing over them, as:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**, they are the people of Islam who followed him according to his nature, religion, and Sunnah, and they will continue to be victorious over those who oppose them until the Day of Resurrection.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**, then he mentioned something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**, then he mentioned something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**, he said: He will support those who follow you in Islam, over those who disbelieve until the Day of Resurrection.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**. As for **those who follow you**, it is said: They are the believers, and it is said: Rather, they are the Romans.

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, on the authority of Ibad, on the authority of al-Hasan: **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**, he said: He will make those who follow him superior to those who disbelieve until the Day of Resurrection. He said: The Muslims are superior to them, and He will make them superior to those who abandoned Islam until the Day of Resurrection.

Others said: The meaning of this is: And He will make those who follow you from among the Christians superior to the Jews.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the statement of God: **And He will purify you from those who disbelieve**, he said: those who disbelieved from the Children of Israel, **and will make those who follow you**, he said: those who believed in him from the Children of Israel and others, **superior to those who disbelieved**, the Christians are

superior to the Jews until the Day of Resurrection. He said: There is no country in which there are Christians, except that they are superior to the Jews, in the East or the West, they are humiliated in all countries.

Abu Ja'far said: By that, may His praise be glorified, He means: **Then to Me**, then to God, O you who differ about Jesus, **is your return**, meaning: your destiny on the Day of Resurrection, **so I will judge between you**, meaning: then I will judge between all of you in the matter of Jesus with truth, **in that over which you differed**, of his matter.

This is one of the speeches that was diverted from reporting on the absent to addressing the female, and that is because his saying: **Then to Me is your return**, was intended to report on the followers of Jesus and the disbelievers in him.

The interpretation of the statement: And I will make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is the return of the two groups: those who follow you and those who disbelieve in you, so judge between them concerning that over which they used to differ. But the statement was returned to the address due to the precedence of the statement, in the manner of what we mentioned of the statement that comes out in the form of a narration, as He said: **Until, when you were in the ship and it sailed with them with a good wind** (Yunus 10:22).

Tafsir al-Qurtubi

The Almighty's saying: "When God said, O Jesus, indeed I will take you **is the agent in** when they plotted", or an implied verb. A group of scholars of meaning, including Ad-Dahhak and Al-Farra', said about the Almighty's saying: "Indeed I will take you and raise you to Me" that it is an order of precedence and delay, because the waw does not require rank. The meaning is: Indeed I will raise you to Me and purify you from those who disbelieved and take you after you descend from the sky, like His saying: "And had it not been for a word that preceded from your Lord, it would have been an obligation and a specified term" and the meaning is And had it not been for a word that preceded from your Lord and a specified term, it would have been an obligation. The poet said:

O palm tree of the same vein, peace and God's mercy be upon you

Peace be upon you and the mercy of God. Al-Hasan and Ibn Jurayj said: The meaning of Mutawwafika is He who takes you and raises you to the heavens without death, like Tawwafit Mali min Fulan, meaning He seized it. Wahb ibn Munabbih said: God took Jesus, peace be upon him, for three hours during the day, then raised him to the heavens. This is far-fetched, because it is authentic in the reports from the Prophet, may God bless him and grant him peace, that he will

descend and kill the Antichrist, as we have explained in the Book of Remembrance, and in this book according to what came before and will come. Ibn Zayd said: Mutawwafika is He who takes you, and Mutawwafika and Rafika are one and the same, and he has not yet died. Ibn Talhah narrated from Ibn Abbas that the meaning of Mutawwafika is He who causes you to die. Al-Rabi' ibn Anas said: It is a death from sleep. God the Most High said: **And it is He who takes you by night**, meaning He puts you to sleep, because sleep is the brother of death, as the Prophet, may God bless him and grant him peace, said: He was asked:

Is there sleep in Paradise? He said, "No, sleep is the brother of death, and there is no death in Paradise." Narrated by Al-Dar Qanti. The correct view is that God raised him to the heavens without death or sleep, as Al-Hasan and Ibn Zayd said, and this is the choice of Al-Tabari, and it is the correct view from Ibn Abbas, and Ad-Dahhak said it. Ad-Dahhak said: The story was that when they wanted to kill Jesus, the disciples gathered in a room, and they were twelve men. Jesus entered upon them from the niche of the room, and Satan informed the gathering of the Jews, so four thousand men rode out of them and took the door of the room. Jesus said to the disciples: Which of you will come out, be killed, and be with me in Paradise? A man said: I will, O Prophet of God. So he threw him a woolen coat and a woolen turban, and gave him his staff and made him look like Jesus, so he went out to the Jews, and they killed him and crucified him. As for Jesus, God freed him from feathers and clothed him with light and cut off from him the pleasure of food and drink, so he flew with the angels. Abu Bakr bin Abi Shaybah narrated to us: Abu Muawiyah narrated to us: Al-A'mash narrated to us: Al-Munhal narrated to us: Saeed bin Jubair narrated to us: Ibn Abbas said: When God, the Blessed and Exalted, wanted to raise Jesus to heaven, he came out to his companions, who were twelve men, from a spring in the house, and his head was dripping with water. He said to them: There is one among you who will disbelieve in me twelve times after having believed in me. Then he said: Which of you will have my likeness cast upon him so that he may be killed in my place and be with me in my degree? A young man from the youngest of them stood up and said: I am. Jesus said: Sit down. Then he repeated to them and the young man stood up and said: I am. Jesus said: Sit down. Then he repeated to them and the young man stood up and said: I am. He said: Yes, you are that one. Then God cast the likeness of Jesus, peace be upon him, upon him. He said: God, the Exalted, raised Jesus from a window that was in the house to heaven. He said: The Jews came to demand it, so they took the look-alike and killed him, then crucified him. Some of them disbelieved in him twelve times after having believed in him, so they split into three groups: One group said: God was with us as He willed, then He ascended to heaven, and these are the Jacobites. A group said: The Son of God was among us as long as God willed, then God raised him to Himself, and these are the Nestorians. A group said: The servant of God and His Messenger was among us as long as God willed, then He raised him to Himself, and these are the Muslims. So the two infidels conspired against the Muslim woman and killed her,

and Islam remained obliterated until God sent Muhammad, may God bless him and grant him peace, and they were killed, and God Almighty revealed: **So a party of the Children of Israel believed and a party disbelieved, and We supported those who believed** meaning their fathers believed in the time of Jesus **over their enemy** by making their religion prevail over the religion of the infidels **and they became victorious**. And in Sahih Muslim on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: "By God, the son of Mary will descend as a just judge, and they will break the cross, and they will kill the pigs, and they will abolish the jizya, and they will leave the camels alone so that no one will run after them, and rancor, hatred, and envy will go away, and they will call to money but no one will accept it." And also on his authority, on the authority of the Prophet, may God bless him and grant him peace, he said: **By the One in Whose Hand is my soul, the son of Mary will surely come to Fakh al-Rawha', performing Hajj or Umrah, or both**. And he will not come down with a new law that will abrogate our law, but rather he will come down renewing what has been forgotten and followed, as in Sahih Muslim on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **How will you be when the son of Mary will descend among you and your Imam will be from among you?** And in another narration: **And your mother will be from among you**. Ibn Abi Dhi'b said: Do you know what your mother will be from among you? I said: Tell me. He said: Then your mother will be from the Book of your Lord, the Blessed and Exalted, and the Sunnah of your Prophet, may God bless him and grant him peace. We have expanded this chapter in the Book of At-Tadhkirah. Praise be to God. The original word *Mutawwafik* is *Mutawwafik*, with the damma omitted due to its being too heavy, and it is the predicate of *in*.

"And He will raise you up **is in apposition to it, and so is** Your Purifier **and so is** And He will make those who follow you". It is permissible to say "And He will make those who follow you", which is the original. It was said that the complete time is at His saying: "And He will purify you from those who disbelieve". An-Nahhas said: This is a good statement. "And He will make those who follow you, **O Muhammad**, above those who disbelieve", meaning with the argument and establishing proof. It was also said that it is with glory and victory. Ad-Dahhak and Muhammad ibn Abaan said: What is meant are the disciples. And God Almighty knows best.

Tafsir Ibn Kathir

God the Almighty says: "So when Jesus perceived **meaning he sensed from them the determination to disbelieve and continue in misguidance**, he said: Who are my helpers for God?" Mujahid said: Who will follow me to God. Sufyan al-Thawri and others said: Who are my helpers with God? Mujahid said: Closest. It appears that he meant who are my helpers in calling to God? Just as "the Prophet, may God bless him and grant him peace, used to say during the Hajj seasons before he emigrated: Who will shelter me so that I may

Surat Al Imran 3:55

When God said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ."

convey the words of my Lord? For the Quraysh prevented me from conveying the words of my Lord until he found the helpers, so they sheltered him and supported him and he emigrated to them, so they comforted him and protected him from the black and the red, may God be pleased with them and satisfy them." Thus, Jesus, son of Mary, peace be upon him, was assigned to a group of the Children of Israel, so they believed in him, supported him, aided him, and followed the light that was sent down with him. For this reason, God Almighty said, informing about them, "The disciples said, 'We are supporters of God. We have believed in God, and bear witness that we are Muslims. Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.'" It was said that the disciples were short-skinned, and it was said that they were called that because of the whiteness of their clothes, and it was said that they were hunters. The correct view is that the Helper disciple, as proven in the two Sahihs, is that when the Messenger of God, may God bless him and grant him peace, summoned the people on the Day of the Confederates, Az-Zubayr volunteered, then he summoned them, and Az-Zubayr, may God be pleased with him, volunteered, so the Prophet, may God bless him and grant him peace, said: **Every prophet has a disciple, and my disciple is Az-Zubayr.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' told us, Isra'il told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, regarding his statement, **Then write us down with the witnesses**, he said: With the nation of Muhammad, may God bless him and grant him peace. This is a good chain of transmission. Then the Almighty said, informing about the leaders of the Children of Israel, regarding their intention to kill Jesus, peace be upon him, and their desire to harm him and crucify him when they conspired against him and slandered him to the king of that time, and he was an unbeliever, that here is a man who misleads people and turns them away from obeying the king and corrupts the subjects and separates father from son, and other things that they hung around their necks and accused him of as lies, and that he was born of fornication until they provoked the anger of the king, so he sent someone to search for him to take him and crucify him and torture him, and when they surrounded his house and thought that they had captured him, God Almighty saved him from among them and raised him from the window of that house to the heavens, and God cast his likeness on a man who was with him in the house, and when those entered they thought he was Jesus in the darkness of the night, so they took him and humiliated him and crucified him, and they put thorns on his head, and this was from God's deception with them, for He saved His Prophet and raised him from among them and left them in their misguidance, thinking that they had achieved their goal, but God placed in their hearts cruelty and stubbornness towards the truth, which remained with them, and He caused them to be

humiliated and not leave them until the Day of Judgment. That is why God Almighty said: **And they plotted, and God plotted, and God is the best of plotters.**

Fath al-Qadir

His saying 55- "When God said, O Jesus **The agent in when**": they plotted, or his saying "the best of plotters" or an implied verb, the meaning of which is that it happened. Al-Farra' said: There is an advancement and delay in the speech, the meaning of which is that I will raise you up and purify you from those who disbelieved and I will take you after sending you down from the sky. Abu Zaid said: I will take you and take you. He said in Al-Kashshaf: I will fulfill your term, and its meaning is: I will protect you from being killed by the disbelievers, and I will postpone your term to a term that I have written for you, and I will cause you to die a natural death, not a killing by their hands. Rather, the commentators needed to interpret death as mentioned, because the correct view is that God raised him to the heavens without death, as many commentators preferred, and Ibn Jarir al-Tabari chose it. The reason for that is that it has been authenticated in the reports from the Prophet, may God bless him and grant him peace, that he descended and killed the Antichrist. It was said that God, the Exalted, took him in three hours of the day, then raised him to the heavens, and this is weak. It was also said that what is meant by death here is sleep, and similar to it is **And it is He who takes you by night** meaning He causes you to sleep, and many said the same. His statement **And He will purify you from those who disbelieve** means in terms of their being permitted to raise him to the heavens and his being far from them. His statement **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection** means those who followed what you brought, and they are his sincere companions who did not go to the extremes of making him a god, and among them are the Muslims, for they followed what Jesus, peace be upon him, brought and described him as he deserved without exaggeration, so they did not go to extremes in describing him as the Jews did, nor did they go to extremes as the Christians did. Many scholars have adopted this view. It has been said that what is meant by the verse is that the Christians, who are followers of Jesus, will continue to prevail over the Jews, overpowering them and subduing those of them who are found. Thus, what is meant by those who disbelieve is the Jews in particular. It has also been said that they are the Romans, who will continue to prevail over those who oppose them from among the disbelievers. It has also been said that they are the disciples, who will continue to prevail over those who disbelieve in Christ. In any case, the Christians' dominance over a group of disbelievers or over all groups of disbelievers does not contradict their being subdued and vanquished by the groups of Muslims, as is indicated by many verses, that this Islamic religion is

dominant over all religions, subduing them and rising above them. This verse has been devoted to a book called **Bal al-Ghamamah** in its interpretation of **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**. So whoever seeks to complete what is in this position, let him refer to that. Superiority here is more general than being by the sword or by argument. It has been proven in the authentic hadiths that Jesus, peace be upon him, will descend at the end of time and break the cross, kill the pig, abolish the jizya, and judge between the servants according to the Muhammadan law, and the Muslims will be his supporters and followers at that time. It is not far-fetched that this verse refers to this state. His statement, **Then to Me is your return**, means your return, and the circumstance is brought forward for restriction, **and I will judge between you** on that day **regarding that over which you differed**, of matters of religion.

Tafsir al-Baghawi

55- "When God said, O Jesus, I will take you and raise you up to Me." They differed about the meaning of taking you up here. Al-Hasan, Al-Kalbi, and Ibn Jurayj said: I will take you and raise you up from this world to Me without death. This is indicated by the Almighty's saying: "So when You took me up" *117-Al-Ma'idah*, meaning You took me up to the heavens while I was alive, because his people only became victorious after he was taken up to the heavens, not after his death. So based on this, taking up has two interpretations. One of them is: I will raise you up to Me completely, without getting anything from you, from their saying I took up such-and-such and I took it up completely, and the other is: I **take possession of you** from their saying I took up such-and-such from him, meaning I received it. Al-Rabi' bin Anas said: What is meant by taking up is sleep **and every one with an eye is asleep**, and Jesus had slept, so God raised him up to the heavens sleeping, meaning: I am asleep and I will raise you up to Me, as God Almighty said: "And it is He who takes you up by night." *60-Al-An'am* That is, He puts you to sleep.

Some of them said: What is meant by death is death. It was narrated **on the authority of** Ali bin Talha on the authority of Ibn Abbas, may God be pleased with them both, that its meaning is: I am causing you to die, as indicated by the words of God Almighty: "Say: The Angel of Death will take you" *11-Sajdah*. Based on this, it has two interpretations: One of them is what Wahb said: God caused Jesus to die for three hours of the day, then God raised him up to Himself. Muhammad bin Ishaq said: The Christians claim that God Almighty caused him to die for seven hours of the day, then He revived him and raised him up. The other is what Adh-Dahhak and a group said: In this verse there is an advancement and a delay, the meaning of which is that I am raising you up to Me and purifying you from those who disbelieved, and I will cause you to die after sending you down from the sky. Abdul Wahid bin Ahmad Al-Malhi informed us, Abdul Rahman bin Abi Shuraih informed us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi informed us,

Ali bin Al-Ja'd informed us, Abdul Aziz bin Abdullah bin Abi Salamah Al-Majshun informed us on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyab, on the authority of Abu Hurairah, may God be pleased with him. The Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is Muhammad's soul, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pig, abolish the jizya, and wealth will be so abundant that no one will accept it."

It is narrated 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, regarding the descent of Jesus, peace be upon him, that he said: **In his time, all religions will perish except Islam, and the Antichrist will perish and remain on earth for forty years, then he will die and the Muslims will pray over him.**

It was said to Al-Hussein bin Al-Fadl: Do you find the descent of Jesus in the Qur'an? He said: Yes, **and as an adult**. He did not become an adult in this world, but rather it means as an adult after his descent from heaven.

God the Almighty said: **And He will purify you from those who disbelieve** meaning He will bring you out from among them and save you from them. **And He will make those who follow you superior to those who disbelieve until the Day of Resurrection**. Qatadah, Ar-Rabi', Ash-Sha'bi, Muqatil, and Al-Kalbi said: They are the people of Islam who believed in him and followed his religion in monotheism from his nation Muhammad, may God bless him and grant him peace. They are superior to those who disbelieved, apparent and victorious with honor, strength, and strength. Ad-Dahhak said: He means the disciples, superior to those who disbelieved. It was also said: They are the Romans. It was also said: He meant the Christians by them, so they are superior to the Jews until the Day of Resurrection. The kingdom of the Jews has gone, but the kingdom of the Christians will remain until close to the Day of Resurrection. Based on this, following means claiming and loving, not following those who **Then to Me is your return** in the Hereafter. **And I will judge between you concerning that over which you used to differ** of the matter of religion and the matter of Jesus.

Tafsir al-Baidawi

55 "When God said" is an adverb for God's deception or the best of deceptions, or the implied as it happened. "O Jesus, I will take you" meaning I will complete your term and postpone you to your appointed term, protecting you from their killing, or taking you from the earth from the time my wealth is taken, or taking you while asleep as it was narrated that he was raised while asleep, or causing you to die to the heavens and to him the Christians went. "And raise you to Me" to the place of My honor and the seat of My angels. "And purify you from those who disbelieve" from their bad behavior or intentions. "And make those who follow you superior to those who disbelieve until the Day of Resurrection" He assists them with argument or the

Surat Al Imran 3:55

When God said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ."

sword in most cases, and his followers are those who believed in his prophethood from the Muslims and Christians and until now you have not heard of the Jews prevailing over them nor have they achieved a kingdom or state. "Then to Me is your return" the pronoun refers to Jesus, peace be upon him, and those who followed him and those who disbelieved in him, and the ones addressed are mostly absent. "Then I will judge between you concerning that over which you differed" of the matter of religion.

Surat Al Imran 3:56

As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.

Tafsir al-Jalalayn

As for those who disbelieve, I will punish them with a severe punishment in this world by killing, captivity, and the jizya **and in the Hereafter** by fire **and they will have no helpers** to protect them from it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **As for those who disbelieve**, is those who denied your prophethood, O Jesus, and opposed your religion, and denied the truth that you brought them, and said falsehood about you, and attributed you to someone other than what they should attribute you to, from the Jews and Christians and all other kinds of religions, then I will punish them with a severe punishment, as for in this world, with killing, captivity, humiliation and poverty, and as for in the Hereafter, with the fire of Hell, abiding therein forever, **and they will have no helpers**, meaning: And they will have no one to prevent the punishment of God, nor anyone to repel His painful punishment for them with strength or intercession, because He is the Almighty, the Possessor of Retribution.

Tafsir al-Qurtubi

The Almighty says: **As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter**. Meaning, by killing, crucifixion, captivity, and jizya, and in the Hereafter by fire.

Tafsir Ibn Kathir

The commentators differed regarding the words of God the Almighty: **Indeed, I will take you and raise you up to Me**. Qatada and others said: This is from the first and last, meaning that I will raise you up to Me and take you up, meaning after that. Ali bin Abi Talha said on the authority of Ibn Abbas: I will take you up, meaning I will cause you to die. Muhammad bin Ishaq said on the authority of someone who is not accused, on the authority of Wahb bin Munabbih, who said: God caused him to die three hours at the beginning of the day when He raised him up to Me. Ibn Ishaq said: The Christians claim that God caused him to die for seven hours, then brought him back to life. Ishaq bin Bishr said, on the authority of Idris, on the authority of Wahb: God caused him to die for three days, then resurrected him, then raised him up. Matar al-Warraqa said: I will cause you to die from this world, but it is not a death,

and Ibn Jarir said the same: He caused him to die is he raised him up. The majority said: What is meant by death here is sleep, as God the Almighty said: **And it is He who takes you by night** (al-Baqarah 2:17). God the Almighty said: **God takes the souls at the time of their death, and those that do not die during their sleep** [al-Anbiya'], and the Messenger of God, may God bless him and grant him peace, "used to say when he awoke from sleep: 'Praise be to God who has given us life after He caused us to die'" [al-Hadith]. God the Almighty said: "And because of their disbelief and their saying against Mary a great slander * And their saying, 'We killed the Messiah, Jesus, the son of Mary, the Messenger of God.' But they killed him not, nor crucified him, but it appeared so to them. And those who differ therein are in doubt about it. They have no knowledge of it except the following of assumptions. And they killed him not, for certain. Rather, God raised him up to Himself. And God is Exalted in Might and Wise. * And there is none from the People of the Scripture but that he will believe in him before his death. And on the Day of Resurrection he will be a witness against them." [al-Anbiya'] The pronoun in His statement **before his death** refers to Jesus, peace be upon him, meaning there is none from the People of the Scripture but that he will believe in Jesus before Jesus' death, and that is when he descends to earth before the Day of Resurrection, as will be explained. At that time, all the People of the Scripture will believe in him, because he imposes the jizya and does not accept anything but Islam. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, al-Rabi' ibn Anas told us, on the authority of al-Hasan that he said regarding the words of God Almighty: **I will cause you to die** meaning the death of a dream, God raised him up in his dream. Al-Hasan said: "The Messenger of God, may God bless him and grant him peace, said to the Jews: Jesus did not die, and he will return to you before the Day of Resurrection." And the words of God Almighty: **And purify you from those who disbelieve** meaning by raising you up to heaven, **and make those who follow you superior to those who disbelieve until the Day of Resurrection**. And this is how it happened, for when God raised the Messiah, peace be upon him, to heaven, his companions split into sects after him. Some of them believed in what God sent him with, that he was the servant and messenger of God and the son of His female servant, and some of them went to extremes and made him the son of God, and others said: He is God, and still others said: He is the third of three. God has narrated their statements in the Qur'an and responded to each group, so they continued in that for nearly three hundred years, then a king from the Greek kings appeared to them called Constantine, so he entered the religion of Christianity, it was said: a trick to corrupt it, because he was a philosopher, and it was said: out of ignorance on his part, except that he changed the religion of Christ for them and distorted it, and added to it and subtracted from it, and laws were established for him, and the great trust which is the contemptible betrayal, and pork was permitted in his time, and they reached the East for him, and depicted for him churches, temples and monasteries, and he increased their fasting by ten days because of a sin he committed, as they claim, and the religion of Christ

Surat Al Imran 3:56

As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.

became the religion of Constantine, except that he built for them churches, temples, monasteries and monasteries more than twelve thousand temples, and he built the city attributed to him, and the royal group followed him, and in all of this they were victorious over the Jews, God supported them against them, because they were closer to the truth than them, even though all of them were infidels upon them, the curses of God, so when God sent Muhammad, may God bless him and grant him peace, it was Whoever believes in him believes in God, His angels, His books, and His messengers in the true manner. They were the followers of every prophet on the face of the earth, since they believed in the Messenger, the unlettered Arab prophet, the Seal of the Messengers and the Master of the children of Adam in general, who called them to believe in all the truth. They were more deserving of every prophet than his nation, who claimed to be on his religion and path, with what they had distorted and changed. Then, if none of that had happened, God would have abrogated the law of all the messengers with what God sent Muhammad, may God bless him and grant him peace, with the true religion that will not be changed or altered until the Day of Judgment, and will continue to exist, victorious, and apparent over every religion. For this reason, God opened for his companions the easts and wests of the earth, and they crossed all the kingdoms, and all the countries submitted to them, and they defeated Khosrau, and conquered Caesar and took their treasures, and they were spent in the way of God, as their prophet informed them of that from their Lord, the Almighty, in His saying: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has revealed to them." He was pleased with them and will surely substitute for them, after their fear, security, they will worship Me, not associating anything with Me. This is why, since they were the true believers in Christ, they took over the lands of the Levant from the Christians and forced them to flee to the Romans, so they fled to their city of Constantinople, and Islam and its people will remain above them until the Day of Resurrection. The truthful and trustworthy, may God bless him and grant him peace, informed his nation that the last of them will conquer Constantinople and take possession of its wealth, and will kill the Romans in a very great slaughter, the likes of which people have never seen nor will they see anything like it after it. I have collected this in a separate section, and for this reason God Almighty said: "And I will make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ. As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers." And He did the same with those Jews who disbelieved in Christ or exaggerated or praised him from among the Christians. He punished them in this world by killing and capturing, and seizing wealth and removing hands from the kingdoms. In the Hereafter, their punishment

will be more severe and more difficult. **And they will have no protector from God.** "And as for those who believe and do righteous deeds, He will pay them their rewards in full," meaning in this world and the Hereafter, in this world with victory and triumph, and in the Hereafter with the highest gardens. **And God does not love the wrongdoers.**

Then the Almighty said: **This is what We recite to you of the verses and the wise remembrance.** That is, this is what We have narrated to you, O Muhammad, regarding the matter of Jesus, the beginning of his birth and the manner of his affair, and it is among what the Almighty said and revealed to you and sent down to you from the Preserved Tablet, so there is no doubt or suspicion in it, as the Almighty said in Surat Maryam 19: "That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, 'Be,' and it is." And here the Almighty said:

Fath al-Qadir

And His saying 56- **As for those who disbelieved** to His saying **And God does not love the wrongdoers** is an explanation of the ruling. His saying **in this world and the Hereafter** is related to His saying **I will punish them.** As for their punishment in this world, it is by killing, captivity, tribute, and humiliation. As for in the Hereafter, it is by the punishment of the Fire.

Tafsir al-Baghawi

56- **As for those who disbelieve, I will punish them with a severe punishment in this world** by killing, captivity, tribute, and humiliation **and in the Hereafter** meaning in the Hereafter with the Fire **and they will have no helpers.**

Tafsir al-Baidawi

56 **As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.**

Surat Al Imran 3:57

And as for those who believe and do righteous deeds, He will pay them their rewards in full. And God does not like the wrongdoers.

Tafsir al-Jalalayn

And as for those who believe and do righteous deeds, He will pay them their rewards in full with the letter Ya and the letter Noon **and God does not love the wrongdoers** meaning He will punish them. It was narrated that God Almighty sent a cloud to him and lifted him up, and his mother clung to him and cried, so he said to her, **The Resurrection will gather us together.** That was on the Night of Decree in Jerusalem, and he was thirty-three years old, and his mother lived six years after him. The two sheikhs narrated the hadith, **He will descend near the Hour and rule according to the law of our Prophet, and kill the Antichrist and the pig, and break the cross, and abolish the jizyah.** In a hadith of Muslim, it is stated that he will remain for seven years, and in a hadith from Abu Dawud al-Tayalisi, forty years, and he will die and the funeral prayer will be performed over him. It is possible that what is meant is the totality of his stay on earth before and after being lifted up.

Tafsir al-Suyuti

Tafsir al-Tabari

As for His statement: **And as for those who believed and did righteous deeds**, He, the Most High, means: As for those who believed in you, O Jesus - he says: believed you - and acknowledged your prophethood and what you brought them of the truth from Me, and professed Islam with which I sent you, and did what I imposed of My obligations on your tongue, and what I established of My laws, and what I established of My traditions, such as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And they did righteous deeds**, he said: They performed My obligations.

He will give them their full reward, meaning: He will give them the full reward for their deeds, without reducing or diminishing anything from it. As for His statement: **And God does not love the wrongdoers**, it means: God does not love the one who wrongs another person's right, or puts something in the wrong place.

Thus, He, the Most High, denied that He would wrong His servants, so He would reward the wrongdoer among those who disbelieved with the reward of the righteous who believed in Him, or He would reward the righteous among those who believed in Him, followed His commands, and refrained from what He forbade and obeyed Him with the reward of the wrongdoers among those who disbelieved in Him, denied His

messengers, and disobeyed His commands and prohibitions. He said: **Indeed, I do not love the wrongdoers, so how could I wrong My creation?** This statement from God, the Most High, even if it was mentioned in the form of a report, is a threat from Him to those who disbelieve in Him and His messengers, and a promise from Him to those who believe in Him and His messengers, because He is the most knowledgeable of both groups that He will not diminish this believer's right, nor will He wrong his dignity by placing it among those who disbelieved in Him and disobeyed His commands and prohibitions, so that by placing it among those who do not deserve it, He would be unjust.

Tafsir al-Qurtubi

"And as for those who believe and do righteous deeds, He will pay them their reward in full. And God does not like the wrongdoers."

Tafsir Ibn Kathir

The commentators differed regarding the words of God the Almighty: **Indeed, I will take you and raise you up to Me.** Qatada and others said: This is from the first and last, meaning that I will raise you up to Me and take you up, meaning after that. Ali bin Abi Talha said on the authority of Ibn Abbas: I will take you up, meaning I will cause you to die. Muhammad bin Ishaq said on the authority of someone who is not accused, on the authority of Wahb bin Munabbih, who said: God caused him to die three hours at the beginning of the day when He raised him up to Me. Ibn Ishaq said: The Christians claim that God caused him to die for seven hours, then brought him back to life. Ishaq bin Bishr said, on the authority of Idris, on the authority of Wahb: God caused him to die for three days, then resurrected him, then raised him up. Matar al-Warraq said: I will cause you to die from this world, but it is not a death, and Ibn Jarir said the same: He caused him to die is he raised him up. The majority said: What is meant by death here is sleep, as God the Almighty said: **And it is He who takes you by night** (al-Baqarah 2:17). God the Almighty said: **God takes the souls at the time of their death, and those that do not die during their sleep** [al-Anbiya'], and the Messenger of God, may God bless him and grant him peace, "used to say when he awoke from sleep: 'Praise be to God who has given us life after He caused us to die'" [al-Hadith]. God the Almighty said: "And because of their disbelief and their saying against Mary a great slander * And their saying, 'We killed the Messiah, Jesus, the son of Mary, the Messenger of God.' But they killed him not, nor crucified him, but it appeared so to them. And those who differ therein are in doubt about it. They have no knowledge of it except the following of assumptions. And they killed him not, for certain. Rather, God raised him up to Himself. And God is Exalted in Might and Wise. * And there is none from the People of the Scripture but that he will believe in him before his death. And on the Day of Resurrection he will be a witness against them." [al-Anbiya'] The pronoun in His statement **before his death** refers to Jesus, peace be upon him, meaning there is none from the People of

Surat Al Imran 3:57

And as for those who believe and do righteous deeds, He will pay them their rewards in full. And God does not like the wrongdoers.

the Scripture but that he will believe in Jesus before Jesus' death, and that is when he descends to earth before the Day of Resurrection, as will be explained. At that time, all the People of the Scripture will believe in him, because he imposes the jizya and does not accept anything but Islam. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, al-Rabi' ibn Anas told us, on the authority of al-Hasan that he said regarding the words of God Almighty: **I will cause you to die** meaning the death of a dream, God raised him up in his dream. Al-Hasan said: "The Messenger of God, may God bless him and grant him peace, said to the Jews: Jesus did not die, and he will return to you before the Day of Resurrection." And the words of God Almighty: **And purify you from those who disbelieve** meaning by raising you up to heaven, **and make those who follow you superior to those who disbelieve until the Day of Resurrection.** And this is how it happened, for when God raised the Messiah, peace be upon him, to heaven, his companions split into sects after him. Some of them believed in what God sent him with, that he was the servant and messenger of God and the son of His female servant, and some of them went to extremes and made him the son of God, and others said: He is God, and still others said: He is the third of three. God has narrated their statements in the Qur'an and responded to each group, so they continued in that for nearly three hundred years, then a king from the Greek kings appeared to them called Constantine, so he entered the religion of Christianity, it was said: a trick to corrupt it, because he was a philosopher, and it was said: out of ignorance on his part, except that he changed the religion of Christ for them and distorted it, and added to it and subtracted from it, and laws were established for him, and the great trust which is the contemptible betrayal, and pork was permitted in his time, and they reached the East for him, and depicted for him churches, temples and monasteries, and he increased their fasting by ten days because of a sin he committed, as they claim, and the religion of Christ became the religion of Constantine, except that he built for them churches, temples, monasteries and monasteries more than twelve thousand temples, and he built the city attributed to him, and the royal group followed him, and in all of this they were victorious over the Jews, God supported them against them, because they were closer to the truth than them, even though all of them were infidels upon them, the curses of God, so when God sent Muhammad, may God bless him and grant him peace, it was Whoever believes in him believes in God, His angels, His books, and His messengers in the true manner. They were the followers of every prophet on the face of the earth, since they believed in the Messenger, the unlettered Arab prophet, the Seal of the Messengers and the Master of the children of Adam in general, who called them to believe in all the truth. They were more deserving of every prophet than his nation, who claimed to be on his religion and path, with what they had distorted and changed. Then, if none of that had happened, God would have abrogated the law of all the messengers with what God sent Muhammad, may

God bless him and grant him peace, with the true religion that will not be changed or altered until the Day of Judgment, and will continue to exist, victorious, and apparent over every religion. For this reason, God opened for his companions the easts and wests of the earth, and they crossed all the kingdoms, and all the countries submitted to them, and they defeated Khosrau, and conquered Caesar and took their treasures, and they were spent in the way of God, as their prophet informed them of that from their Lord, the Almighty, in His saying: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has revealed to them." He was pleased with them and will surely substitute for them, after their fear, security, they will worship Me, not associating anything with Me. This is why, since they were the true believers in Christ, they took over the lands of the Levant from the Christians and forced them to flee to the Romans, so they fled to their city of Constantinople, and Islam and its people will remain above them until the Day of Resurrection. The truthful and trustworthy, may God bless him and grant him peace, informed his nation that the last of them will conquer Constantinople and take possession of its wealth, and will kill the Romans in a very great slaughter, the likes of which people have never seen nor will they see anything like it after it. I have collected this in a separate section, and for this reason God Almighty said: "And I will make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ. As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers." And He did the same with those Jews who disbelieved in Christ or exaggerated or praised him from among the Christians. He punished them in this world by killing and capturing, and seizing wealth and removing hands from the kingdoms. In the Hereafter, their punishment will be more severe and more difficult. **And they will have no protector from God.** "And as for those who believe and do righteous deeds, He will pay them their rewards in full," meaning in this world and the Hereafter, in this world with victory and triumph, and in the Hereafter with the highest gardens. **And God does not love the wrongdoers.**

Then the Almighty said: **This is what We recite to you of the verses and the wise remembrance.** That is, this is what We have narrated to you, O Muhammad, regarding the matter of Jesus, the beginning of his birth and the manner of his affair, and it is among what the Almighty said and revealed to you and sent down to you from the Preserved Tablet, so there is no doubt or suspicion in it, as the Almighty said in Surat Maryam 19: "That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, 'Be,' and it is." And here the Almighty said:

Fath al-Qadir

His statement 57- **And He will give them their wages in full** meaning: We will give them to them in full and in abundance. It was read with the letter ta' and with the letter noon. And his statement **He does not love the wrongdoers** is a metaphor for hating them, and it is a concluding sentence confirming what preceded it.

Tafsir al-Baghawi

57- **And as for those who believe and do righteous deeds, He will give them their full rewards.** Al-Hasan and Hafs read it with the letter ya, and the rest read it with the letter noon, meaning He will give them the full rewards for their deeds. **And God does not love the wrongdoers**, meaning He does not have mercy on the disbelievers, nor does He praise them with kindness.

Tafsir al-Baidawi

57 **And as for those who believe and do righteous deeds, He will pay them their reward in full.** An explanation of the ruling and a detailed explanation of it. Hafs read **He will pay them** with a ya. **And God does not love the wrongdoers.** A confirmation of that.

Surat Al Imran 3:58

This is what We recite to you of the verses and the wise remembrance.

Surat Al Imran 3:58

This is what We recite to you of the verses and the wise remembrance.

Tafsir al-Jalalayn

That mentioned about the matter of Jesus **We recite it** We relate it **to you** O Muhammad **of the verses** a state of the ha' in we recite it and its factor is what is in that of the meaning of indication **and the wise remembrance** the decisive, meaning the Qur'an

Tafsir al-Suyuti

The Almighty said: This We recite to you. Ibn Abi Hatim narrated on the authority of Al-Hasan that a monk from Najran came to the Messenger of God, may God bless him and grant him peace, and one of them said: Who is Abu Isa? The Messenger of God, may God bless him and grant him peace, did not hasten until he commanded his Lord. Then this was revealed to him: This We recite to you from the verses and the wise remembrance to those in doubt.

And he brought out through the path of Al-Awfi on the authority of Ibn Abbas, who said: A group of people from Najran came to the Prophet, may God bless him and grant him peace, and among them were Al-Sayyid and Al-Aqib, so they said: What is the matter with you that you mention our companion? He said: Who is he? They said: Jesus, you claim that he is the servant of God. He said: Yes. They said: Have you seen the likeness of Jesus or have you been informed of him? Then they left him, and Gabriel came and said: Tell them when they come to you: The likeness of Jesus before God is like the likeness of Adam, up to His saying: Of the doubters.

Al-Bayhaqi narrated in Al-Dala'il on the authority of Salamah bin Abd Yashu' on the authority of his father on the authority of his grandfather that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before...

The Tas of Solomon descended upon him in the name of the God of Abraham, Isaac and Jacob from Muhammad the Prophet, the hadith, and in it, so they sent to Shurahbil bin Wada'ah al-Hamdani and Abdullah bin Shurahbil al-Asbahi and Jabbar al-Harithi, so they went and came to him, so he asked them and they asked him, and he kept asking them and them until they said, What do you say about Jesus? He said, I have nothing about him today, so stay until I tell you. So the next morning, God had revealed these verses: The likeness of Jesus is with God, until His saying, **Then we will invoke the curse of God upon the liars.**

Ibn Saad narrated in Al-Tabaqat on the authority of Al-Azraq bin Qais who said: The bishop of Najran and Al-Aqib came to the Prophet, may God bless him and grant him peace, and he offered them Islam. They said: We were Muslims before you. He said: You have both

lied. Islam was forbidden to you on three counts: your saying that God has taken a son, your eating of pork, and your prostrating to idols. They said: Who is Abu Isa? The Messenger of God, may God bless him and grant him peace, did not know what to say to them until God revealed: The likeness of Jesus is with God until His saying: And indeed, God is the Exalted in Might, the Wise. So he called them to curse each other, but they refused and acknowledged the jizyah and returned.

Tafsir al-Tabari

Abu Ja'far said: What He, may He be glorified, means by His saying, *That*, is this report that His Prophet informed about Jesus and his mother Mary, and her mother Hannah, and Zechariah and his son John, and what he related about the affair of the disciples and the Jews of the Children of Israel, **We recite it to you**, O Muhammad, meaning: We recite it to you, O Muhammad, on the tongue of Gabriel, peace be upon him, by revealing it to you, **of the signs**, meaning: of the lessons and arguments against those who argued with you from the delegation of the Christians of Najran, and the Jews of the Children of Israel who denied you and denied what you brought them of the truth from Me, **and the Reminder**, meaning: and the Qur'an, **the Wise**, meaning: of the wisdom that distinguishes between truth and falsehood, and between you and those who ascribe the Messiah to someone other than his lineage, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **This is what We recite to you of the verses and the wise remembrance**, the decisive, decisive truth, which was not mixed with falsehood, from the report about Jesus and what they differed about regarding his affair, so do not accept any report other than it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **This is what We recite to you of the verses and the wise remembrance**, he said: the Qur'an.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And the Reminder**, meaning: the Qur'an, **the Wise**, which has been perfected in its wisdom.

Tafsir al-Qurtubi

That we recite to you. That is in the nominative case as a subject and its predicate is **we recite it**. The imperative *that* is permissible with the subject implied.

Tafsir Ibn Kathir

The commentators differed regarding the words of God the Almighty: **Indeed, I will take you and raise you up to Me.** Qatada and others said: This is from the first and last, meaning that I will raise you up to Me and take you up, meaning after that. Ali bin Abi Talha said on the authority of Ibn Abbas: I will take you up, meaning I will cause you to die. Muhammad bin Ishaq said on the authority of someone who is not accused, on the authority of Wahb bin Munabbih, who said: God caused him to die three hours at the beginning of the day when He raised him up to Me. Ibn Ishaq said: The Christians claim that God caused him to die for seven hours, then brought him back to life. Ishaq bin Bishr said, on the authority of Idris, on the authority of Wahb: God caused him to die for three days, then resurrected him, then raised him up. Matar al-Warraaq said: I will cause you to die from this world, but it is not a death, and Ibn Jarir said the same: He caused him to die is he raised him up. The majority said: What is meant by death here is sleep, as God the Almighty said: **And it is He who takes you by night** (al-Baqarah 2:17). God the Almighty said: **God takes the souls at the time of their death, and those that do not die during their sleep** [al-Anbiya'], and the Messenger of God, may God bless him and grant him peace, "used to say when he awoke from sleep: 'Praise be to God who has given us life after He caused us to die'" [al-Hadith]. God the Almighty said: "And because of their disbelief and their saying against Mary a great slander * And their saying, 'We killed the Messiah, Jesus, the son of Mary, the Messenger of God.' But they killed him not, nor crucified him, but it appeared so to them. And those who differ therein are in doubt about it. They have no knowledge of it except the following of assumptions. And they killed him not, for certain. Rather, God raised him up to Himself. And God is Exalted in Might and Wise. * And there is none from the People of the Scripture but that he will believe in him before his death. And on the Day of Resurrection he will be a witness against them." [al-Anbiya'] The pronoun in His statement **before his death** refers to Jesus, peace be upon him, meaning there is none from the People of the Scripture but that he will believe in Jesus before Jesus' death, and that is when he descends to earth before the Day of Resurrection, as will be explained. At that time, all the People of the Scripture will believe in him, because he imposes the jizya and does not accept anything but Islam. Ibn Abi Hatim said: My father told us, Ahmad ibn Abd al-Rahman told us, Abdullah ibn Abi Ja'far told us, on the authority of his father, al-Rabi' ibn Anas told us, on the authority of al-Hasan that he said regarding the words of God Almighty: **I will cause you to die** meaning the death of a dream, God raised him up in his dream. Al-Hasan said: "The Messenger of God, may God bless him and grant him peace, said to the Jews: Jesus did not die, and he will return to you before the Day of Resurrection." And the words of God Almighty: **And purify you from those who disbelieve** meaning by raising you up to heaven, **and make those who follow you superior to those who disbelieve until the Day of Resurrection.** And this is how it happened, for when God raised the Messiah, peace be upon him, to heaven, his companions split into sects after him. Some of them believed in what God sent him with, that

he was the servant and messenger of God and the son of His female servant, and some of them went to extremes and made him the son of God, and others said: He is God, and still others said: He is the third of three. God has narrated their statements in the Qur'an and responded to each group, so they continued in that for nearly three hundred years, then a king from the Greek kings appeared to them called Constantine, so he entered the religion of Christianity, it was said: a trick to corrupt it, because he was a philosopher, and it was said: out of ignorance on his part, except that he changed the religion of Christ for them and distorted it, and added to it and subtracted from it, and laws were established for him, and the great trust which is the contemptible betrayal, and pork was permitted in his time, and they reached the East for him, and depicted for him churches, temples and monasteries, and he increased their fasting by ten days because of a sin he committed, as they claim, and the religion of Christ became the religion of Constantine, except that he built for them churches, temples, monasteries and monasteries more than twelve thousand temples, and he built the city attributed to him, and the royal group followed him, and in all of this they were victorious over the Jews, God supported them against them, because they were closer to the truth than them, even though all of them were infidels upon them, the curses of God, so when God sent Muhammad, may God bless him and grant him peace, it was Whoever believes in him believes in God, His angels, His books, and His messengers in the true manner. They were the followers of every prophet on the face of the earth, since they believed in the Messenger, the unlettered Arab prophet, the Seal of the Messengers and the Master of the children of Adam in general, who called them to believe in all the truth. They were more deserving of every prophet than his nation, who claimed to be on his religion and path, with what they had distorted and changed. Then, if none of that had happened, God would have abrogated the law of all the messengers with what God sent Muhammad, may God bless him and grant him peace, with the true religion that will not be changed or altered until the Day of Judgment, and will continue to exist, victorious, and apparent over every religion. For this reason, God opened for his companions the easts and wests of the earth, and they crossed all the kingdoms, and all the countries submitted to them, and they defeated Khosrau, and conquered Caesar and took their treasures, and they were spent in the way of God, as their prophet informed them of that from their Lord, the Almighty, in His saying: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has revealed to them." He was pleased with them and will surely substitute for them, after their fear, security, they will worship Me, not associating anything with Me. This is why, since they were the true believers in Christ, they took over the lands of the Levant from the Christians and forced them to flee to the Romans, so they fled to their city of Constantinople, and Islam and its people will remain above them until the Day of Resurrection. The truthful and trustworthy, may God bless him and grant him peace, informed his nation that the last of them will conquer Constantinople and

This is what We recite to you of the verses and the wise remembrance.

take possession of its wealth, and will kill the Romans in a very great slaughter, the likes of which people have never seen nor will they see anything like it after it. I have collected this in a separate section, and for this reason God Almighty said: "And I will make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ. As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers." And He did the same with those Jews who disbelieved in Christ or exaggerated or praised him from among the Christians. He punished them in this world by killing and capturing, and seizing wealth and removing hands from the kingdoms. In the Hereafter, their punishment will be more severe and more difficult. **And they will have no protector from God.** "And as for those who believe and do righteous deeds, He will pay them their rewards in full," meaning in this world and the Hereafter, in this world with victory and triumph, and in the Hereafter with the highest gardens. **And God does not love the wrongdoers.**

Then the Almighty said: **This is what We recite to you of the verses and the wise remembrance.** That is, this is what We have narrated to you. O Muhammad, regarding the matter of Jesus, the beginning of his birth and the manner of his affair, and it is among what the Almighty said and revealed to you and sent down to you from the Preserved Tablet, so there is no doubt or suspicion in it, as the Almighty said in Surat Maryam 19: "That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, 'Be,' and it is." And here the Almighty said:

Fath al-Qadir

His saying 58- *That* is a reference to what came before of the report of Jesus and others, and it is a subject whose predicate is what comes after it, and **of the signs** is a state or predicate after a predicate. And the wise is the one who includes the ruling or the decisive one in whom there is no defect.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement, **But when Jesus perceived disbelief on their part**, he said: They disbelieved and wanted to kill him, and that was when his people sought help. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: They were called the disciples because of the whiteness of their clothes; they were hunters. Abd Ibn Humayd narrated on the authority of Ad-Dahhak, who said: The disciples were short men whom Jesus passed by and they believed in him. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, who said: The disciples are those who are fit for the caliphate. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: They are the chosen ones of the prophets. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak something similar. Abd Al-Razzaq and Ibn

Abi Hatim narrated on the authority of Qatada, who said: The disciple is the minister. Ibn Abi Hatim narrated on the authority of Sufyan Ibn Uyaynah, who said: The disciple is the helper. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **Then write us down with the two witnesses**, he said: With Muhammad and his nation that they testified to him that he had conveyed, and they testified to the messengers that they had conveyed. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Al-Kalbi on the authority of Abu Saleh on his authority that he said, **With the two witnesses**, with the companions of Muhammad, may God bless him and grant him peace. Ibn Jarir narrated on the authority of Al-Suddi that he said: The Children of Israel besieged Jesus and nineteen of the disciples in a house, so Jesus said to his companions: Who will take my image so that he may be killed and have Paradise? One of them took it and Jesus ascended to the heaven, and that is what His statement means, **And they planned, and God planned, and God is the best of planners.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Indeed, I will cause you to die**, he said: He will cause you to die. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan that he said: I will cause you to die from the earth. The other two narrated on his authority that he said: Death in a dream. Ibn Abi Hatim narrated from Qatada who said: This is from the one who raises you up to Me and takes you to Me. Ibn Jarir and Ibn Abi Hatim narrated from Matar al-Warraaq who said: He takes you to Me from this world, but not by a death. Ibn Jarir and Ibn Abi Hatim narrated from Wahb who said: God took Jesus to Himself for three hours during the day until He raised him up to Him. Ibn Asakir narrated from him who said: He caused him to die for three days, then He resurrected him and raised him up. Al-Hakim narrated from him who said: God took Jesus to Himself for seven hours. Ibn Saad, Ahmad in Az-Zuhd and Al-Hakim narrated from Saeed bin Al-Musayyab who said: Jesus was raised up when he was thirty-three years old. Ibn Asakir narrated from Wahb something similar. Ibn Jarir and Ibn Abi Hatim narrated from Al-Hasan regarding the words of God Almighty: **And purify you from those who disbelieve**, he said: He purified him from the Jews, Christians, Magians and the disbelievers of his people. Abd bin Hamid and Ibn Jarir narrated from Qatada regarding the words of God Almighty: **And make those who follow you superior to those who disbelieve**, he said: They are the people of Islam who followed him according to his nature, religion and Sunnah. Ibn Jarir narrated on the authority of Ibn Jurayj something similar. Ibn Abi Hatim narrated on the authority of Al-Hasan something similar as well. Ibn Abi Hatim and Ibn Asakir narrated on the authority of An-Nu'man ibn Bashir: I heard the Messenger of God (peace and blessings of God be upon him) say: **A group of my nation will continue to be victorious upon the truth, not caring about those who oppose them until the command of God comes.** An-Nu'man said: Whoever says: I say about the Messenger of God something he did not say, then the confirmation of that is in the Book

of God. God said: **And He will make those who follow you** (al-Baqarah 2:14). Ibn Asakir narrated on the authority of Mu'awiyah, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), something similar. Then Mu'awiyah recited the verse. Ibn Jarir narrated on the authority of Ibn Zayd, who said: The Christians are above the Jews until the Day of Resurrection. There is no country in which there are Christians except that they are above the Jews, in the east or the west. They are humiliated in all countries.

Tafsir al-Baghawi

58- The Almighty said: *That* meaning this which I mentioned to you of the report about Jesus, Mary and the disciples **We recite to you We inform you of it through Gabriel's recitation to you of the verses and the wise remembrance** meaning the Qur'an and the remembrance of wisdom. Muqatil said: The wise remembrance means the decisive one that is forbidden from falsehood. It was said: The wise remembrance is the Preserved Tablet, and it is hung in the sky from a white pearl. It was said: It is from the verses, meaning the signs indicating your prophethood because it is report that no one knows except the reader of a book or the one to whom it is revealed, and you are illiterate and do not read.

Tafsir al-Baidawi

58 *That* refers to what came before of the report of Jesus and others, and it is the subject of its predicate. **We recite it to you** and his saying: **of the signs** is a state of the ha' and it is possible for the predicate and we recite it to be a state on the condition that the agent has the meaning of the indication and that they are two predicates and that it is subject to an implied word that explains it. **And the wise remembrance** that includes the ruling, or the decisive that is prevented from being flawed, meaning the Qur'an. And it was said the tablet.

Surat Al Imran 3:59

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, "Be," and he was.

Surat Al Imran 3:59

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, *Be*, and he was.

Tafsir al-Jalalayn

The likeness of Jesus his strange affair **in the sight of God is like the likeness of Adam** as his affair in his creation without a mother or a father, and this is from likening the strange to the strangest in order to be more decisive for the opponent and more effective in the soul **He created him from dust, then said to him, *Be***, a human being **and he was**, that is, and he was. And likewise Jesus, He said to him, *Be*, without a father, and he was.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be exalted, means: The resemblance of Jesus in My creating him without a male - and he informed the delegation from the Christians of Najran about it, O Muhammad - is to me like the resemblance of Adam whom I created from dust and then said to him: *Be*, and he was without a male, male, or female. He says: So My creating Jesus from his mother without a male is not more amazing than My creating Adam without a male or female, and My command when I commanded him to be, he was flesh. He says: So is My creation of Jesus: I commanded him to be, and he was.

The interpreters mentioned that God Almighty revealed this verse as an argument to His Prophet, may God bless him and grant him peace, against the delegation of Christians from Najran who argued with him about Jesus.

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Aamer, he said: The people of Najran were the most vehement of Christians in their words about Jesus, so they used to argue with the Prophet, may God bless him and grant him peace, so God Almighty revealed this verse in Surat Al Imran 3: "Indeed, the likeness of Jesus before God is like that of Adam. He created him from dust and then said to him, 'Be,' and he was," until His saying: **Then we invoke the curse of God upon the liars.**

Muhammad ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "The likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was." That is because a group of people from Najran came to

Muhammad, may God bless him and grant him peace, and among them were the master and the last. They said to Muhammad: Why do you mention our companion? He said: Who is he? They said: Jesus, you claim that he is the servant of God! Muhammad said: Yes, he is the servant of God. They said to him: Have you seen the likeness of Jesus, or have you been informed of him? Then they left him, and Gabriel, may God bless him and grant him peace, came to him with the command of our Lord, the All-Hearing, All-Knowing, and said: Say to them when they come to you: **The likeness of Jesus before God is as that of Adam**, to the end of the verse.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: "The likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was." It was mentioned to us that the two masters of the people of Najran and their bishops, Sayyid and Aqib, met the Prophet of God, may God bless him and grant him peace, and asked him about Jesus. They said: Every human has a father, so what is the matter with Jesus who has no father? So God, the Most High, revealed this verse about Abd al-Razzaq: "The likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was."

Muhammad ibn al-Husayn narrated, Ahmad ibn al-Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **The likeness of Jesus before God is as that of Adam whom He created from dust.** When the Messenger of God, may God bless him and grant him peace, was sent and the people of Najran heard about him, four of their best men came to him. Among them were: al-Aqib, al-Sayyid, Masarjis, and Marihaz. They asked him what he said about Jesus. He said: He is the servant of God, His spirit, and His word. They said: No! But he is God. He descended from His kingdom and entered the womb of Mary, then came out of her and showed us His power and His command. Have you ever seen a human being created without a father? Then God, the Exalted, revealed to Abd al-Razzaq: "The likeness of Jesus before God is as that of Adam. He created him from dust; then He said to him, 'Be,' and he was."

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was." He said: It was revealed about Al-'Aqib and Al-Sayyid from the people of Najran, and they were both Christians. Ibn Jurayj said: It has reached us that a delegation from the Christians of Najran came to the Prophet, may God bless him and grant him peace, among them Al-Sayyid and Al-'Aqib, and they were the two leaders of the people of Najran at that time. They said: O Muhammad, why do you insult our companion? He said: Who is your companion? They said: Jesus, son of Mary, you claim that he is a servant! The Messenger of God, may God bless him and grant him peace, said: Yes, he is the servant of God and His word which He bestowed upon Mary and a spirit from

Him. They became angry and said: If you are truthful, then show us a servant who gives life to the dead, heals the blind, and creates from clay something like the form of a bird and breathes life into it, the verse, but he is God. He remained silent until Gabriel came to him and said: O Muhammad, **They have certainly disbelieved who say, 'God is the Messiah, the son of Mary'** (al-Ma'idah 5:17, 72) the verse. The Messenger of God, may God bless him and grant him peace, said: O Gabriel, they asked me to tell them about the likeness of Jesus. Gabriel said: The likeness of Jesus is like that of Adam. He created him from dust and then said to him, 'Be,' and he was. When morning came, they returned, and he recited to them the verses.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **The likeness of Jesus before God**, so listen, "is like the likeness of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so do not be among the doubters." If they say, Jesus was created without a male, then I created Adam from dust with that power without a female or a male, so he was as Jesus was, flesh and blood and hair and skin, so the creation of Jesus without a male is not more amazing than this.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about the statement of God, the Almighty: "The likeness of Jesus before God is as the likeness of Adam. He created him from dust," he said: Two Najranis came to the Messenger of God, may God bless him and grant him peace, and said to him: Do you know that anyone was born without a male, so Jesus is like that? He said: So God, the Almighty, revealed: "The likeness of Jesus before God is as the likeness of Adam. He created him from dust and then said to him, 'Be,' and he was." Did Adam have a father or a mother! Just as you created this one in the womb of this one? Abu Ja'far said: If someone were to say: How did he say: Like the likeness of Adam, He created him, when Adam is a definite noun, and definite nouns cannot be connected? It was said: His statement: **He created him from dust** is not a connection to Adam, but rather it is a statement about his matter in the form of an explanation of the example he gave, and how he was.

As for his statement: **Then He said to him, 'Be,' and he was**, he said, **and he was**, and he began the report about the creation of Adam, and that is the report about a matter that had been decided. He brought out the report about him in the same way as the report about what had passed, so He, may His praise be glorified, said: **He created him from dust, then He said to him, 'Be,'** because it means that God informed His Prophet that He created things by saying, *Be*, then He said, **and he was**, as a starting report, and the report about Adam's matter had ended with His saying, *Be*.

The interpretation of the statement is: "The likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be.'" And know, O Muhammad, that whatever your Lord said to him, *Be*, will come to pass.

Since his statement, **Like Adam, He created him from dust, then said to him, 'Be,'** indicates that the speech is

intended to inform the Prophet of God, may God bless him and grant him peace, and all of His creation that what He created will be, from a beginning without origin, beginning, or element, the meaning of the speech is sufficient, and it was said, **and it will be**, so the future was connected to the past in that meaning.

Some Arab scholars said: *Fiyakun* is a nominative case, and its meaning is: **Be, and it was**. It is as if he said: **Then it is**.

Tafsir al-Qurtubi

The Almighty's saying: "Indeed, the likeness of Jesus before God is as the likeness of Adam. He created him from dust." is evidence of the validity of analogy. The likeness is based on the fact that Jesus was created without a father like Adam, not that he was created from dust. One thing may be likened to another, even if there is a big difference between them after they come together in one description. Adam was created from dust, but Jesus was not created from dust, so there was a difference between them in this respect. However, the likeness between them is that they were created without a father, and because the origin of their creation was from dust, because Adam was not created from the dust itself, but rather He made the dust into clay, then made it into clay, then created him from it. Likewise, Jesus was transformed from one state to another, then made him a human being without a father. This verse was revealed because of the delegation of Najran when they denounced the Prophet, may God bless him and grant him peace.

He said: "Jesus is the servant of God and His Word, so they said: Show us a servant created without a father. The Prophet, may God bless him and grant him peace, said to him: Adam, who is his father? Are you amazed at Jesus who has no father? Adam, peace be upon him, had neither a father nor a mother." This is what God the Almighty said: **And they do not bring you an example** meaning about Jesus except that We bring you the truth about Adam and the best explanation. It was narrated that when he, peace be upon him, called them to Islam, they said: We were Muslims before you. He said: You have lied. Three things prevent you from Islam: your saying that God has taken a son, your eating of pigs, and your prostration to the cross. They said: Who is the father of Jesus? So God the Almighty revealed: "The likeness of Jesus before God is as the likeness of Adam. He created him from dust" until His saying: **Then we invoke the curse of God upon the liars**. So the Prophet, may God bless him and grant him peace, called them, and some of them said to each other: If you do that, the valley will be engulfed in fire upon you. They said: Do you not offer us anything other than this? He said: Islam, the poll tax, or war. So they acknowledged the poll tax as follows. The discussion ended when he said Adam. Then he said: **He created him from dust, then said to him, 'Be,' and he was**. That is, and he was. The future can be in the place of the past if the meaning is known.

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, "Be," and he was.

Tafsir Ibn Kathir

The Almighty says: **The likeness of Jesus before God** in God's power, as He created him without a father, **is like the likeness of Adam**, as He created him without a father or mother, but **He created him from dust and then said to him, 'Be,' and he was.** So the One who created Adam without a father is able to create Jesus by a fortiori and more appropriate way, and if it is permissible to claim sonship in Jesus because he was created without a father, then it is permissible in Adam by a fortiori way, and it is known by consensus that this is false, so claiming it in Jesus is even more false and more clearly corrupt, but the Lord, may He be glorified and exalted, wanted to show His power to His creation when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female, and for this reason the Almighty said in Surah Maryam, **And We will make him a sign for mankind** and He said here, **The truth is from your Lord, so do not be among the doubters** meaning this is the true statement about Jesus from which there is no escape and no truth other than it, and what is after the truth except misguidance. Then the Almighty said, commanding His Messenger, may God bless him and grant him peace, to challenge those who opposed the truth regarding the matter of Jesus after the revelation of the proof: "But whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly, and invoke the curse of God upon the liars, whether from us or from you."

The reason for the revelation of this Mubahala and the ones before it from the beginning of the Surah to here about the delegation of Najran is that when the Christians came and began to argue about Jesus and claim what they claim about his sonship and divinity, God revealed the beginning of this Surah in response to them. Ibn Ishaq said in his famous biography and others: A delegation of Christians from Najran came to the Messenger of God, may God bless him and grant him peace, sixty riders, among them fourteen men from their nobles to whom their affairs would be referred, and they are: Al-Aqib, whose name is Abdul-Masih; Al-Sayyid, who is Al-Ayham; Abu Haritha bin Alqamah, the brother of Bakr bin Wa'il; Uways bin Al-Harith; Zaid; Qais; Yazid and his Nabih; Khawaylid; Amr; Khalid; Abdullah; and Yahanis. The affairs of these people would be referred to three of them, and they are Al-Aqib, who was the leader of the people and had their opinion and their advisor, and they would not act except according to his opinion; Al-Sayyid, who was their scholar and the owner of their travels and their community; and Abu Haritha bin Alqamah, who was their bishop. Their rabbi, imam and head of their schools, was a man from the Arabs of Banu Bakr ibn Wa'il, but he converted to Christianity and the Romans and their kings honored him and built churches for him and served him because they knew of his

steadfastness in their religion. He knew the matter of the Messenger of God, may God bless him and grant him peace, his description and his status from what he learned from the previous books, but his ignorance led him to continue in Christianity because of what he saw of his veneration there and his prestige among its people. Ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me, he said: They came to the Messenger of God, may God bless him and grant him peace, in Medina, and entered his mosque when he prayed the afternoon prayer, wearing the clothes of the rabbis, cloaks and robes as beautiful as the men of Banu al-Harith ibn Ka'b. He said: Those of the companions of the Prophet, may God bless him and grant him peace, who saw them said: We have not seen a delegation like them after them. And the time for their prayer came, so they stood in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them and pray facing the east. He said: So the Messenger of God, may God bless him and grant him peace, spoke to Abu Haritha ibn Alqamah and Al-Aqib Abd al-Rahman from among them. Christ and Mr. Ayham, who are Christians of the religion of the king, although their matter differs, say: He is God, and they say: He is the son of God, and they say: He is the third of three. God is far above what they say. And so is the saying of the Christians, for they argue in their saying that He is God, that He used to bring the dead back to life, and heal the blind, the lepers, and those with diseases, and tell the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by the command of God. And that God may make him a sign for the people, and they argue for their saying that he is the son of God, saying: He had no father who knew, and he spoke in the cradle with something that no one from the children of Adam had heard before him, and they argue for their saying that he is the third of three with the saying of God the Most High: We did, We commanded, We created, and We decreed, and they say: If he were one, he would not have said anything except I did, I commanded, I decreed, and I created, but he and Jesus and Mary - God is exalted and sanctified and is far above what the wrongdoers and deniers say - and in all of that from their saying: The Qur'an has been revealed, so when the two rabbis spoke to him, the Messenger of God, may God bless him and grant him peace, said to them: Become Muslims, they said: We have already become Muslims, he said: You have not become Muslims, so become Muslims. They said: Yes, we became Muslims before you. He said: You have lied, what prevents you from becoming Muslims is your calling a son for God, your worship of the cross, and your eating pork. They said: Who is his father, O Muhammad? The Messenger of God, may God bless him and grant him peace, was silent about them and did not answer them. Then God revealed about that of their saying and the difference in their affair the beginning of Surat Al Imran up to eighty-some verses of it. Then Ibn Ishaq spoke about its interpretation until he said: When the report from God and the final judgment between Him and them came to the Messenger of God, may God bless

him and grant him peace, and he ordered what he ordered of cursing them if they rejected that to him, he called them to that, and they said: O Abu al-Qasim, let us consider our affair and then we will come to you with what we want to do with what you called us to. Then they turned away from him, then they were alone with the one who came after, and that was their opinion. They said: O Abd al-Masih, what do you think? He said: By God, O Christians, you have known that Muhammad is a prophet sent, and he has brought you the final word about your companion. You have known that no people have ever cursed a prophet, and their elders remained, nor their young ones grew up. If you do this, it will be your extermination. If you insist on following your religion and remaining as you say about your companion, then say farewell to the man and return to your country. They came to the Prophet, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with to judge between us in matters in which we differed regarding our wealth, for you are content with us. Muhammad ibn Ja'far said: The Messenger of God, may God bless him and grant him peace, said: Come to me in the evening, and I will send with you the strong and trustworthy one. Umar ibn al-Khattab, may God be pleased with him, used to say: I have never loved leadership as much as I loved it on that day, hoping that I would be its owner. I went to the noon prayer in the early morning. When the Messenger of God, may God bless him and grant him peace, prayed the noon prayer, he said the greeting of peace and then looked away. "I began to stretch out my legs for him to see me, but he kept looking until he saw Abu Ubaidah ibn al-Jarrah, so he called him and said: 'Go out with them and judge between them with justice in what they differed over.'" Umar said: So Abu Ubaidah, may God be pleased with him, went with her. Ibn Mardawayh narrated on the authority of Muhammad ibn Ishaq, on the authority of 'Asim ibn 'Umar ibn Qatada, on the authority of Mahmud ibn Labid, on the authority of Rafi' ibn Khadij: That the delegation of the people of Najran came to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said about the nobles: They were twelve, and he mentioned the rest of it in a longer context than this, and other additions.

Al-Bukhari said: Abbas bin Al-Hussein told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, on the authority of Hudhayfah, may God be pleased with him, who said: "Al-Aqib and Al-Sayyid, the two rulers of Najran, came to the Messenger of God, may God bless him and grant him peace, wanting to perform the Li'an. He said: One of them said to the other: Do not do it, for by God, if he is a prophet and we perform the Li'an, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a trustworthy man, and do not send with us anyone but a trustworthy person. He said: I will send with you a trustworthy man, truly trustworthy. The companions of the Messenger of God, may God bless him and grant him peace, were eager to do so, so he said: Get up, O

Abu Ubaidah bin Al-Jarrah. When he got up, the Messenger of God, may God bless him and grant him peace, said: This is the trustworthy one of this nation." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of narration on the authority of Abu Ishaq Al-Sabi'i on the authority of Silah, on the authority of Hudhayfah, in a similar manner. Ahmad, Al-Nasa'i and Ibn Majah narrated it from the hadith of Israel on the authority of Abu Ishaq. On the authority of Silah, on the authority of Ibn Mas'ud, similarly. Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, **He said, 'Every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.'** Imam Ahmad said: Ismail ibn Yazid al-Ruqi Abu Yazid told us, Furat told us, on the authority of 'Abd al-Karim ibn Malik al-Jazari, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: Abu Jahl, may God curse him, said, 'If I see Muhammad praying at the Ka'bah, I will come to him and step on his neck.' He said: 'If he did, the angels would seize him in person. If the Jews wished for death, they would die and see their seats in Hell. If those who challenged the Messenger of God, may God bless him and grant him peace, to mubahala went out, they would return without finding any wealth or family.' Al-Tirmidhi and al-Nasa'i narrated it on the authority of 'Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of 'Abd al-Karim, on its authority. Al-Tirmidhi said: Hasan sahih.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** a very long story of the Najran delegation, and let us mention it, for it contains many benefits, and it contains strangeness, and it is appropriate for this occasion. Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Saeed Muhammad ibn Musa ibn al-Fadl told us: Abu al-Abbas Muhammad ibn Ya'qub told us, Ahmad ibn Abd al-Jabbar told us, Yunus ibn Bakir told us, on the authority of Salamah ibn Abd Yuso', on the authority of his father, on the authority of his grandfather, Yunus said - and he was a Christian who converted to Islam - that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before the Book of Solomon was revealed to him: "In the name of the God of Abraham, Isaac, and Jacob, from Muhammad the Prophet, the Messenger of God, to the Bishop of Najran and the people of Najran, you have converted to Islam, for I praise to you the God of Abraham, Isaac, and Jacob. As for what follows, I call you to the worship of God from the worship of servants, and I call you to the guardianship of God from the guardianship of servants. If you refuse, then pay the jizya, and if you refuse, then I have declared war on you, and peace." When the bishop received the letter and read it, he was horrified by it and was extremely frightened. He sent for a man from Najran called Shurahbil ibn Wada'ah, who was from Hamdan. No one was called before him when a difficult matter arose, neither al-Ayham, nor al-Sayyid, nor al-Aqib. So the bishop gave the letter of the Messenger of God, may God bless him and grant him peace, to Shurahbil, who read it. The bishop said: O Abu Maryam, what do you think? Shurahbil said: I know what God promised Abraham in the descendants of Ishmael of

Surat Al Imran 3:59

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, "Be," and he was.

prophethood, so how can I believe that this is that man? I have no opinion in the matter of prophethood, and if it were in a worldly matter I would have advised you about it with my opinion and made an effort for you. The bishop said: Step aside and sit down. Shurahbil stepped aside and sat to one side. The bishop sent to a man from Najran called Abdullah bin Shurahbil, who was from Dhi Asbah of Himyar. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil had said. The bishop said to him: Step aside and sit down. Abdullah stepped aside and sat to one side. The bishop sent to a man from Najran called Jabbar bin Fayd from Banu al-Harith bin Ka'b, one of Banu al-Hamas. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil and Abdullah had said, so the bishop ordered him to step aside and sit aside. When they all agreed on that statement, the bishop ordered the bell to be rung and the fires and sackcloth were raised in the monasteries. This is what they used to do when they were frightened during the day, and when they were frightened at night, they would ring the bell and the fires were raised in the monasteries. When the bell was rung and the sackcloth was raised, the people of the valley, both above and below, gathered together. The length of the valley is a day's journey for a fast rider, and it contains seventy-three villages and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God, may God bless him and grant him peace, and asked them about their opinion on it. The opinion of the people of opinion among them was unanimous that they should send Shurahbil ibn Wada'ah al-Hamdani, Abdullah ibn Shurahbil al-Asbahi, and Jabbar ibn Fayd al-Harithi to bring them report of the Messenger of God, may God bless him and grant him peace. The delegation set out until they were in Medina, where they removed their travel clothes and put on their garments made of silk and gold rings. Then they set out until they came to the Messenger of God, may God bless him and grant him peace, and greeted him, but he did not respond to them. They remained silent for a long day, but he did not speak to them, and they were wearing those garments and gold rings. Then they set out following Uthman ibn Affan and Abd al-Rahman ibn Awf, who were acquainted with them. They found them among some of the Muhajireen and Ansar in a gathering. They said: O Uthman and Abd al-Rahman, your Prophet wrote us a letter, so we came to him in response. We came to him and greeted him. He did not return our greetings, and we kept talking to him for a long day, until we were exhausted from talking to him. What do you think, should we go back? They said to Ali ibn Abi Talib, who was with the al-Nas 114: What do you think, O Abu al-Hasan, about these people? Then Ali said to Uthman and Abd al-Rahman: I think they should put off their clothes and rings, and wear their travelling clothes, then return to him. So they did and greeted him, and he returned their greeting. Then he said: **By Him Who sent me with the truth, they came to me the first time and Iblis was with them.** Then he asked them, and they kept asking him and them until they said to him: What do you say about Jesus? We

are returning to our people and we are Christians. If you are a prophet, we would be pleased to hear what you say about him? The Messenger of God, may God bless him and grant him peace, said: I have nothing about him today, so stay until I tell you what my Lord says to me about Jesus. Then the next morning God revealed this verse: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so be not among the doubters. But whoever disputes with you about him after what has come to you of knowledge, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.'" But they refused to acknowledge it. Thus, when the Messenger of God, may God bless him and grant him peace, came the next day after he had informed them of the report, he came with al-Hasan and al-Husayn in his tent, and Fatima was walking behind him to curse, and he had several wives at that time. Shurahbil said to his two companions: You know that when the top and bottom of a valley meet, they will not return or depart except according to my opinion, and by God I see a heavy matter. By God, if this man is a king sent, then we will be the first Arabs to stab him in the eyes and reject his command. It will not go away from his chest or the chests of his companions until they afflict us with a calamity, and we are the closest Arabs to them in neighborliness. And if this man is a prophet sent, then we will curse him, and there will not remain from us on the face of the earth a hair or a nail except that it will perish. His two companions said to him: What is the opinion, O Abu Maryam? He said: I see that I should rule on it, for I see a man who never rules excessively. They said to him: You and that. Shurahbil met the Messenger of God, may God bless him and grant him peace, and said to him: I have seen something better than your cursing. He said: What is it? He said: Your ruling today until night and your night until morning, so whatever you rule on us is permissible. The Messenger of God, may God bless him and grant him peace, said: Is there someone behind you who will curse you? Shurahbil said: Ask my companion. So he asked them and they said: It does not come to the valley and does not proceed except from Shurahbil's opinion. So the Messenger of God, may God bless him and grant him peace, returned and did not curse them until the next day, and they came to him. He wrote this document for them: In the name of God, the Most Gracious, the Most Merciful. This is what the Prophet Muhammad, the Messenger of God, wrote for Najran - if they are to rule on it - regarding every fruit, every yellow, white, and black animal, and the slaves that are in excess of them, and he left all of that for them for two thousand garments, in every Rajab a thousand garments, and in every Safar a thousand garments. He mentioned all the conditions and the rest of the context.

The point is that their delegations were in the year nine, because Al-Zuhri said: The people of Najran were the first to pay the jizya to the Messenger of God, may God bless him and grant him peace, and the verse of

the jizya was only revealed after the conquest, and it is the Almighty's saying: **Fight those who do not believe in God or in the Last Day 3:10**. Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Ahmad bin Dawud Al-Makki told us, Bishr bin Mihran told us, Muhammad bin Dinar told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Jabir, who said: Al-Aqib and Al-Tayyib came to the Prophet, may God bless him and grant him peace, and he called them to curse, so they promised him that they would curse him in the morning. He said: So the Messenger of God, may God bless him and grant him peace, went in the morning, and took the hand of Ali, Fatima, Al-Hasan and Al-Husayn, then he sent for them, but they refused to respond and acknowledged the tax to him. He said: The Messenger of God, may God bless him and grant him peace, said: "By the One Who sent me with the truth, if they had said: No, I would have rained fire upon them in the valley." Jabir said: And regarding them was revealed: **We will call our sons and your sons**. Our women and your women, ourselves and yourselves." Jabir said, **Our selves and yourselves** means the Messenger of God, may God bless him and grant him peace, and Ali ibn Abi Talib. **Our sons** means Al-Hassan and Al-Hussein. **Our women** means Fatima. And thus Al-Hakim narrated it in his Mustadrak on the authority of Ali bin Isa, on the authority of Ahmad bin Muhammad Al-Azhari, on the authority of Ali bin Hajar, on the authority of Ali bin Masahr, on the authority of Dawud bin Abi Hind, with the same meaning, then he said: It is authentic according to the conditions of Muslim, and they did not narrate it like this. He said, and Abu Dawud Al-Tayalisi narrated it on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, with a mursal, and this is more authentic. Something similar has been narrated on the authority of Ibn Abbas and Al-Bara', then God Almighty said: **Indeed, this is the true story**, meaning, what We have narrated to you, O Muhammad, regarding Jesus is the truth from which there is no deviation or escape. "And there is no god except God, and indeed, God is the Exalted in Might, the Wise. But if they turn away," meaning from this to something else, **then indeed, God is Knowing of the corrupters**, meaning, whoever turns away from the truth to falsehood, then he is the corrupter, and God is Knowing of him, and He will reward him for that with the worst reward, and He is the Able, from whom nothing escapes, glory and praise be to Him, and we seek refuge in Him from the arrival of His vengeance.

Fath al-Qadir

Jesus is likened to Adam in that he was created without a father like Adam, and the fact that the thing being compared to includes something more, which is that he has no mother, just as he has no father, does not detract from the comparison, for that is something outside the scope of the comparison, even if the thing being compared to is more strange than the thing being compared, more astonishing and more bizarre in style. His statement, **He created him from dust** is an explanatory sentence for what was left ambiguous in the parable: that is, Adam had no father or mother, but God created him from dust. This refutes the denial of those who deny the creation of Jesus without a father,

while acknowledging that Adam was created without a father or mother. His statement, **Then He said to him, 'Be,' and he was**, means, **Be a human being**, and he was a human being. His statement, **and he was**, is a narration of a past event, and the explanation of this has already been presented.

Tafsir al-Baghawi

59- The Almighty said: **The likeness of Jesus before God is as that of Adam**. "The verse was revealed about the delegation of Najran, and that is because they said to the Messenger of God, may God bless him and grant him peace: Why do you curse our companion? He said: What should I say? They said: You say that he is the servant of God. He said: Yes, he is the servant of God and His Messenger and His Word which He bestowed upon Mary the Virgin. They became angry and said: Have you ever seen a human being without a father? So God Almighty revealed: **The likeness of Jesus before God** "is that he was created without a father or mother." He created him from dust, then said to him (meaning Jesus, peace be upon him), "Be, and he was." That is, and he was. If it is said, what is the meaning of His saying **He created him from dust, then said to him, "Be, and he was and no creation after creation? It is said that it means He created him, then He informed you that I said to him, Be," and he was**, without any order in creation as there is in birth. It is like a man saying: I gave you a dirham today, then I gave you a dirham yesterday, meaning, then He informed you that I gave you a dirham yesterday. The above example is evidence of the permissibility of analogy, because analogy is the return of a branch to a root with a type of resemblance, and God Almighty returned the creation of Jesus to Adam, peace be upon them, with a type of resemblance.

Tafsir al-Baidawi

59 "The likeness of Jesus before God is as the likeness of Adam." His strange affair is like the affair of Adam, peace be upon him. "He created him from dust" is a sentence explaining the metaphor and clarifying what the likeness is, which is that he was created without a father, just as Adam was created from dust without a father or a mother. He likened his condition to something stranger than it, to silence the opponent and to cut off the materials of doubt. The meaning is that He created his mold from dust. "Then He said to him, 'Be.' **That is, He created him as a human being, as God Almighty says**, Then We produced him as another creation." Or He determined his formation from dust, then He created him. It is permissible for it to be "then" due to the delay of the report, not the informant. "So it is" is a narration of a past situation.

The truth is from your Lord, so do not be among the doubters.

Surat Al Imran 3:60

The truth is from your Lord, so do not be among the doubters.

Tafsir al-Jalalayn

The truth is from your Lord is the predicate of a deleted subject, i.e. the command of Jesus **so do not be among those who doubt** those who doubt it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: What I have informed you of regarding the report of Jesus, and that his example is like that of Adam, whom He created from dust, then his Lord said to him, *Be*, that is the truth from your Lord. He says: It is the report that is from your Lord, **so do not be among the doubters**, meaning: Do not be among those who doubt that this is so, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **The truth is from your Lord, so do not be among the doubters**, meaning: Do not be in doubt about Jesus, that he is like Adam, the servant and messenger of God, the word of God and His spirit. Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', his statement: **The truth is from your Lord, so do not be among the doubters**, meaning: Do not be in doubt about what We have told you, that Jesus is the servant and messenger of God, a word from Him and a spirit, and that his likeness before God is like that of Adam. He created him from dust and then said to him, *Be*, and he was.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **The truth is from your Lord, what came to you of the report about Jesus, so do not be among the doubters**, meaning: The truth has come to you from your Lord, so do not doubt it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **So do not be among the doubters**, he said: The doubters are the ones who doubt. And doubt, suspicion, and suspicion are one and the same, like when you say: Give me, hand me over, and come. This is different in speech, but it is one and the same.

Tafsir al-Qurtubi

Al-Farra' said: **The truth is from your Lord** is in the nominative case with the implied *he*. Abu Ubaidah said: It is a new statement and its predicate is in his saying **from your Lord**. It was said that he is the subject,

meaning the truth has come to you. So do not be among those who deny. The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation, because he, may God bless him and grant him peace, did not doubt the matter of Jesus, peace be upon him.

Tafsir Ibn Kathir

The Almighty says: **The likeness of Jesus before God** in God's power, as He created him without a father, **is like the likeness of Adam**, as He created him without a father or mother, but **He created him from dust and then said to him, 'Be,' and he was**. So the One who created Adam without a father is able to create Jesus by a fortiori and more appropriate way, and if it is permissible to claim sonship in Jesus because he was created without a father, then it is permissible in Adam by a fortiori way, and it is known by consensus that this is false, so claiming it in Jesus is even more false and more clearly corrupt, but the Lord, may He be glorified and exalted, wanted to show His power to His creation when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female, and for this reason the Almighty said in Surah Maryam, **And We will make him a sign for mankind** and He said here, **The truth is from your Lord, so do not be among the doubters** meaning this is the true statement about Jesus from which there is no escape and no truth other than it, and what is after the truth except misguidance. Then the Almighty said, commanding His Messenger, may God bless him and grant him peace, to challenge those who opposed the truth regarding the matter of Jesus after the revelation of the proof: "But whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly, and invoke the curse of God upon the liars, whether from us or from you."

The reason for the revelation of this Mubahala and the ones before it from the beginning of the Surah to here about the delegation of Najran is that when the Christians came and began to argue about Jesus and claim what they claim about his sonship and divinity, God revealed the beginning of this Surah in response to them. Ibn Ishaq said in his famous biography and others: A delegation of Christians from Najran came to the Messenger of God, may God bless him and grant him peace, sixty riders, among them fourteen men from their nobles to whom their affairs would be referred, and they are: Al-Aqib, whose name is Abdul-Masih; Al-Sayyid, who is Al-Ayham; Abu Haritha bin Alqamah, the brother of Bakr bin Wa'il; Uways bin Al-Harith; Zaid; Qais; Yazid and his Nabih; Khuwaylid; Amr; Khalid; Abdullah; and Yahanis. The affairs of these people would be referred to three of them, and they are Al-Aqib, who was the leader of the people and had their opinion and their advisor, and they would not

act except according to his opinion; Al-Sayyid, who was their scholar and the owner of their travels and their community; and Abu Haritha bin Alqamah, who was their bishop. Their rabbi, imam and head of their schools, was a man from the Arabs of Banu Bakr ibn Wa'il, but he converted to Christianity and the Romans and their kings honored him and built churches for him and served him because they knew of his steadfastness in their religion. He knew the matter of the Messenger of God, may God bless him and grant him peace, his description and his status from what he learned from the previous books, but his ignorance led him to continue in Christianity because of what he saw of his veneration there and his prestige among its people. Ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me, he said: They came to the Messenger of God, may God bless him and grant him peace, in Medina, and entered his mosque when he prayed the afternoon prayer, wearing the clothes of the rabbis, cloaks and robes as beautiful as the men of Banu al-Harith ibn Ka'b. He said: Those of the companions of the Prophet, may God bless him and grant him peace, who saw them said: We have not seen a delegation like them after them. And the time for their prayer came, so they stood in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them and pray facing the east. He said: So the Messenger of God, may God bless him and grant him peace, spoke to Abu Haritha ibn Alqamah and Al-Aqib Abd al-Rahman from among them. Christ and Mr. Ayham, who are Christians of the religion of the king, although their matter differs, say: He is God, and they say: He is the son of God, and they say: He is the third of three. God is far above what they say. And so is the saying of the Christians, for they argue in their saying that He is God, that He used to bring the dead back to life, and heal the blind, the lepers, and those with diseases, and tell the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by the command of God. And that God may make him a sign for the people, and they argue for their saying that he is the son of God, saying: He had no father who knew, and he spoke in the cradle with something that no one from the children of Adam had heard before him, and they argue for their saying that he is the third of three with the saying of God the Most High: We did, We commanded, We created, and We decreed, and they say: If he were one, he would not have said anything except I did, I commanded, I decreed, and I created, but he and Jesus and Mary - God is exalted and sanctified and is far above what the wrongdoers and deniers say - and in all of that from their saying: The Qur'an has been revealed, so when the two rabbis spoke to him, the Messenger of God, may God bless him and grant him peace, said to them: Become Muslims, they said: We have already become Muslims, he said: You have not become Muslims, so become Muslims. They said: Yes, we became Muslims before you. He said: You have lied, what prevents you from becoming Muslims is your calling a son for God, your worship of the cross, and your eating pork. They said: Who is his father, O Muhammad? The Messenger of God, may God bless him and grant him peace, was silent about them and did not answer them. Then God revealed about that of their saying and the

difference in their affair the beginning of Surat Al Imran up to eighty-some verses of it. Then Ibn Ishaq spoke about its interpretation until he said: When the report from God and the final judgment between Him and them came to the Messenger of God, may God bless him and grant him peace, and he ordered what he ordered of cursing them if they rejected that to him, he called them to that, and they said: O Abu al-Qasim, let us consider our affair and then we will come to you with what we want to do with what you called us to. Then they turned away from him, then they were alone with the one who came after, and that was their opinion. They said: O Abd al-Masih, what do you think? He said: By God, O Christians, you have known that Muhammad is a prophet sent, and he has brought you the final word about your companion. You have known that no people have ever cursed a prophet, and their elders remained, nor their young ones grew up. If you do this, it will be your extermination. If you insist on following your religion and remaining as you say about your companion, then say farewell to the man and return to your country. They came to the Prophet, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with to judge between us in matters in which we differed regarding our wealth, for you are content with us. Muhammad ibn Ja'far said: The Messenger of God, may God bless him and grant him peace, said: Come to me in the evening, and I will send with you the strong and trustworthy one. Umar ibn al-Khattab, may God be pleased with him, used to say: I have never loved leadership as much as I loved it on that day, hoping that I would be its owner. I went to the noon prayer in the early morning. When the Messenger of God, may God bless him and grant him peace, prayed the noon prayer, he said the greeting of peace and then looked away. "I began to stretch out my legs for him to see me, but he kept looking until he saw Abu Ubaidah ibn al-Jarrah, so he called him and said: 'Go out with them and judge between them with justice in what they differed over.'" Umar said: So Abu Ubaidah, may God be pleased with him, went with her. Ibn Mardawayh narrated on the authority of Muhammad ibn Ishaq, on the authority of 'Asim ibn Umar ibn Qatada, on the authority of Mahmud ibn Labid, on the authority of Rafi' ibn Khadij: That the delegation of the people of Najran came to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said about the nobles: They were twelve, and he mentioned the rest of it in a longer context than this, and other additions.

Al-Bukhari said: Abbas bin Al-Hussein told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, on the authority of Hudhayfah, may God be pleased with him, who said: "Al-Aqib and Al-Sayyid, the two rulers of Najran, came to the Messenger of God, may God bless him and grant him peace, wanting to perform the Li'an. He said: One of them said to the other: Do not do it, for by God, if he is a prophet and we perform the Li'an, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a

The truth is from your Lord, so do not be among the doubters.

trustworthy man, and do not send with us anyone but a trustworthy person. He said: I will send with you a trustworthy man, truly trustworthy. The companions of the Messenger of God, may God bless him and grant him peace, were eager to do so, so he said: Get up, O Abu Ubaidah bin Al-Jarrah. When he got up, the Messenger of God, may God bless him and grant him peace, said: This is the trustworthy one of this nation." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of narration on the authority of Abu Ishaq Al-Sabi'i on the authority of Silah, on the authority of Hudhayfah, in a similar manner. Ahmad, Al-Nasa'i and Ibn Majah narrated it from the hadith of Israel on the authority of Abu Ishaq. On the authority of Silah, on the authority of Ibn Mas'ud, similarly. Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, **He said, 'Every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.'** Imam Ahmad said: Ismail ibn Yazid al-Ruqi Abu Yazid told us, Furat told us, on the authority of 'Abd al-Karim ibn Malik al-Jazari, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: Abu Jahl, may God curse him, said, 'If I see Muhammad praying at the Ka'bah, I will come to him and step on his neck.' He said: 'If he did, the angels would seize him in person. If the Jews wished for death, they would die and see their seats in Hell. If those who challenged the Messenger of God, may God bless him and grant him peace, to mubahala went out, they would return without finding any wealth or family.' Al-Tirmidhi and al-Nasa'i narrated it on the authority of 'Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of 'Abd al-Karim, on its authority. Al-Tirmidhi said: Hasan sahih.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** a very long story of the Najran delegation, and let us mention it, for it contains many benefits, and it contains strangeness, and it is appropriate for this occasion. Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Saeed Muhammad ibn Musa ibn al-Fadl told us: Abu al-Abbas Muhammad ibn Ya'qub told us, Ahmad ibn Abd al-Jabbar told us, Yunus ibn Bakir told us, on the authority of Salamah ibn Abd Yusoo', on the authority of his father, on the authority of his grandfather, Yunus said - and he was a Christian who converted to Islam - that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before the Book of Solomon was revealed to him: "In the name of the God of Abraham, Isaac, and Jacob, from Muhammad the Prophet, the Messenger of God, to the Bishop of Najran and the people of Najran, you have converted to Islam, for I praise to you the God of Abraham, Isaac, and Jacob. As for what follows, I call you to the worship of God from the worship of servants, and I call you to the guardianship of God from the guardianship of servants. If you refuse, then pay the jizya, and if you refuse, then I have declared war on you, and peace." When the bishop received the letter and read it, he was horrified by it and was extremely frightened. He sent for a man from Najran called Shurahbil ibn Wada'ah, who was from Hamdan. No

one was called before him when a difficult matter arose, neither al-Ayham, nor al-Sayyid, nor al-Aqib. So the bishop gave the letter of the Messenger of God, may God bless him and grant him peace, to Shurahbil, who read it. The bishop said: O Abu Maryam, what do you think? Shurahbil said: I know what God promised Abraham in the descendants of Ishmael of prophethood, so how can I believe that this is that man? I have no opinion in the matter of prophethood, and if it were in a worldly matter I would have advised you about it with my opinion and made an effort for you. The bishop said: Step aside and sit down. Shurahbil stepped aside and sat to one side. The bishop sent to a man from Najran called Abdullah bin Shurahbil, who was from Dhi Asbah of Himyar. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil had said. The bishop said to him: Step aside and sit down. Abdullah stepped aside and sat to one side. The bishop sent to a man from Najran called Jabbar bin Fayd from Banu al-Harith bin Ka'b, one of Banu al-Hamas. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil and Abdullah had said, so the bishop ordered him to step aside and sit aside. When they all agreed on that statement, the bishop ordered the bell to be rung and the fires and sackcloth were raised in the monasteries. This is what they used to do when they were frightened during the day, and when they were frightened at night, they would ring the bell and the fires were raised in the monasteries. When the bell was rung and the sackcloth was raised, the people of the valley, both above and below, gathered together. The length of the valley is a day's journey for a fast rider, and it contains seventy-three villages and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God, may God bless him and grant him peace, and asked them about their opinion on it. The opinion of the people of opinion among them was unanimous that they should send Shurahbil ibn Wada'ah al-Hamdani, Abdullah ibn Shurahbil al-Asbahi, and Jabbar ibn Fayd al-Harithi to bring them report of the Messenger of God, may God bless him and grant him peace. The delegation set out until they were in Medina, where they removed their travel clothes and put on their garments made of silk and gold rings. Then they set out until they came to the Messenger of God, may God bless him and grant him peace, and greeted him, but he did not respond to them. They remained silent for a long day, but he did not speak to them, and they were wearing those garments and gold rings. Then they set out following Uthman ibn Affan and Abd al-Rahman ibn Awf, who were acquainted with them. They found them among some of the Muhajireen and Ansar in a gathering. They said: O Uthman and Abd al-Rahman, your Prophet wrote us a letter, so we came to him in response. We came to him and greeted him. He did not return our greetings, and we kept talking to him for a long day, until we were exhausted from talking to him. What do you think, should we go back? They said to Ali ibn Abi Talib, who was with the al-Nas 114: What do you think, O Abu al-Hasan, about these people? Then Ali said to Uthman and Abd al-Rahman: I think they should put off their clothes and rings, and wear their

travelling clothes, then return to him. So they did and greeted him, and he returned their greeting. Then he said: **By Him Who sent me with the truth, they came to me the first time and Iblis was with them.** Then he asked them, and they kept asking him and them until they said to him: What do you say about Jesus? We are returning to our people and we are Christians. If you are a prophet, we would be pleased to hear what you say about him? The Messenger of God, may God bless him and grant him peace, said: I have nothing about him today, so stay until I tell you what my Lord says to me about Jesus. Then the next morning God revealed this verse: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so be not among the doubters. But whoever disputes with you about him after what has come to you of knowledge, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.'" But they refused to acknowledge it. Thus, when the Messenger of God, may God bless him and grant him peace, came the next day after he had informed them of the report, he came with al-Hasan and al-Husayn in his tent, and Fatima was walking behind him to curse, and he had several wives at that time. Shurahbil said to his two companions: You know that when the top and bottom of a valley meet, they will not return or depart except according to my opinion, and by God I see a heavy matter. By God, if this man is a king sent, then we will be the first Arabs to stab him in the eyes and reject his command. It will not go away from his chest or the chests of his companions until they afflict us with a calamity, and we are the closest Arabs to them in neighborliness. And if this man is a prophet sent, then we will curse him, and there will not remain from us on the face of the earth a hair or a nail except that it will perish. His two companions said to him: What is the opinion, O Abu Maryam? He said: I see that I should rule on it, for I see a man who never rules excessively. They said to him: You and that. Shurahbil met the Messenger of God, may God bless him and grant him peace, and said to him: I have seen something better than your cursing. He said: What is it? He said: Your ruling today until night and your night until morning, so whatever you rule on us is permissible. The Messenger of God, may God bless him and grant him peace, said: Is there someone behind you who will curse you? Shurahbil said: Ask my companion. So he asked them and they said: It does not come to the valley and does not proceed except from Shurahbil's opinion. So the Messenger of God, may God bless him and grant him peace, returned and did not curse them until the next day, and they came to him. He wrote this document for them: In the name of God, the Most Gracious, the Most Merciful. This is what the Prophet Muhammad, the Messenger of God, wrote for Najran - if they are to rule on it - regarding every fruit, every yellow, white, and black animal, and the slaves that are in excess of them, and he left all of that for them for two thousand garments, in every Rajab a thousand garments, and in every Safar a thousand garments. He mentioned all the conditions and the rest of the context.

The point is that their delegations were in the year nine,

because Al-Zuhri said: The people of Najran were the first to pay the jizya to the Messenger of God, may God bless him and grant him peace, and the verse of the jizya was only revealed after the conquest, and it is the Almighty's saying: **Fight those who do not believe in God or in the Last Day 3:10.** Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Ahmad bin Dawud Al-Makki told us, Bishr bin Mihran told us, Muhammad bin Dinar told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Jabir, who said: Al-Aqib and Al-Tayyib came to the Prophet, may God bless him and grant him peace, and he called them to curse, so they promised him that they would curse him in the morning. He said: So the Messenger of God, may God bless him and grant him peace, went in the morning, and took the hand of Ali, Fatima, Al-Hasan and Al-Husayn, then he sent for them, but they refused to respond and acknowledged the tax to him. He said: The Messenger of God, may God bless him and grant him peace, said: "By the One Who sent me with the truth, if they had said: No, I would have rained fire upon them in the valley." Jabir said: And regarding them was revealed: **We will call our sons and your sons.** Our women and your women, ourselves and yourselves." Jabir said, **Our selves and yourselves** means the Messenger of God, may God bless him and grant him peace, and Ali ibn Abi Talib. **Our sons** means Al-Hasan and Al-Hussein. **Our women** means Fatima. And thus Al-Hakim narrated it in his Mustadrak on the authority of Ali bin Isa, on the authority of Ahmad bin Muhammad Al-Azhari, on the authority of Ali bin Hajar, on the authority of Ali bin Masahr, on the authority of Dawud bin Abi Hind, with the same meaning, then he said: It is authentic according to the conditions of Muslim, and they did not narrate it like this. He said, and Abu Dawud Al-Tayalisi narrated it on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, with a mural, and this is more authentic. Something similar has been narrated on the authority of Ibn Abbas and Al-Bara', then God Almighty said: **Indeed, this is the true story**, meaning, what we have narrated to you, O Muhammad, regarding Jesus is the truth from which there is no deviation or escape. "And there is no god except God, and indeed, God is the Exalted in Might, the Wise. But if they turn away," meaning from this to something else, **then indeed, God is Knowing of the corrupters**, meaning, whoever turns away from the truth to falsehood, then he is the corrupter, and God is Knowing of him, and He will reward him for that with the worst reward, and He is the Able, from whom nothing escapes, glory and praise be to Him, and we seek refuge in Him from the arrival of His vengeance.

Fath al-Qadir

And his saying 60- **The truth is from your Lord** Al-Farra' said: It is raised by the omission of *he*. Abu Ubaidah said: It is a resumption of speech and its predicate is his saying **from your Lord**. It was said: It is the subject of an omitted verb: meaning the truth came to you from your Lord. His saying **So do not be among those who doubt** The address is either to all of the people who are suitable for it: meaning let none of you be doubtful, or to the Messenger, may God bless him and grant him peace, and the prohibition is for him to increase

Surat Al Imran 3:60

The truth is from your Lord, so do not be among the doubters.

confirmation because there is no doubt from him about that.

Tafsir al-Baghawi

60- The Almighty said: **The truth is from your Lord** meaning it is the truth. It was also said that the truth came to you from your Lord. **So do not be among the doubters** the doubters. The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation.

Tafsir al-Baidawi

60 **The truth is from your Lord** is an omitted predicate, meaning it is the truth. It was said that **the truth** is the subject and **from your Lord** is its predicate, meaning the truth mentioned from God Almighty. **So do not be among those who doubt** is addressed to the Prophet, may God bless him and grant him peace, in a way of provocation to increase steadfastness or to every listener.

Surat Al Imran 3:61

So whoever disputes with you about it after what has come to you of knowledge, say, **Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.**

Tafsir al-Jalalayn

So whoever disputes with you argues with you from the Christians **about it after what has come to you of knowledge** about its matter *say* to them **Come, let us call our sons and your sons, our women and your women, ourselves and yourselves** so we gather them **then let us supplicate** we implore in supplication **and invoke the curse of God upon the liars** by saying: O God, curse the liar regarding the matter of Jesus. And the Messenger of God, may God bless him and grant him peace, called the delegation of Najran for that when they argued with him about it and they said: Until we look into our matter then we will come to you. So the one with their opinion said: You have known his prophethood and that no people have challenged a prophet except that they perished. So they made peace with the man and left and came to the Messenger of God, may God bless him and grant him peace, and he had come out with al-Hasan, al-Husayn, Fatimah and Ali and he said to them: When you call, then say Amen. So they refused to curse and made peace with him on the jizyah. Narrated by Abu Nu'aym, and on the authority of Ibn Abbas, he said: If those who challenged the jizyah had gone out, they would have returned without finding money or Hello, and it was narrated: If they had gone out, they would have been burned.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **So whoever disputes with you about him**, is whoever disputes with you, O Muhammad, about the Messiah, Jesus, son of Mary.

The letter *ha* in his saying: **in it** refers back to the mention of Jesus. It is possible that it refers back to **the truth** about which God Almighty said: **The truth is from your Lord.**

What he means by his saying: **After what has come to you of knowledge**, after what has come to you of the knowledge that I have made clear to you about Jesus that he is the servant of God, **then say, 'Come,'** come, let us call, **our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly**, he says: then let us curse.

It is said in speech: What is wrong with him? May God curse him, meaning: May God curse him. What is wrong with him? May God curse him, meaning curse. Labid said, and he mentioned a people who perished and said:

Time looked at them and prayed

Meaning: He called for their destruction.

So we invoke the curse of God upon the liars, from us and from you, that he is Jesus, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So whoever disputes with you about him after what has come to you of knowledge**, meaning: about Jesus: that he is the servant of God and His Messenger, from the word of God and His spirit, **then say, 'Come, let us call our sons and your sons,'** until his statement: **against the liars.**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **So whoever disputes with you about him after what has come to you of knowledge**, meaning: after I have told you about his story and how his affair was, **say, 'Come, let us call our sons and your sons,'** the verse.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of Ayyub, on the authority of al-Rabi', regarding his statement: **So whoever disputes with you about him after the knowledge that has come to you**, he said: Whoever disputes with you about Jesus after the knowledge that has come to you about him.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **Then we supplicate and invoke the curse of God upon the liars.** He said: From us and from you.

Yunus told me, he said, Ibn Wahb told us, he said, and Ibn Lahi'ah told me, on the authority of Sulayman ibn Ziyad al-Hadrami, "on the authority of Abdullah ibn al-Harith ibn Juz' al-Zubaidi: that he heard the Prophet, may God bless him and grant him peace, say: I wish there was a veil between me and the people of Najran so that I could not see them and they could not see me!" because of the severity of their arguments with the Prophet, may God bless him and grant him peace.

Tafsir al-Qurtubi

There are three issues:

The first is the Almighty's saying: **So whoever disputes with you about him** meaning, argues with you and disputes with you, O Muhammad, about him, meaning about Jesus, after what has come to you of knowledge that he is the servant and messenger of God. Then say, *Come*, meaning, *Come*. It was used for someone who has significance and elevation, then it came into use for everyone who calls for coming, and more clarification will come in Al-An'am. *Na'da* is in the place of *Jazm*. **Our sons** is evidence that the sons of daughters are called sons, and that is:

The Prophet, may God bless him and grant him peace, came with Al-Hassan and Al-Hussein, and Fatima was walking behind him and Ali was behind them, and he was saying to them: If I supplicate, then follow them. The meaning of his saying, **Then let us implore** is that we implore in supplication, on the authority of Ibn

Surat Al Imran 3:61

So whoever disputes with you about it after what has come to you of knowledge, say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of Allah upon the liars."

Abbas. Abu Ubaidah and Al-Kisa'i: We curse. The origin of supplication is striving to supplicate with cursing and other things. Labid said:

Among the elders of his people, time looked at them and supplicated.

That is, he strove to destroy them. It is said: **May God curse him**. "Bahl" means to curse. *Bahl* is a small amount of water. *Abhaltuhu* means to leave him alone and want him. *Bahlahtu* also means to destroy him. Abu Ubaidah narrated: **May God curse him**. Ibn Abbas said: They are the people of Najran: the master, the wise man, and Ibn al-Harith, their leaders. So we place the curse of God on the liars.

The second: This verse is one of the signs of the prophethood of Muhammad, may God bless him and grant him peace, because he called them to the Mubalahah, but they refused and accepted the jizyah after their leader, Al-Aqib, informed them that if they challenged him, the valley would be engulfed in fire, for Muhammad is a prophet sent, and you know that he came to you with the final decision regarding the matter of Jesus. So they abandoned the Mubalahah and returned to their country on the condition that they would pay a garment every year in Safar and a thousand garments in Rajab, so the Messenger of God, may God bless him and grant him peace, made peace with them on that in exchange for Islam.

Third: Many scholars said: His saying, peace be upon him, about Al-Hassan and Al-Hussein when they challenged each other to the challenge, **We call our sons and your sons**, and his saying about Al-Hassan:

This son of mine is a special master, with Al-Hassan and Al-Hussain, to be called the sons of the Prophet, may God bless him and grant him peace, and not others, because of his saying, may God bless him and grant him peace: **Every cause and lineage will be cut off on the Day of Resurrection except my cause and lineage**. For this reason, some of Al-Shafi'i's companions said about someone who made a will for the son of so-and-so, and he did not have a son of his own, but he had a son of a son and a son of a daughter: The will is for the son of the son, not the son of the daughter, and this is the saying of Al-Shafi'i. More clarification of this will come in Al-An'am and Al-Zukhruf, God willing.

Tafsir Ibn Kathir

The Almighty says: **The likeness of Jesus before God** in God's power, as He created him without a father, **is like the likeness of Adam**, as He created him without a father or mother, but **He created him from dust and then said to him, 'Be,' and he was**. So the One who created Adam without a father is able to create Jesus by a fortiori and more appropriate way, and if it is permissible to claim sonship in Jesus because he was created without a father, then it is permissible in Adam

by a fortiori way, and it is known by consensus that this is false, so claiming it in Jesus is even more false and more clearly corrupt, but the Lord, may He be glorified and exalted, wanted to show His power to His creation when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female, and for this reason the Almighty said in Surah Maryam, **And We will make him a sign for mankind** and He said here, **The truth is from your Lord, so do not be among the doubters** meaning this is the true statement about Jesus from which there is no escape and no truth other than it, and what is after the truth except misguidance. Then the Almighty said, commanding His Messenger, may God bless him and grant him peace, to challenge those who opposed the truth regarding the matter of Jesus after the revelation of the proof: "But whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly, and invoke the curse of God upon the liars, whether from us or from you."

The reason for the revelation of this Mubalahah and the ones before it from the beginning of the Surah to here about the delegation of Najran is that when the Christians came and began to argue about Jesus and claim what they claim about his sonship and divinity, God revealed the beginning of this Surah in response to them. Ibn Ishaq said in his famous biography and others: A delegation of Christians from Najran came to the Messenger of God, may God bless him and grant him peace, sixty riders, among them fourteen men from their nobles to whom their affairs would be referred, and they are: Al-Aqib, whose name is Abdul-Masih; Al-Sayyid, who is Al-Ayham; Abu Haritha bin Alqamah, the brother of Bakr bin Wa'il; Uways bin Al-Harith; Zaid; Qais; Yazid and his Nabih; Khuwaylid; Amr; Khalid; Abdullah; and Yahanis. The affairs of these people would be referred to three of them, and they are Al-Aqib, who was the leader of the people and had their opinion and their advisor, and they would not act except according to his opinion; Al-Sayyid, who was their scholar and the owner of their travels and their community; and Abu Haritha bin Alqamah, who was their bishop. Their rabbi, imam and head of their schools, was a man from the Arabs of Banu Bakr ibn Wa'il, but he converted to Christianity and the Romans and their kings honored him and built churches for him and served him because they knew of his steadfastness in their religion. He knew the matter of the Messenger of God, may God bless him and grant him peace, his description and his status from what he learned from the previous books, but his ignorance led him to continue in Christianity because of what he saw of his veneration there and his prestige among its people. Ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me, he said: They came to the Messenger of God, may God bless him and grant him peace, in Medina, and entered his mosque when he

prayed the afternoon prayer, wearing the clothes of the rabbis, cloaks and robes as beautiful as the men of Banu al-Harith ibn Ka'b. He said: Those of the companions of the Prophet, may God bless him and grant him peace, who saw them said: We have not seen a delegation like them after them. And the time for their prayer came, so they stood in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them and pray facing the east. He said: So the Messenger of God, may God bless him and grant him peace, spoke to Abu Haritha ibn Alqamah and Al-Aqib Abd al-Rahman from among them. Christ and Mr. Ayham, who are Christians of the religion of the king, although their matter differs, say: He is God, and they say: He is the son of God, and they say: He is the third of three. God is far above what they say. And so is the saying of the Christians, for they argue in their saying that He is God, that He used to bring the dead back to life, and heal the blind, the lepers, and those with diseases, and tell the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by the command of God. And that God may make him a sign for the people, and they argue for their saying that he is the son of God, saying: He had no father who knew, and he spoke in the cradle with something that no one from the children of Adam had heard before him, and they argue for their saying that he is the third of three with the saying of God the Most High: We did, We commanded, We created, and We decreed, and they say: If he were one, he would not have said anything except I did, I commanded, I decreed, and I created, but he and Jesus and Mary - God is exalted and sanctified and is far above what the wrongdoers and deniers say - and in all of that from their saying: The Qur'an has been revealed, so when the two rabbis spoke to him, the Messenger of God, may God bless him and grant him peace, said to them: Become Muslims, they said: We have already become Muslims, he said: You have not become Muslims, so become Muslims. They said: Yes, we became Muslims before you. He said: You have lied, what prevents you from becoming Muslims is your calling a son for God, your worship of the cross, and your eating pork. They said: Who is his father, O Muhammad? The Messenger of God, may God bless him and grant him peace, was silent about them and did not answer them. Then God revealed about that of their saying and the difference in their affair the beginning of Surat Al Imran up to eighty-some verses of it. Then Ibn Ishaq spoke about its interpretation until he said: When the report from God and the final judgment between Him and them came to the Messenger of God, may God bless him and grant him peace, and he ordered what he ordered of cursing them if they rejected that to him, he called them to that, and they said: O Abu al-Qasim, let us consider our affair and then we will come to you with what we want to do with what you called us to. Then they turned away from him, then they were alone with the one who came after, and that was their opinion. They said: O Abd al-Masih, what do you think? He said: By God, O Christians, you have known that Muhammad is a prophet sent, and he has brought you the final word about your companion. You have known that no people have ever cursed a prophet, and their elders remained, nor their young ones grew up. If you

do this, it will be your extermination. If you insist on following your religion and remaining as you say about your companion, then say farewell to the man and return to your country. They came to the Prophet, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with to judge between us in matters in which we differed regarding our wealth, for you are content with us. Muhammad ibn Ja'far said: The Messenger of God, may God bless him and grant him peace, said: Come to me in the evening, and I will send with you the strong and trustworthy one. Umar ibn al-Khattab, may God be pleased with him, used to say: I have never loved leadership as much as I loved it on that day, hoping that I would be its owner. I went to the noon prayer in the early morning. When the Messenger of God, may God bless him and grant him peace, prayed the noon prayer, he said the greeting of peace and then looked away. "I began to stretch out my legs for him to see me, but he kept looking until he saw Abu Ubaidah ibn al-Jarrah, so he called him and said: 'Go out with them and judge between them with justice in what they differed over.'" 'Umar said: So Abu Ubaidah, may God be pleased with him, went with her. Ibn Mardawayh narrated on the authority of Muhammad ibn Ishaq, on the authority of 'Asim ibn 'Umar ibn Qatada, on the authority of Mahmud ibn Labid, on the authority of Rafi' ibn Khadij: That the delegation of the people of Najran came to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said about the nobles: They were twelve, and he mentioned the rest of it in a longer context than this, and other additions.

Al-Bukhari said: Abbas bin Al-Hussein told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, on the authority of Hudhayfah, may God be pleased with him, who said: "Al-Aqib and Al-Sayyid, the two rulers of Najran, came to the Messenger of God, may God bless him and grant him peace, wanting to perform the Li'an. He said: One of them said to the other: Do not do it, for by God, if he is a prophet and we perform the Li'an, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a trustworthy man, and do not send with us anyone but a trustworthy person. He said: I will send with you a trustworthy man, truly trustworthy. The companions of the Messenger of God, may God bless him and grant him peace, were eager to do so, so he said: Get up, O Abu Ubaidah bin Al-Jarrah. When he got up, the Messenger of God, may God bless him and grant him peace, said: This is the trustworthy one of this nation." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of narration on the authority of Abu Ishaq Al-Sabi'i on the authority of Silah, on the authority of Hudhayfah, in a similar manner. Ahmad, Al-Nasa'i and Ibn Majah narrated it from the hadith of Israel on the authority of Abu Ishaq. On the authority of Silah, on the authority of Ibn Mas'ud, similarly. Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Anas, on

Surat Al Imran 3:61

So whoever disputes with you about it after what has come to you of knowledge, say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of Allah upon the liars."

the authority of the Messenger of God, may God bless him and grant him peace, **He said, 'Every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.'** Imam Ahmad said: Ismail ibn Yazid al-Ruqi Abu Yazid told us, Furat told us, on the authority of 'Abd al-Karim ibn Malik al-Jazari, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: Abu Jahl, may God curse him, said, 'If I see Muhammad praying at the Ka'bah, I will come to him and step on his neck.' He said: 'If he did, the angels would seize him in person. If the Jews wished for death, they would die and see their seats in Hell. If those who challenged the Messenger of God, may God bless him and grant him peace, to mubahala went out, they would return without finding any wealth or family.' Al-Tirmidhi and al-Nasa'i narrated it on the authority of 'Abd al-Razzaq, on the authority of Mu' ammar, on the authority of 'Abd al-Karim, on its authority. Al-Tirmidhi said: Hasan sahih.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** a very long story of the Najran delegation, and let us mention it, for it contains many benefits, and it contains strangeness, and it is appropriate for this occasion. Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Saeed Muhammad ibn Musa ibn al-Fadl told us: Abu al-Abbas Muhammad ibn Ya'qub told us, Ahmad ibn Abd al-Jabbar told us, Yunus ibn Bakir told us, on the authority of Salamah ibn Abd Yuso', on the authority of his father, on the authority of his grandfather, Yunus said - and he was a Christian who converted to Islam - that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before the Book of Solomon was revealed to him: "In the name of the God of Abraham, Isaac, and Jacob, from Muhammad the Prophet, the Messenger of God, to the Bishop of Najran and the people of Najran, you have converted to Islam, for I praise to you the God of Abraham, Isaac, and Jacob. As for what follows, I call you to the worship of God from the worship of servants, and I call you to the guardianship of God from the guardianship of servants. If you refuse, then pay the jizya, and if you refuse, then I have declared war on you, and peace." When the bishop received the letter and read it, he was horrified by it and was extremely frightened. He sent for a man from Najran called Shurahbil ibn Wada'ah, who was from Hamdan. No one was called before him when a difficult matter arose, neither al-Ayham, nor al-Sayyid, nor al-Aqib. So the bishop gave the letter of the Messenger of God, may God bless him and grant him peace, to Shurahbil, who read it. The bishop said: O Abu Maryam, what do you think? Shurahbil said: I know what God promised Abraham in the descendants of Ishmael of prophethood, so how can I believe that this is that man? I have no opinion in the matter of prophethood, and if it were in a worldly matter I would have advised you about it with my opinion and made an effort for you. The bishop said: Step aside and sit down. Shurahbil stepped aside and sat to one side. The bishop sent to a man from Najran called Abdullah bin Shurahbil, who was from Dhi Asbah of Himyar. He read the letter to him and asked him about his opinion on it. He said to

him the same as Shurahbil had said. The bishop said to him: Step aside and sit down. Abdullah stepped aside and sat to one side. The bishop sent to a man from Najran called Jabbar bin Fayd from Banu al-Harith bin Ka'b, one of Banu al-Hamas. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil and Abdullah had said, so the bishop ordered him to step aside and sit aside. When they all agreed on that statement, the bishop ordered the bell to be rung and the fires and sackcloth were raised in the monasteries. This is what they used to do when they were frightened during the day, and when they were frightened at night, they would ring the bell and the fires were raised in the monasteries. When the bell was rung and the sackcloth was raised, the people of the valley, both above and below, gathered together. The length of the valley is a day's journey for a fast rider, and it contains seventy-three villages and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God, may God bless him and grant him peace, and asked them about their opinion on it. The opinion of the people of opinion among them was unanimous that they should send Shurahbil ibn Wada'ah al-Hamdani, Abdullah ibn Shurahbil al-Asbahi, and Jabbar ibn Fayd al-Harithi to bring them report of the Messenger of God, may God bless him and grant him peace. The delegation set out until they were in Medina, where they removed their travel clothes and put on their garments made of silk and gold rings. Then they set out until they came to the Messenger of God, may God bless him and grant him peace, and greeted him, but he did not respond to them. They remained silent for a long day, but he did not speak to them, and they were wearing those garments and gold rings. Then they set out following Uthman ibn Affan and Abd al-Rahman ibn Awf, who were acquainted with them. They found them among some of the Muhajireen and Ansar in a gathering. They said: O Uthman and Abd al-Rahman, your Prophet wrote us a letter, so we came to him in response. We came to him and greeted him. He did not return our greetings, and we kept talking to him for a long day, until we were exhausted from talking to him. What do you think, should we go back? They said to Ali ibn Abi Talib, who was with the al-Nas 114: What do you think, O Abu al-Hasan, about these people? Then Ali said to Uthman and Abd al-Rahman: I think they should put off their clothes and rings, and wear their travelling clothes, then return to him. So they did and greeted him, and he returned their greeting. Then he said: **By Him Who sent me with the truth, they came to me the first time and Iblis was with them.** Then he asked them, and they kept asking him and them until they said to him: What do you say about Jesus? We are returning to our people and we are Christians. If you are a prophet, we would be pleased to hear what you say about him? The Messenger of God, may God bless him and grant him peace, said: I have nothing about him today, so stay until I tell you what my Lord says to me about Jesus. Then the next morning God revealed this verse: "Indeed, the likeness of Jesus

before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so be not among the doubters. But whoever disputes with you about him after what has come to you of knowledge, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.'" But they refused to acknowledge it. Thus, when the Messenger of God, may God bless him and grant him peace, came the next day after he had informed them of the report, he came with al-Hasan and al-Husayn in his tent, and Fatima was walking behind him to curse, and he had several wives at that time. Shurahbil said to his two companions: You know that when the top and bottom of a valley meet, they will not return or depart except according to my opinion, and by God I see a heavy matter. By God, if this man is a king sent, then we will be the first Arabs to stab him in the eyes and reject his command. It will not go away from his chest or the chests of his companions until they afflict us with a calamity, and we are the closest Arabs to them in neighborliness. And if this man is a prophet sent, then we will curse him, and there will not remain from us on the face of the earth a hair or a nail except that it will perish. His two companions said to him: What is the opinion, O Abu Maryam? He said: I see that I should rule on it, for I see a man who never rules excessively. They said to him: You and that. Shurahbil met the Messenger of God, may God bless him and grant him peace, and said to him: I have seen something better than your cursing. He said: What is it? He said: Your ruling today until night and your night until morning, so whatever you rule on us is permissible. The Messenger of God, may God bless him and grant him peace, said: Is there someone behind you who will curse you? Shurahbil said: Ask my companion. So he asked them and they said: It does not come to the valley and does not proceed except from Shurahbil's opinion. So the Messenger of God, may God bless him and grant him peace, returned and did not curse them until the next day, and they came to him. He wrote this document for them: In the name of God, the Most Gracious, the Most Merciful. This is what the Prophet Muhammad, the Messenger of God, wrote for Najran - if they are to rule on it - regarding every fruit, every yellow, white, and black animal, and the slaves that are in excess of them, and he left all of that for them for two thousand garments, in every Rajab a thousand garments, and in every Safar a thousand garments. He mentioned all the conditions and the rest of the context.

The point is that their delegations were in the year nine, because Al-Zuhri said: The people of Najran were the first to pay the jizya to the Messenger of God, may God bless him and grant him peace, and the verse of the jizya was only revealed after the conquest, and it is the Almighty's saying: **Fight those who do not believe in God or in the Last Day 3:10**. Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Ahmad bin Dawud Al-Makki told us, Bishr bin Mihran told us, Muhammad bin Dinar told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Jabir, who said: Al-Aqib and Al-Tayyib came to the Prophet, may God bless him and grant him peace, and he called them to curse, so they

promised him that they would curse him in the morning. He said: So the Messenger of God, may God bless him and grant him peace, went in the morning, and took the hand of Ali, Fatima, Al-Hasan and Al-Husayn, then he sent for them, but they refused to respond and acknowledged the tax to him. He said: The Messenger of God, may God bless him and grant him peace, said: "By the One Who sent me with the truth, if they had said: No, I would have rained fire upon them in the valley." Jabir said: And regarding them was revealed: **We will call our sons and your sons**. Our women and your women, ourselves and yourselves." Jabir said, **Our selves and yourselves** means the Messenger of God, may God bless him and grant him peace, and Ali ibn Abi Talib. **Our sons** means Al-Hasan and Al-Hussein. **Our women** means Fatima. And thus Al-Hakim narrated it in his Mustadrak on the authority of Ali bin Isa, on the authority of Ahmad bin Muhammad Al-Azhari, on the authority of Ali bin Hajar, on the authority of Ali bin Masahr, on the authority of Dawud bin Abi Hind, with the same meaning, then he said: It is authentic according to the conditions of Muslim, and they did not narrate it like this. He said, and Abu Dawud Al-Tayalisi narrated it on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, with a mursal, and this is more authentic. Something similar has been narrated on the authority of Ibn Abbas and Al-Bara', then God Almighty said: **Indeed, this is the true story**, meaning, what We have narrated to you, O Muhammad, regarding Jesus is the truth from which there is no deviation or escape. "And there is no god except God, and indeed, God is the Exalted in Might, the Wise. But if they turn away," meaning from this to something else, **then indeed, God is Knowing of the corrupters**, meaning, whoever turns away from the truth to falsehood, then he is the corrupter, and God is Knowing of him, and He will reward him for that with the worst reward, and He is the Able, from whom nothing escapes, glory and praise be to Him, and we seek refuge in Him from the arrival of His vengeance.

Fath al-Qadir

His statement 61- **So whoever disputes with you about it** This, even if it is general, what is meant by it is specific, and they are the Christians who came to him, may God bless him and grant him peace, from Najran, as will be explained. It can also be said that it is general, even if the reason is specific, indicating the permissibility of the Mubahala from him, may God bless him and grant him peace, for everyone who disputes with him about Jesus, peace be upon him, and his nation is his example, and the pronoun in it refers to Jesus, and what is meant by the coming of knowledge here is the coming of its reason, which is the clear signs, and the argument: the dispute and the debate. And his statement *Come* means: Come and approach, and its origin is the request for the approach of the self, and it is used in opinion if the one being addressed is present, as you say to someone who is present with you: Come, let us look into this matter. His saying, **We call our sons**, etc. It is sufficient to mention the sons instead of the daughters, either because they are included among the women, or because they are the ones who attend the situations of dispute without them. The meaning of the verse: Let

Surat Al Imran 3:61

So whoever disputes with you about it after what has come to you of knowledge, say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of Allah upon the liars."

each of us and you call his sons, his women, and himself to the Mubalahah. And in it is evidence that the sons of daughters are called sons because the Prophet, may God bless him and grant him peace, meant by sons the good ones, as will come. His saying, **We implore**. The origin of implore is striving in supplication with cursing and other things. It is said, **May God curse him**, meaning, **May God curse him**, and *Bahl* is cursing. Abu Ubaid and Al-Kisa'i said: **We implore, we curse**, and it is used to mean striving for destruction, and from it is the saying of Labid:

Among the elders of his people, time looked at them and supplicated.

Meaning: He strived to destroy them. It was said in Al-Kashshaf: Then it was used in every supplication in which one strives, even if it is not a supplication. His statement, **Then we will place the curse of God upon the liars**, is in apposition to **we will supplicate**, clarifying its meaning.

Tafsir al-Baghawi

61- The Almighty said: **So whoever disputes with you about him** meaning argues with you about Jesus or about the truth **after what has come to you of knowledge** that Jesus is the servant of God and His Messenger **say, 'Come'** and its root is *come* from the verb **to rise** but the damma on the ya' was considered too heavy so it was deleted. Al-Farra' said: It means come, as if he was saying: rise. His saying **we call** is in the jussive mood as a response to the command and the sign of the jussive mood is the falling of the wad **our sons and your sons, our women and your women, ourselves and yourselves** It was said: **our sons** meant Al-Hasan and Al-Hussain, and **our women** are Fatima. And our souls meant himself and Ali, may God be pleased with him, and the Arabs call the cousin of the man himself, as God Almighty said: **And do not criticize one another** 11- **Al-Hujurat** meaning your brothers, and it was said that it is in general the group of people of religion. **Then let us supplicate**. Ibn Abbas, may God be pleased with them both, said: That is, we implore in supplication. Al-Kalbi said: We strive and exaggerate in supplication. Al-Kisa'i and Abu Ubaidah said: We curse and supplication, cursing is said: Upon him be the curse of God, meaning his curse: **So we place the curse of God upon the liars** from us and from you in the matter of Jesus, so when the Messenger of God, may God bless him and grant him peace, read this verse to the delegation of Najran and called them to the Mubahala, they said: Until we return and consider our matter, then we will come to you tomorrow, so some of them were alone with each other and said to the follower who had their opinion: O servant of the Messiah, what do you see? He said: By God, I have made you know, O Christians, that Muhammad is a prophet sent by God. By God, no

people have ever had a prophet whose elders have lived and whose young have grown. If you do that, we will perish. If you refuse to do anything but remain as you say about your companion, then say farewell to the man and return to your country. So they came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, had come in the morning embracing al-Husayn, taking al-Hasan by the hand, and Fatima was walking behind him and Ali was behind her, and he was saying to them: When I supplicate, then believe. So the Bishop of Najran said: O Christians, I see faces that if they asked God to move a mountain from its place, He would move it. So do not supplicate, lest you perish, and no Christian among you will remain on the face of the earth until the Day of Resurrection. So they said: O Abu al-Qasim, we have decided not to curse you and to leave you in your religion and remain in our religion. So the Messenger of God, may God bless him and grant him peace, said: If you refuse to curse, then submit and you will have what the Muslims have and you will have what they have. But they refused, so he said: Then I They said: We have no power to fight the Arabs, but we will make peace with you on the condition that you do not invade us, frighten us, or turn us away from our religion, on the condition that we give you two thousand garments every year, a thousand in Safar and a thousand in Rajab. So the Messenger of God, may God bless him and grant him peace, made peace with them on that basis and said: By the One in Whose Hand is my soul, the punishment has descended upon the people of Najran, and if they cursed each other, they would be transformed into monkeys and pigs, and the valley would be set ablaze with fire, and God would uproot Najran and its people, even the birds on the trees, and a year would not have passed over all the Christians until they perished.

Tafsir al-Baidawi

61 **So whoever disputes with you** from the Christians. **About it** in Jesus. **After what has come to you of knowledge** meaning the clear proofs that necessitate knowledge. "Then say: Come" come with opinion and determination. **We will call our sons and your sons, our women and your women, ourselves and yourselves** meaning each one of us and you will call himself and the dearest of his family and those closest to his heart to the Mubahala and carry it out. He only put them before the souls because a man risks his life for them and fights for them. **Then we will implore** meaning we will implore each other by cursing the liar among us. And the word *bahala* with the dammah and fathah means cursing and its origin is leaving from their saying *bahalat an-naqa* if you leave it without a squeak. **And we will place the curse of God upon the liars** is a conjunction in which there is clarification. It was narrated that when they were called to the Mubahala, they said, **Let us see**. When they had finished, they

said to the follower - who had their opinion - **What do you think?** He said, "By God, you have recognized his prophethood, and he has come to you with the decisive factor in the matter of your companion. By God, no people engage in Mubahala with a prophet except that they perish. If you refuse except to adhere to your religion, then say farewell to the man and depart. They came to the Messenger of God, may God bless him and grant him peace, and he had come in the morning embracing Al-Husayn, holding the hand of Al-Hasan, and Fatima walking behind him and Ali, may God be pleased with him, behind her, and he was saying, 'When I call, then say Amen.' Their bishop said, 'O group of Christians, I see faces that if they asked God, the Most High, to remove a mountain from its place, He would remove it, so do not engage in Mubahala, lest you perish.' So they submitted to the Messenger of God, may God bless him and grant him peace, and offered him the tribute of two thousand red garments and thirty iron shields. He, may God bless him and grant him peace, said, "By the One in Whose Hand is my soul, if they engaged in Mubahala, they would be transformed into monkeys and pigs, and fire would be set on them." The valley is a fire, and God will eradicate Najran and its people, even the birds on the trees." This is evidence of his prophethood and the virtue of those he brought from his family.

Surat Al Imran 3:62

Indeed, this is the true account. And there is no god except Allah, and indeed, Allah is the Exalted in Might, the Wise.

Surat Al Imran 3:62

Indeed, this is the true account. And there is no god except God, and indeed, God is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

Indeed, this mentioned **is the true story** the report **about which there is no doubt** (and there is no god except God, and indeed, God is the Exalted in Might) in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Indeed, what I have informed you of, O Muhammad, about the matter of Jesus, and I have related to you from his report, and that he is My servant and My messenger and My word which I bestowed upon Mary and a spirit from Me, is the true story and report, so know that. And know that there is no god for creation who deserves their worship through His ownership of them except your god whom you worship, and He is God, the Almighty, the Wise.

What he means by his saying: **The Mighty**, is the Mighty in his vengeance on those who disobeyed him and went against his command, and claimed a god other than him, or worshipped a lord other than him, **the Wise**, in his management, nothing that he managed could be weak, and nothing that could be wrong with it.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, this is the true account**. The reference in His saying, **Indeed, this is** is to the Qur'an and what is in it of stories. They are called stories because the meanings follow one another in them. It is from their saying: **Do not follow the traces of so-and-so**, meaning do not follow him. And there is no god but God, *min* is an additional word for emphasis, and the meaning is, **There is no god but God, the Almighty**, meaning the One who cannot be defeated. The Wise, the Possessor of Wisdom. And something similar has come before, and praise be to God.

Tafsir Ibn Kathir

The Almighty says: **The likeness of Jesus before God** in God's power, as He created him without a father, **is like the likeness of Adam**, as He created him without a father or mother, but **He created him from dust and then said to him, 'Be,' and he was**. So the One who

created Adam without a father is able to create Jesus by a fortiori and more appropriate way, and if it is permissible to claim sonship in Jesus because he was created without a father, then it is permissible in Adam by a fortiori way, and it is known by consensus that this is false, so claiming it in Jesus is even more false and more clearly corrupt, but the Lord, may He be glorified and exalted, wanted to show His power to His creation when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female, and for this reason the Almighty said in Surah Maryam, **And We will make him a sign for mankind** and He said here, **The truth is from your Lord, so do not be among the doubters** meaning this is the true statement about Jesus from which there is no escape and no truth other than it, and what is after the truth except misguidance. Then the Almighty said, commanding His Messenger, may God bless him and grant him peace, to challenge those who opposed the truth regarding the matter of Jesus after the revelation of the proof: "But whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly, and invoke the curse of God upon the liars, whether from us or from you."

The reason for the revelation of this Mubahala and the ones before it from the beginning of the Surah to here about the delegation of Najran is that when the Christians came and began to argue about Jesus and claim what they claim about his sonship and divinity, God revealed the beginning of this Surah in response to them. Ibn Ishaq said in his famous biography and others: A delegation of Christians from Najran came to the Messenger of God, may God bless him and grant him peace, sixty riders, among them fourteen men from their nobles to whom their affairs would be referred, and they are: Al-Aqib, whose name is Abdul-Masih; Al-Sayyid, who is Al-Ayham; Abu Haritha bin Alqamah, the brother of Bakr bin Wa'il; Uways bin Al-Harith; Zaid; Qais; Yazid and his Nabih; Khuwaylid; Amr; Khalid; Abdullah; and Yahanis. The affairs of these people would be referred to three of them, and they are Al-Aqib, who was the leader of the people and had their opinion and their advisor, and they would not act except according to his opinion; Al-Sayyid, who was their scholar and the owner of their travels and their community; and Abu Haritha bin Alqamah, who was their bishop. Their rabbi, imam and head of their schools, was a man from the Arabs of Banu Bakr ibn Wa'il, but he converted to Christianity and the Romans and their kings honored him and built churches for him and served him because they knew of his steadfastness in their religion. He knew the matter of the Messenger of God, may God bless him and grant him peace, his description and his status from what he learned from the previous books, but his ignorance led him to continue in Christianity because of what he saw of his veneration there and his prestige among its people. Ibn Ishaq said: Muhammad ibn Ja'far ibn

al-Zubayr told me, he said: They came to the Messenger of God, may God bless him and grant him peace, in Medina, and entered his mosque when he prayed the afternoon prayer, wearing the clothes of the rabbis, cloaks and robes as beautiful as the men of Banu al-Harith ibn Ka'b. He said: Those of the companions of the Prophet, may God bless him and grant him peace, who saw them said: We have not seen a delegation like them after them. And the time for their prayer came, so they stood in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them and pray facing the east. He said: So the Messenger of God, may God bless him and grant him peace, spoke to Abu Haritha ibn Alqamah and Al-Aqib Abd al-Rahman from among them. Christ and Mr. Ayham, who are Christians of the religion of the king, although their matter differs, say: He is God, and they say: He is the son of God, and they say: He is the third of three. God is far above what they say. And so is the saying of the Christians, for they argue in their saying that He is God, that He used to bring the dead back to life, and heal the blind, the lepers, and those with diseases, and tell the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by the command of God. And that God may make him a sign for the people, and they argue for their saying that he is the son of God, saying: He had no father who knew, and he spoke in the cradle with something that no one from the children of Adam had heard before him, and they argue for their saying that he is the third of three with the saying of God the Most High: We did, We commanded, We created, and We decreed, and they say: If he were one, he would not have said anything except I did, I commanded, I decreed, and I created, but he and Jesus and Mary - God is exalted and sanctified and is far above what the wrongdoers and deniers say - and in all of that from their saying: The Qur'an has been revealed, so when the two rabbis spoke to him, the Messenger of God, may God bless him and grant him peace, said to them: Become Muslims, they said: We have already become Muslims, he said: You have not become Muslims, so become Muslims. They said: Yes, we became Muslims before you. He said: You have lied, what prevents you from becoming Muslims is your calling a son for God, your worship of the cross, and your eating pork. They said: Who is his father, O Muhammad? The Messenger of God, may God bless him and grant him peace, was silent about them and did not answer them. Then God revealed about that of their saying and the difference in their affair the beginning of Surat Al Imran up to eighty-some verses of it. Then Ibn Ishaq spoke about its interpretation until he said: When the report from God and the final judgment between Him and them came to the Messenger of God, may God bless him and grant him peace, and he ordered what he ordered of cursing them if they rejected that to him, he called them to that, and they said: O Abu al-Qasim, let us consider our affair and then we will come to you with what we want to do with what you called us to. Then they turned away from him, then they were alone with the one who came after, and that was their opinion. They said: O Abd al-Masih, what do you think? He said: By God, O Christians, you have known that Muhammad is a prophet sent, and he has brought you

the final word about your companion. You have known that no people have ever cursed a prophet, and their elders remained, nor their young ones grew up. If you do this, it will be your extermination. If you insist on following your religion and remaining as you say about your companion, then say farewell to the man and return to your country. They came to the Prophet, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with to judge between us in matters in which we differed regarding our wealth, for you are content with us. Muhammad ibn Ja'far said: The Messenger of God, may God bless him and grant him peace, said: Come to me in the evening, and I will send with you the strong and trustworthy one. Umar ibn al-Khattab, may God be pleased with him, used to say: I have never loved leadership as much as I loved it on that day, hoping that I would be its owner. I went to the noon prayer in the early morning. When the Messenger of God, may God bless him and grant him peace, prayed the noon prayer, he said the greeting of peace and then looked away. "I began to stretch out my legs for him to see me, but he kept looking until he saw Abu Ubaidah ibn al-Jarrah, so he called him and said: 'Go out with them and judge between them with justice in what they differed over.'" Umar said: So Abu Ubaidah, may God be pleased with him, went with her. Ibn Mardawayh narrated on the authority of Muhammad ibn Ishaq, on the authority of 'Asim ibn 'Umar ibn Qatada, on the authority of Mahmud ibn Labid, on the authority of Rafi' ibn Khadij: That the delegation of the people of Najran came to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said about the nobles: They were twelve, and he mentioned the rest of it in a longer context than this, and other additions.

Al-Bukhari said: Abbas bin Al-Hussein told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, on the authority of Hudhayfah, may God be pleased with him, who said: "Al-Aqib and Al-Sayyid, the two rulers of Najran, came to the Messenger of God, may God bless him and grant him peace, wanting to perform the Li'an. He said: One of them said to the other: Do not do it, for by God, if he is a prophet and we perform the Li'an, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a trustworthy man, and do not send with us anyone but a trustworthy person. He said: I will send with you a trustworthy man, truly trustworthy. The companions of the Messenger of God, may God bless him and grant him peace, were eager to do so, so he said: Get up, O Abu Ubaidah bin Al-Jarrah. When he got up, the Messenger of God, may God bless him and grant him peace, said: This is the trustworthy one of this nation." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah through various chains of narration on the authority of Abu Ishaq Al-Sabi'i on the authority of Silah, on the authority of Hudhayfah, in a similar manner. Ahmad, Al-Nasa'i and Ibn Majah narrated it from the hadith of Israel on the authority of Abu Ishaq. On the authority of Silah, on the authority of Ibn

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Indeed, this is the true account. And there is no god except Allah, and indeed, Allah is the Exalted in Might, the Wise.

Mas'ud, similarly. Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, **He said, 'Every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.'** Imam Ahmad said: Ismail ibn Yazid al-Ruqi Abu Yazid told us, Furat told us, on the authority of 'Abd al-Karim ibn Malik al-Jazari, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: Abu Jahl, may God curse him, said, 'If I see Muhammad praying at the Ka'bah, I will come to him and step on his neck.' He said: 'If he did, the angels would seize him in person. If the Jews wished for death, they would die and see their seats in Hell. If those who challenged the Messenger of God, may God bless him and grant him peace, to mubahala went out, they would return without finding any wealth or family.' Al-Tirmidhi and al-Nasa'i narrated it on the authority of 'Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of 'Abd al-Karim, on its authority. Al-Tirmidhi said: Hasan sahih.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** a very long story of the Najran delegation, and let us mention it, for it contains many benefits, and it contains strangeness, and it is appropriate for this occasion. Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Saeed Muhammad ibn Musa ibn al-Fadl told us: Abu al-Abbas Muhammad ibn Ya'qub told us, Ahmad ibn Abd al-Jabbar told us, Yunus ibn Bakir told us, on the authority of Salamah ibn Abd Yusoo', on the authority of his father, on the authority of his grandfather, Yunus said - and he was a Christian who converted to Islam - that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before the Book of Solomon was revealed to him: "In the name of the God of Abraham, Isaac, and Jacob, from Muhammad the Prophet, the Messenger of God, to the Bishop of Najran and the people of Najran, you have converted to Islam, for I praise to you the God of Abraham, Isaac, and Jacob. As for what follows, I call you to the worship of God from the worship of servants, and I call you to the guardianship of God from the guardianship of servants. If you refuse, then pay the jizya, and if you refuse, then I have declared war on you, and peace." When the bishop received the letter and read it, he was horrified by it and was extremely frightened. He sent for a man from Najran called Shurahbil ibn Wada'ah, who was from Hamdan. No one was called before him when a difficult matter arose, neither al-Ayham, nor al-Sayyid, nor al-Aqib. So the bishop gave the letter of the Messenger of God, may God bless him and grant him peace, to Shurahbil, who read it. The bishop said: O Abu Maryam, what do you think? Shurahbil said: I know what God promised Abraham in the descendants of Ishmael of prophethood, so how can I believe that this is that man? I have no opinion in the matter of prophethood, and if it were in a worldly matter I would have advised you about it with my opinion and made an effort for you. The bishop said: Step aside and sit down. Shurahbil stepped aside and sat to one side. The bishop sent to a man from Najran called Abdullah bin Shurahbil, who

was from Dhi Asbah of Himyar. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil had said. The bishop said to him: Step aside and sit down. Abdullah stepped aside and sat to one side. The bishop sent to a man from Najran called Jabbar bin Fayd from Banu al-Harith bin Ka'b, one of Banu al-Hamas. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil and Abdullah had said, so the bishop ordered him to step aside and sit aside. When they all agreed on that statement, the bishop ordered the bell to be rung and the fires and sackcloth were raised in the monasteries. This is what they used to do when they were frightened during the day, and when they were frightened at night, they would ring the bell and the fires were raised in the monasteries. When the bell was rung and the sackcloth was raised, the people of the valley, both above and below, gathered together. The length of the valley is a day's journey for a fast rider, and it contains seventy-three villages and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God, may God bless him and grant him peace, and asked them about their opinion on it. The opinion of the people of opinion among them was unanimous that they should send Shurahbil ibn Wada'ah al-Hamdani, Abdullah ibn Shurahbil al-Asbahi, and Jabbar ibn Fayd al-Harithi to bring them report of the Messenger of God, may God bless him and grant him peace. The delegation set out until they were in Medina, where they removed their travel clothes and put on their garments made of silk and gold rings. Then they set out until they came to the Messenger of God, may God bless him and grant him peace, and greeted him, but he did not respond to them. They remained silent for a long day, but he did not speak to them, and they were wearing those garments and gold rings. Then they set out following Uthman ibn Affan and Abd al-Rahman ibn Awf, who were acquainted with them. They found them among some of the Muhajireen and Ansar in a gathering. They said: O Uthman and Abd al-Rahman, your Prophet wrote us a letter, so we came to him in response. We came to him and greeted him. He did not return our greetings, and we kept talking to him for a long day, until we were exhausted from talking to him. What do you think, should we go back? They said to Ali ibn Abi Talib, who was with the al-Nas 114: What do you think, O Abu al-Hasan, about these people? Then Ali said to Uthman and Abd al-Rahman: I think they should put off their clothes and rings, and wear their travelling clothes, then return to him. So they did and greeted him, and he returned their greeting. Then he said: **By Him Who sent me with the truth, they came to me the first time and Iblis was with them.** Then he asked them, and they kept asking him and them until they said to him: What do you say about Jesus? We are returning to our people and we are Christians. If you are a prophet, we would be pleased to hear what you say about him? The Messenger of God, may God bless him and grant him peace, said: I have nothing about him today, so stay until I tell you what my Lord says to me about Jesus. Then the next morning God revealed this verse: "Indeed, the likeness of Jesus

before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so be not among the doubters. But whoever disputes with you about him after what has come to you of knowledge, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.'" But they refused to acknowledge it. Thus, when the Messenger of God, may God bless him and grant him peace, came the next day after he had informed them of the report, he came with al-Hasan and al-Husayn in his tent, and Fatima was walking behind him to curse, and he had several wives at that time. Shurahbil said to his two companions: You know that when the top and bottom of a valley meet, they will not return or depart except according to my opinion, and by God I see a heavy matter. By God, if this man is a king sent, then we will be the first Arabs to stab him in the eyes and reject his command. It will not go away from his chest or the chests of his companions until they afflict us with a calamity, and we are the closest Arabs to them in neighborliness. And if this man is a prophet sent, then we will curse him, and there will not remain from us on the face of the earth a hair or a nail except that it will perish. His two companions said to him: What is the opinion, O Abu Maryam? He said: I see that I should rule on it, for I see a man who never rules excessively. They said to him: You and that. Shurahbil met the Messenger of God, may God bless him and grant him peace, and said to him: I have seen something better than your cursing. He said: What is it? He said: Your ruling today until night and your night until morning, so whatever you rule on us is permissible. The Messenger of God, may God bless him and grant him peace, said: Is there someone behind you who will curse you? Shurahbil said: Ask my companion. So he asked them and they said: It does not come to the valley and does not proceed except from Shurahbil's opinion. So the Messenger of God, may God bless him and grant him peace, returned and did not curse them until the next day, and they came to him. He wrote this document for them: In the name of God, the Most Gracious, the Most Merciful. This is what the Prophet Muhammad, the Messenger of God, wrote for Najran - if they are to rule on it - regarding every fruit, every yellow, white, and black animal, and the slaves that are in excess of them, and he left all of that for them for two thousand garments, in every Rajab a thousand garments, and in every Safar a thousand garments. He mentioned all the conditions and the rest of the context.

The point is that their delegations were in the year nine, because Al-Zuhri said: The people of Najran were the first to pay the jizya to the Messenger of God, may God bless him and grant him peace, and the verse of the jizya was only revealed after the conquest, and it is the Almighty's saying: **Fight those who do not believe in God or in the Last Day 3:10**. Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Ahmad bin Dawud Al-Makki told us, Bishr bin Mihran told us, Muhammad bin Dinar told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Jabir, who said: Al-Aqib and Al-Tayyib came to the Prophet, may God bless him and grant him peace, and he called them to curse, so they

promised him that they would curse him in the morning. He said: So the Messenger of God, may God bless him and grant him peace, went in the morning, and took the hand of Ali, Fatima, Al-Hasan and Al-Husayn, then he sent for them, but they refused to respond and acknowledged the tax to him. He said: The Messenger of God, may God bless him and grant him peace, said: "By the One Who sent me with the truth, if they had said: No, I would have rained fire upon them in the valley." Jabir said: And regarding them was revealed: **We will call our sons and your sons**. Our women and your women, ourselves and yourselves." Jabir said, **Our selves and yourselves** means the Messenger of God, may God bless him and grant him peace, and Ali ibn Abi Talib. **Our sons** means Al-Hasan and Al-Hussein. **Our women** means Fatima. And thus Al-Hakim narrated it in his Mustadrak on the authority of Ali bin Isa, on the authority of Ahmad bin Muhammad Al-Azhari, on the authority of Ali bin Hajar, on the authority of Ali bin Masahr, on the authority of Dawud bin Abi Hind, with the same meaning, then he said: It is authentic according to the conditions of Muslim, and they did not narrate it like this. He said, and Abu Dawud Al-Tayalisi narrated it on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, with a mursal, and this is more authentic. Something similar has been narrated on the authority of Ibn Abbas and Al-Bara', then God Almighty said: **Indeed, this is the true story**, meaning, what We have narrated to you, O Muhammad, regarding Jesus is the truth from which there is no deviation or escape. "And there is no god except God, and indeed, God is the Exalted in Might, the Wise. But if they turn away," meaning from this to something else, **then indeed, God is Knowing of the corrupters**, meaning, whoever turns away from the truth to falsehood, then he is the corrupter, and God is Knowing of him, and He will reward him for that with the worst reward, and He is the Able, from whom nothing escapes, glory and praise be to Him, and we seek refuge in Him from the arrival of His vengeance.

Fath al-Qadir

His saying 62- *This* meaning what God told His Messenger of the report of Jesus **is the true story**. Stories are successive. It is said: So-and-so is following so-and-so, meaning he is following him. So it was applied to speech that follows one another. The separating pronoun is for limitation, and the addition of the lam to it is to increase its emphasis. It is permissible for it to be a subject, and what follows it is its predicate. The addition of *min* in His saying **min ilaah** is to emphasize the generality, and it is a response to those Christians who said that there is a trinity.

Al-Bukhari, Muslim and others narrated from the hadith of Hudhayfah: "The 'aqib and the 'sayyid came to the Messenger of God (blessings and peace of God be upon him) and he wanted to curse them. One of them said to the other: 'We will not curse him, for by God, if he is a prophet and curses us, neither we nor our descendants after us will ever succeed.' They said to him: 'We will give you what you asked for, but send with us a trustworthy man.' He said: 'Get up, Abu 'Ubaydah.' When he got up, he said: 'This is the

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Indeed, this is the true account. And there is no god except Allah, and indeed, Allah is the Exalted in Might, the Wise.

trustworthy man of this nation.” Ibn Jarir and Ibn Abi Hatim narrated from the path of al-ʿAwfi from Ibn ʿAbbas: “A group of people from Najran came to the Prophet (blessings and peace of God be upon him) and among them were the ʿsayyid and the ʿaqib. They said: ‘What is the matter with you that you mention our companion?’ He said: ‘Who is he?’ They said: ‘Jesus, you claim that he is the servant of God.’ They said: ‘Have you seen the likeness of Jesus and been informed of him?’ Then they left him and Gabriel came and said: ‘Tell them when they come to you: ‘The likeness of Jesus with God is like that of Adam.’” to the end of the verse. This story has been narrated in various ways from a group of the Tabiʿin. Al-Hakim narrated, and he authenticated it, and Ibn Mardawayh and Abu Naim in Al-Dalaʿil, on the authority of Jabir, who said: “Al-Aqib and Al-Sayyid came to the Prophet, may God bless him and grant him peace, and he invited them to Islam. They said: We have become Muslims, O Muhammad. He said: You have lied. If you wish, I will tell you what prevents you from Islam. They said: Then tell me. He said: Love of the cross, drinking alcohol, and eating pork.” Jabir said: So he invited them.

To the cursing, so they promised him the next day. So the Messenger of God, may God bless him and grant him peace, went in the morning and took the hand of Ali, Fatima, Hassan and Hussein, then he sent for them, but they refused to answer him and confessed to him. So he said: By Him who sent me with the truth, if they did, I would rain fire down upon them in the valley. Jabir said: The verse **Come, let us call our sons** was revealed about them. Jabir said, **Ourselves and yourselves** the Messenger of God, may God bless him and grant him peace, and Ali, and our sons al-Hasan and al-Husayn, and our women Fatimah.” Al-Hakim also narrated it from another chain of transmission on the authority of Jabir and authenticated it, and in it they said to the Prophet, may God bless him and grant him peace, **Would you like us to curse you?** Muslim, al-Tirmidhi, Ibn al-Mundhir, al-Hakim and al-Bayhaqi narrated on the authority of Saʿd ibn Abi Waqqas who said, “When this verse was revealed, ‘Say, Come,’ the Messenger of God, may God bless him and grant him peace, called Ali, Fatimah, al-Hasan and al-Husayn and said, ‘O God, these are my family.’” Ibn Asakir narrated on the authority of Jaʿfar ibn Muhammad on the authority of his father, **Come, let us call our sons**, the verse. He said, **So he brought Abu Bakr and his sons, and Umar and his sons, and Uthman and his sons, and Ali and his sons.** Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj on the authority of Ibn Abbas, **Then we supplicate** we strive. Al-Hakim narrated and authenticated it, and al-Bayhaqi in his Sunan on the authority of Ibn Abbas, “that the Messenger of God, may God bless him and grant him peace, said, ‘This is sincerity.’” He points with his finger next to the thumb, and this is the supplication, so he raised his hands to the level of his shoulders,

This supplication, so he raised his hands in supplication.

Tafsir al-Baghawi

62- God Almighty said: “This is indeed the true story, the true report. There is no god but God.” And from the connection of its meaning, **There is no god but God**, “And indeed, God is the Exalted in Might, the Wise.”

Tafsir al-Baidawi

62 *This* meaning what was narrated of the story of Jesus and Mary. **It is the true story** in its entirety is the predicate of *in*, or it is a chapter indicating that what he mentioned regarding the matter of Jesus and Mary is true, unlike what they mentioned, and what follows it is the predicate and the lam entered into it because it is closer to the subject than the ink, and its origin is that it enters into the subject **And there is no god but God** He stated in it the additional *off* for the sake of completeness, to confirm the response to the Christians in their trinity **And God is the Exalted in Might, the Wise** No one else is equal to Him in complete power and consummate wisdom to share with Him in divinity.

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But if they turn away, then indeed, God is Knowing of the corrupters.

Tafsir al-Jalalayn

But if they turn away turn away from faith **then indeed, God is Knowing of the corrupters** and He will punish them. In this, the apparent is placed in place of the implicit.

Tafsir al-Suyuti

Tafsir al-Tabari

If they turn away means: If those who argued with you about Jesus turn away from what came to you, the truth from your Lord in Jesus and other than him from all the guidance and clarification that God gave you will die, so they turned away from him and did not accept him, **then indeed, God is Knowing of the corrupters**, meaning: Indeed, God is All-Knowing of those who disobey their Lord and do in His land and country what He forbade them from, and that is their corruption. God Almighty says: He is All-Knowing of them and their deeds, He counts them against them and preserves them, until He rewards them for them with their reward.

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

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **This is the true story**, meaning: This that you have brought of the report about Jesus, **is the true story**, from his command.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **This is the true story**. This that we said about Jesus, **is the true story**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **This is the true story**, he said: This is the true story about Jesus. It is not appropriate for Jesus to go beyond this or exceed it: to go beyond being the word of God that He bestowed upon Mary, and a spirit from Him, and the servant and messenger of 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: **This is the true story**, that which we said about Jesus is the truth, **and there is no god but God**, the verse.

When God, the Most High, decided between His Prophet Muhammad, may God bless him and grant him peace, and the delegation of Christians from Najran, with a decisive judgment and just ruling, He ordered him, if they turned away from what he had

called them to, which was to acknowledge the oneness of God, that He has no son or wife, and that Jesus is His servant and messenger, and refused except to argue and dispute, to call them to a mutual cursing. So the Messenger of God, may God bless him and grant him peace, did that. When the Messenger of God, may God bless him and grant him peace, did that, they were defeated and refused to mutual cursing, and called for reconciliation, as in:

Ibn Humayd narrated, Jarir narrated, on the authority of Mughirah, on the authority of Amir, who said: So he - meaning the Prophet - ordered that they be cursed - meaning the people of Najran - by saying: **But whoever disputes with you concerning him after what has come to you of knowledge**, the verse. So they promised to curse him and they promised him the next day. So they went to Sayyid and Al-Aqib, and they were the wisest of them, so they followed them. So they went to a wise man among them and mentioned to him what they had left the Messenger of God - may God bless him and grant him peace - for. He said: What did you do! And he regretted it, and said to them: If he was a prophet and then he cursed you, God would never be angry with you, and if he was a king and he prevailed over you, he would never let you live. They said: How can we, when we have made a promise? So he said to them: When you go to him in the morning and he presents to you what you left him for, say: We seek refuge in God! If he calls you again, say to him: We seek refuge in God! And perhaps he will excuse you from that. When they came in the morning, the Prophet (peace be upon him) embraced Hassan and took Al-Hussain by the hand, and Fatima walked behind him. He called them to the same thing they had left him on the day before, and they said: We seek refuge in God! Then he called them and they said: We seek refuge in God! He said repeatedly: If you refuse, then submit and you will have what the Muslims have and you will be subject to what the Muslims are subject to, as God the Almighty said. If you refuse, then pay the jizyah willingly and you will be humiliated, as God the Almighty said. They said: We have no control over anything but ourselves! He said: If you refuse, then I will throw it out to you equally, as God the Almighty said. They said: We do not have the strength to fight the Arabs, but we will pay the jizyah. He said: So he imposed on them every year two thousand garments: a thousand in Rajab and a thousand in Safar. The Prophet (peace be upon him) said: The bearer of good tidings has come to me of the destruction of the people of Najran, even the birds on the trees - or: the sparrows on the trees - if they agreed to curse.

Ibn Hamid told us, Jarir told us: I said to Al-Mughira: People narrate in the hadith of the people of Najran that Ali was with them! He said: As for Al-Sha'bi, he did not mention him, so I do not know whether it was due to the bad opinion of the Umayyads regarding Ali, or whether it was not in the hadith!

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **This is the true story**, until His saying: **Then say, 'Bear witness that we are Muslims,'** so he called them to justice and cut off their argument. When the report from God about him came to the Messenger of God, may God bless him and grant him

But if they turn away, then indeed, Allah is Knowing of the corrupters.

peace, and the final judgment between him and them, and his command to do what he commanded of cursing them if they rejected him, he called them to that, and they said: O Abu al-Qasim, let us consider our matter, then we will come to you with what we want to do with regard to what you have called us to. So they turned away from him, then they were alone with al-'Aqib, who had their own opinion, and they said: O 'Abd al-Masih, what do you think? He said: By God, O group of Christians, you have known that Muhammad is a prophet sent, and he has brought you the final word about your companion. You have known that no people have ever cursed a prophet and their elders remained and their young ones did not grow up. If you do this, it will be your extermination. If you have refused to adhere to your religion and continue with what you say about your companion, then say farewell to the man and then return to your country until he shows you the time of his opinion. So they came to the Messenger of God, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and to leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with for us, so that he may judge between us in matters in which we have differed regarding our wealth, for you are pleasing to us.

Ibn Hamid told us, he said, Isa bin Farqad told us, on the authority of Abu al-Jarud, on the authority of Zayd bin Ali, regarding his statement: **Come, let us call our sons and your sons**, the verse, he said: The Prophet, may God bless him and grant him peace, and Ali, Fatima, al-Hasan, and al-Husayn were there.

Muhammad ibn al-Husayn narrated to us, Ahmad ibn al-Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi: **So whoever disputes with you about it after what has come to you of knowledge**, the verse. So he - meaning the Prophet - took the hand of al-Hasan, al-Husayn and Fatimah, and said to Ali: Follow us. So he went out with them. But the Christians did not go out that day, and they said: We fear that this is the Prophet, peace and blessings of God be upon him, and the call of the Prophet is not like any other!! So they stayed behind from him that day, and the Prophet, peace and blessings of God be upon him, said: If they went out, they would be burned! So they made peace with him on a peace treaty: that he would be entitled to eighty thousand from them, and if the dirhams were not enough, then in the offers: a robe for forty, and that he would be entitled to thirty-three shields, thirty-three camels, and thirty-four horses fighting every year, and that the Messenger of God, peace and blessings of God be upon him, would guarantee them until we delivered them to them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that "the Prophet of God, may God bless him and grant him peace, called a delegation from the Najran delegation of Christians, and they were the ones who argued with him about Jesus, but they turned away from that and feared," and it was mentioned to us that "the Prophet of God, may God bless him and grant him peace, used to say: By the

One in Whose Hand is the soul of Muhammad, if the punishment has come upon the people of Najran, and if they did that, they would have been uprooted from the earth."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding His statement: **But whoever disputes with you about it after what has come to you of knowledge, say, 'Come, let us call our sons and your sons,'** he said: It has reached us that the Prophet of God, may God bless him and grant him peace, went out to call the people of Najran, and when they saw him go out, they were afraid and dispersed and returned. Muammar said, Qatada said: When the Prophet, may God bless him and grant him peace, wanted the people of Najran, he took the hands of Hasan and Husayn and said to Fatima: Follow us. When the enemies of God saw that, they returned.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abd al-Karim al-Jazari, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: If those who challenge the Prophet, may God bless him and grant him peace, went out to challenge him, they would return without finding any family or money.

Abu Kuraib told us, he said, Zakariya told us, on the authority of Adi, he said, Ubaidullah bin Amr told us, on the authority of Abdul Karim, on the authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: "The Messenger of God, may God bless him and grant him peace, said: By the One in Whose Hand is my soul, if they cursed me, not a single one of them would be present for a year without God destroying the liars."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told us, he said: "It was said to the Messenger of God, may God bless him and grant him peace: If you were to curse the people, whom would you be referring to when you said: 'Our sons and your sons'? He said: Hasan and Husayn."

Muhammad bin Sinan told me, he said, Abu Bakr al-Hanafi told us, he said, al-Mundhir bin Tha'laba told us, he said, Alba' bin Ahmar al-Yashkari told us, he said: "When this verse was revealed: 'Then say, "Come, let us call our sons and your sons, our women and your women," the verse, the Messenger of God sent for Ali and Fatima and their two sons, al-Hasan and al-Husayn, and called the Jews to curse them. A young man from the Jews said: Woe to you! Did you not make a covenant yesterday with your brothers who were transformed into apes and pigs?! Do not curse! So they stopped."

Tafsir al-Qurtubi

But if they turn away, then indeed, God is Knowing of the corrupters.

Tafsir Ibn Kathir

The Almighty says: **The likeness of Jesus before God** in God's power, as He created him without a father, **is like the likeness of Adam**, as He created him without a father or mother, but **He created him from dust and then said to him, 'Be,' and he was**. So the One who created Adam without a father is able to create Jesus by a fortiori and more appropriate way, and if it is permissible to claim sonship in Jesus because he was created without a father, then it is permissible in Adam by a fortiori way, and it is known by consensus that this is false, so claiming it in Jesus is even more false and more clearly corrupt, but the Lord, may He be glorified and exalted, wanted to show His power to His creation when He created Adam from neither a male nor a female, and created Eve from a male without a female, and created Jesus from a female without a male, just as He created the rest of creation from a male and a female, and for this reason the Almighty said in Surah Maryam, **And We will make him a sign for mankind** and He said here, **The truth is from your Lord, so do not be among the doubters** meaning this is the true statement about Jesus from which there is no escape and no truth other than it, and what is after the truth except misguidance. Then the Almighty said, commanding His Messenger, may God bless him and grant him peace, to challenge those who opposed the truth regarding the matter of Jesus after the revelation of the proof: "But whoever disputes with you concerning him after what has come to you of knowledge, say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly, and invoke the curse of God upon the liars, whether from us or from you."

The reason for the revelation of this Mubahala and the ones before it from the beginning of the Surah to here about the delegation of Najran is that when the Christians came and began to argue about Jesus and claim what they claim about his sonship and divinity, God revealed the beginning of this Surah in response to them. Ibn Ishaq said in his famous biography and others: A delegation of Christians from Najran came to the Messenger of God, may God bless him and grant him peace, sixty riders, among them fourteen men from their nobles to whom their affairs would be referred, and they are: Al-Aqib, whose name is Abdul-Masih; Al-Sayyid, who is Al-Ayham; Abu Haritha bin Alqamah, the brother of Bakr bin Wa'il; Uways bin Al-Harith; Zaid; Qais; Yazid and his Nabih; Khuwaylid; Amr; Khalid; Abdullah; and Yahanis. The affairs of these people would be referred to three of them, and they are Al-Aqib, who was the leader of the people and had their opinion and their advisor, and they would not act except according to his opinion; Al-Sayyid, who was their scholar and the owner of their travels and their community; and Abu Haritha bin Alqamah, who was their bishop. Their rabbi, imam and head of their schools, was a man from the Arabs of Banu Bakr ibn Wa'il, but he converted to Christianity and the Romans and their kings honored him and built churches for him and served him because they knew of his steadfastness in their religion. He knew the matter of the Messenger of God, may God bless him and grant him peace, his description and his status from what he

learned from the previous books, but his ignorance led him to continue in Christianity because of what he saw of his veneration there and his prestige among its people. Ibn Ishaq said: Muhammad ibn Ja'far ibn al-Zubayr told me, he said: They came to the Messenger of God, may God bless him and grant him peace, in Medina, and entered his mosque when he prayed the afternoon prayer, wearing the clothes of the rabbis, cloaks and robes as beautiful as the men of Banu al-Harith ibn Ka'b. He said: Those of the companions of the Prophet, may God bless him and grant him peace, who saw them said: We have not seen a delegation like them after them. And the time for their prayer came, so they stood in the mosque of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Leave them and pray facing the east. He said: So the Messenger of God, may God bless him and grant him peace, spoke to Abu Haritha bin Alqamah and Al-Aqib Abd al-Rahman from among them. Christ and Mr. Ayham, who are Christians of the religion of the king, although their matter differs, say: He is God, and they say: He is the son of God, and they say: He is the third of three. God is far above what they say. And so is the saying of the Christians, for they argue in their saying that He is God, that He used to bring the dead back to life, and heal the blind, the lepers, and those with diseases, and tell the unseen, and create from clay the form of a bird, then breathe into it and it becomes a bird, and all of that is by the command of God. And that God may make him a sign for the people, and they argue for their saying that he is the son of God, saying: He had no father who knew, and he spoke in the cradle with something that no one from the children of Adam had heard before him, and they argue for their saying that he is the third of three with the saying of God the Most High: We did, We commanded, We created, and We decreed, and they say: If he were one, he would not have said anything except I did, I commanded, I decreed, and I created, but he and Jesus and Mary - God is exalted and sanctified and is far above what the wrongdoers and deniers say - and in all of that from their saying: The Qur'an has been revealed, so when the two rabbis spoke to him, the Messenger of God, may God bless him and grant him peace, said to them: Become Muslims, they said: We have already become Muslims, he said: You have not become Muslims, so become Muslims. They said: Yes, we became Muslims before you. He said: You have lied, what prevents you from becoming Muslims is your calling a son for God, your worship of the cross, and your eating pork. They said: Who is his father, O Muhammad? The Messenger of God, may God bless him and grant him peace, was silent about them and did not answer them. Then God revealed about that of their saying and the difference in their affair the beginning of Surat Al Imran up to eighty-some verses of it. Then Ibn Ishaq spoke about its interpretation until he said: When the report from God and the final judgment between Him and them came to the Messenger of God, may God bless him and grant him peace, and he ordered what he ordered of cursing them if they rejected that to him, he called them to that, and they said: O Abu al-Qasim, let us consider our affair and then we will come to you with what we want to do with what you called us to. Then they turned away from him, then they were alone

But if they turn away, then indeed, Allah is Knowing of the corrupters.

with the one who came after, and that was their opinion. They said: O Abd al-Masih, what do you think? He said: By God, O Christians, you have known that Muhammad is a prophet sent, and he has brought you the final word about your companion. You have known that no people have ever cursed a prophet, and their elders remained, nor their young ones grew up. If you do this, it will be your extermination. If you insist on following your religion and remaining as you say about your companion, then say farewell to the man and return to your country. They came to the Prophet, may God bless him and grant him peace, and said: O Abu al-Qasim, we have decided not to curse you and leave you in your religion and return to our religion. But send with us a man from your companions whom you are pleased with to judge between us in matters in which we differed regarding our wealth, for you are content with us. Muhammad ibn Ja'far said: The Messenger of God, may God bless him and grant him peace, said: Come to me in the evening, and I will send with you the strong and trustworthy one. Umar ibn al-Khattab, may God be pleased with him, used to say: I have never loved leadership as much as I loved it on that day, hoping that I would be its owner. I went to the noon prayer in the early morning. When the Messenger of God, may God bless him and grant him peace, prayed the noon prayer, he said the greeting of peace and then looked away. "I began to stretch out my legs for him to see me, but he kept looking until he saw Abu Ubaidah ibn al-Jarrah, so he called him and said: 'Go out with them and judge between them with justice in what they differed over.'" Umar said: So Abu Ubaidah, may God be pleased with him, went with her. Ibn Mardawayh narrated on the authority of Muhammad ibn Ishaq, on the authority of 'Asim ibn 'Umar ibn Qatada, on the authority of Mahmud ibn Labid, on the authority of Rafi' ibn Khadij: That the delegation of the people of Najran came to the Messenger of God, may God bless him and grant him peace, and he mentioned something similar, except that he said about the nobles: They were twelve, and he mentioned the rest of it in a longer context than this, and other additions.

Al-Bukhari said: Abbas bin Al-Hussein told us, Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Silah bin Zafar, on the authority of Hudhayfah, may God be pleased with him, who said: "Al-Aqib and Al-Sayyid, the two rulers of Najran, came to the Messenger of God, may God bless him and grant him peace, wanting to perform the Li'an. He said: One of them said to the other: Do not do it, for by God, if he is a prophet and we perform the Li'an, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a trustworthy man, and do not send with us anyone but a trustworthy person. He said: I will send with you a trustworthy man, truly trustworthy. The companions of the Messenger of God, may God bless him and grant him peace, were eager to do so, so he said: Get up, O Abu Ubaidah bin Al-Jarrah. When he got up, the Messenger of God, may God bless him and grant him peace, said: This is the trustworthy one of this nation." Narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i

and Ibn Majah through various chains of narration on the authority of Abu Ishaq Al-Sabi'i on the authority of Silah, on the authority of Hudhayfah, in a similar manner. Ahmad, Al-Nasa'i and Ibn Majah narrated it from the hadith of Israel on the authority of Abu Ishaq. On the authority of Silah, on the authority of Ibn Mas'ud, similarly. Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, **He said, 'Every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.'** Imam Ahmad said: Ismail ibn Yazid al-Ruqi Abu Yazid told us, Furat told us, on the authority of 'Abd al-Karim ibn Malik al-Jazari, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: Abu Jahl, may God curse him, said, 'If I see Muhammad praying at the Ka'bah, I will come to him and step on his neck.' He said: 'If he did, the angels would seize him in person. If the Jews wished for death, they would die and see their seats in Hell. If those who challenged the Messenger of God, may God bless him and grant him peace, to mubahala went out, they would return without finding any wealth or family.' Al-Tirmidhi and al-Nasa'i narrated it on the authority of 'Abd al-Razzaq, on the authority of Mu'ammarr, on the authority of 'Abd al-Karim, on its authority. Al-Tirmidhi said: Hasan sahih.

Al-Bayhaqi narrated in **Dala'il al-Nubuwwah** a very long story of the Najran delegation, and let us mention it, for it contains many benefits, and it contains strangeness, and it is appropriate for this occasion. Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Saeed Muhammad ibn Musa ibn al-Fadl told us: Abu al-Abbas Muhammad ibn Ya'qub told us, Ahmad ibn Abd al-Jabbar told us, Yunus ibn Bakir told us, on the authority of Salamah ibn Abd Yusoo', on the authority of his father, on the authority of his grandfather, Yunus said - and he was a Christian who converted to Islam - that the Messenger of God, may God bless him and grant him peace, wrote to the people of Najran before the Book of Solomon was revealed to him: "In the name of the God of Abraham, Isaac, and Jacob, from Muhammad the Prophet, the Messenger of God, to the Bishop of Najran and the people of Najran, you have converted to Islam, for I praise to you the God of Abraham, Isaac, and Jacob. As for what follows, I call you to the worship of God from the worship of servants, and I call you to the guardianship of God from the guardianship of servants. If you refuse, then pay the jizya, and if you refuse, then I have declared war on you, and peace." When the bishop received the letter and read it, he was horrified by it and was extremely frightened. He sent for a man from Najran called Shurahbil ibn Wada'ah, who was from Hamdan. No one was called before him when a difficult matter arose, neither al-Ayham, nor al-Sayyid, nor al-Aqib. So the bishop gave the letter of the Messenger of God, may God bless him and grant him peace, to Shurahbil, who read it. The bishop said: O Abu Maryam, what do you think? Shurahbil said: I know what God promised Abraham in the descendants of Ishmael of prophethood, so how can I believe that this is that man? I have no opinion in the matter of prophethood, and if it

were in a worldly matter I would have advised you about it with my opinion and made an effort for you. The bishop said: Step aside and sit down. Shurahbil stepped aside and sat to one side. The bishop sent to a man from Najran called Abdullah bin Shurahbil, who was from Dhi Asbah of Himyar. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil had said. The bishop said to him: Step aside and sit down. Abdullah stepped aside and sat to one side. The bishop sent to a man from Najran called Jabbar bin Fayd from Banu al-Harith bin Ka'b, one of Banu al-Hamas. He read the letter to him and asked him about his opinion on it. He said to him the same as Shurahbil and Abdullah had said, so the bishop ordered him to step aside and sit aside. When they all agreed on that statement, the bishop ordered the bell to be rung and the fires and sackcloth were raised in the monasteries. This is what they used to do when they were frightened during the day, and when they were frightened at night, they would ring the bell and the fires were raised in the monasteries. When the bell was rung and the sackcloth was raised, the people of the valley, both above and below, gathered together. The length of the valley is a day's journey for a fast rider, and it contains seventy-three villages and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God, may God bless him and grant him peace, and asked them about their opinion on it. The opinion of the people of opinion among them was unanimous that they should send Shurahbil ibn Wada'ah al-Hamdani, Abdullah ibn Shurahbil al-Asbahi, and Jabbar ibn Fayd al-Harithi to bring them report of the Messenger of God, may God bless him and grant him peace. The delegation set out until they were in Medina, where they removed their travel clothes and put on their garments made of silk and gold rings. Then they set out until they came to the Messenger of God, may God bless him and grant him peace, and greeted him, but he did not respond to them. They remained silent for a long day, but he did not speak to them, and they were wearing those garments and gold rings. Then they set out following Uthman ibn Affan and Abd al-Rahman ibn Awf, who were acquainted with them. They found them among some of the Muhajireen and Ansar in a gathering. They said: O Uthman and Abd al-Rahman, your Prophet wrote us a letter, so we came to him in response. We came to him and greeted him. He did not return our greetings, and we kept talking to him for a long day, until we were exhausted from talking to him. What do you think, should we go back? They said to Ali ibn Abi Talib, who was with the al-Nas 114: What do you think, O Abu al-Hasan, about these people? Then Ali said to Uthman and Abd al-Rahman: I think they should put off their clothes and rings, and wear their travelling clothes, then return to him. So they did and greeted him, and he returned their greeting. Then he said: **By Him Who sent me with the truth, they came to me the first time and Iblis was with them.** Then he asked them, and they kept asking him and them until they said to him: What do you say about Jesus? We are returning to our people and we are Christians. If you are a prophet, we would be pleased to hear what you say about him? The Messenger of God, may God bless him and grant him peace, said: I have nothing about him today, so stay until I tell you what my Lord

says to me about Jesus. Then the next morning God revealed this verse: "Indeed, the likeness of Jesus before God is as that of Adam. He created him from dust and then said to him, 'Be,' and he was. The truth is from your Lord, so be not among the doubters. But whoever disputes with you about him after what has come to you of knowledge, say: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of God upon the liars.'" But they refused to acknowledge it. Thus, when the Messenger of God, may God bless him and grant him peace, came the next day after he had informed them of the report, he came with al-Hasan and al-Husayn in his tent, and Fatima was walking behind him to curse, and he had several wives at that time. Shurahbil said to his two companions: You know that when the top and bottom of a valley meet, they will not return or depart except according to my opinion, and by God I see a heavy matter. By God, if this man is a king sent, then we will be the first Arabs to stab him in the eyes and reject his command. It will not go away from his chest or the chests of his companions until they afflict us with a calamity, and we are the closest Arabs to them in neighborliness. And if this man is a prophet sent, then we will curse him, and there will not remain from us on the face of the earth a hair or a nail except that it will perish. His two companions said to him: What is the opinion, O Abu Maryam? He said: I see that I should rule on it, for I see a man who never rules excessively. They said to him: You and that. Shurahbil met the Messenger of God, may God bless him and grant him peace, and said to him: I have seen something better than your cursing. He said: What is it? He said: Your ruling today until night and your night until morning, so whatever you rule on us is permissible. The Messenger of God, may God bless him and grant him peace, said: Is there someone behind you who will curse you? Shurahbil said: Ask my companion. So he asked them and they said: It does not come to the valley and does not proceed except from Shurahbil's opinion. So the Messenger of God, may God bless him and grant him peace, returned and did not curse them until the next day, and they came to him. He wrote this document for them: In the name of God, the Most Gracious, the Most Merciful. This is what the Prophet Muhammad, the Messenger of God, wrote for Najran - if they are to rule on it - regarding every fruit, every yellow, white, and black animal, and the slaves that are in excess of them, and he left all of that for them for two thousand garments, in every Rajab a thousand garments, and in every Safar a thousand garments. He mentioned all the conditions and the rest of the context.

The point is that their delegations were in the year nine, because Al-Zuhri said: The people of Najran were the first to pay the jizya to the Messenger of God, may God bless him and grant him peace, and the verse of the jizya was only revealed after the conquest, and it is the Almighty's saying: **Fight those who do not believe in God or in the Last Day 3:10.** Abu Bakr bin Mardawayh said: Sulayman bin Ahmad told us, Ahmad bin Dawud Al-Makki told us, Bishr bin Mihran told us, Muhammad bin Dinar told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Jabir, who said: Al-Aqib and Al-Tayyib

Surat Al Imran 3:63

But if they turn away, then indeed, Allah is Knowing of the corrupters.

came to the Prophet, may God bless him and grant him peace, and he called them to curse, so they promised him that they would curse him in the morning. He said: So the Messenger of God, may God bless him and grant him peace, went in the morning, and took the hand of Ali, Fatima, Al-Hasan and Al-Husayn, then he sent for them, but they refused to respond and acknowledged the tax to him. He said: The Messenger of God, may God bless him and grant him peace, said: "By the One Who sent me with the truth, if they had said: No, I would have rained fire upon them in the valley." Jabir said: And regarding them was revealed: **We will call our sons and your sons.** Our women and your women, ourselves and yourselves." Jabir said, **Our selves and yourselves** means the Messenger of God, may God bless him and grant him peace, and Ali ibn Abi Talib. **Our sons** means Al-Hasan and Al-Hussein. **Our women** means Fatima. And thus Al-Hakim narrated it in his Mustadrak on the authority of Ali bin Isa, on the authority of Ahmad bin Muhammad Al-Azhari, on the authority of Ali bin Hajar, on the authority of Ali bin Masahr, on the authority of Dawud bin Abi Hind, with the same meaning, then he said: It is authentic according to the conditions of Muslim, and they did not narrate it like this. He said, and Abu Dawud Al-Tayalisi narrated it on the authority of Shu'bah, on the authority of Al-Mughirah, on the authority of Al-Sha'bi, with a mursals, and this is more authentic. Something similar has been narrated on the authority of Ibn Abbas and Al-Bara', then God Almighty said: **Indeed, this is the true story**, meaning, what We have narrated to you, O Muhammad, regarding Jesus is the truth from which there is no deviation or escape. "And there is no god except God, and indeed, God is the Exalted in Might, the Wise. But if they turn away," meaning from this to something else, **then indeed, God is Knowing of the corrupters**, meaning, whoever turns away from the truth to falsehood, then he is the corrupter, and God is Knowing of him, and He will reward him for that with the worst reward, and He is the Able, from whom nothing escapes, glory and praise be to Him, and we seek refuge in Him from the arrival of His vengeance.

that turning away from the arguments and turning away from monotheism is corruption of religion and belief, leading to the corruption of the soul and even to the corruption of the world.

Fath al-Qadir

63- But if they turn away, then indeed, God is Knowing of the corrupters.

Tafsir al-Baghawi

63- But if they turn away turn away from faith **then indeed, God is Knowing of the corrupters** who worship other than God and call people to worship other than God.

Tafsir al-Baidawi

63But if they turn away, then indeed, God is Knowing of the corrupters. This is a threat to them, and the apparent is placed in place of the implicit to indicate

Surat Al Imran 3:64

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except God and not associate anything with Him and not take one another as lords besides God." But if they turn away, then say, **Bear witness that we are Muslims [in submission].**

Tafsir al-Jalalayn

Say, O People of the Scripture Jews and Christians **Come to a word that is common between us and you** which is *AN* **We do not worship except God and do not associate anything with Him and do not take one another as lords besides God** as you took the rabbis and monks **But if they turn away** turn away from monotheism **then say** you to them **Bear witness that we are Muslims** monotheists

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: *Say, O Muhammad, to the People of the Book, who are the People of the Torah and the Gospel, Come, come, to a just word*, meaning: to a word of justice between us and you, and the just word is that we unify God and do not worship anyone other than Him, and we disavow every deity other than Him, and do not associate anything with Him.

And His statement: **And let not some of us take others as lords**, meaning: let not some of us owe obedience to others in what they have been commanded to do of disobedience to God, and glorify Him by prostrating as he prostrates to his Lord. **But if they turn away**, meaning: if they turn away from what I have called them to of the just word that I have commanded you to call them to, and they do not respond to it, **then say, O believers, to those who turn away from that, Bear witness that we are Muslims.**

The interpreters differed about who this verse was revealed about.

Some of them said: It was revealed about the Jews of the Children of Israel who were around the city of the Messenger of God.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that "the Prophet of God, may God bless him and grant him peace, called the Jews of Medina to the right word, and they were the ones who argued about Abraham."

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, called the Jews to the

word of justice.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: It has reached us that the Prophet of God called the Jews of Medina to do that, but they refused, so he fought them. He said: He called them to the words of God Almighty: **Say, 'O People of the Scripture, come to a word that is equitable between us and you,'** verse.

Others said: Rather, it was revealed about the delegation of Christians from Najran.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr: **Say, 'O People of the Scripture, come to a word that is equitable between us and you'** the verse, until His saying: **Then say, 'Bear witness that we are Muslims,'** he said: So he called them to justice, and cut off the argument from them - meaning the delegation of Najran.

Musa told us, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: Then the Messenger of God, may God bless him and grant him peace, called them - meaning the delegation of Christians from Najran - and said: **O People of the Book, come to a word that is equitable between us and you**, the verse.

Yunus told me, he said, Ibn Wahb told me, he said, Ibn Zayd told us, he said: He, may His praise be glorified, meant: **This is the true story**, about Jesus - as we have explained previously - he said: So they refused - meaning the delegation from Najran - so he said: Call them to something easier than this, say: **O People of the Scripture, come to a word that is equitable between us and you**, and he recited until he reached: **Lords besides God**, but they refused to accept this or the other.

Abu Ja'far said: We said that by His statement, **O People of the Book**, He meant the People of the Two Books, because they are all from the People of the Book, and the Most High did not specify some of them with His statement, **O People of the Book**, over others. So it is not more appropriate that it be directed to the People of the Torah than it is to the People of the Gospel, nor are the People of the Gospel more appropriate that it be intended to the exclusion of others from the People of the Torah. Since neither group is more appropriate to that than the other, because there is no evidence that it is the one specified by that from the other, nor is there a sound trace, then it is obligatory that every People of the Book be meant by it. Because singling out worship for God alone and sincerely establishing monotheism for Him is obligatory upon every one of God's creation who is commanded and forbidden. And the name **People of the Book** applies to the People of the Torah and the People of the Gospel, so it was known from that that He meant both groups.

As for the interpretation of his saying: *Come*, it is: come forward and arrive.

Rather, it is the verb *tafa'ala* from *al-'ulu* high, so it is as if the one who says to his companion: **Come to me**

Surat Al Imran 3:64

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords besides Allah." But if they turn away, then say, "Bear witness that we are Muslims [in submission]."

is saying *tafa'ala* from *al-'ulu*, just as it is said: **Come near to me** from *closeness*, and **come close to me** from *nearness*.

And his saying: **to a just word**. It is the word of justice, and *just* is one of the attributes of the word.

The Arab scholars differed on the reason for following the word *sawa* in the parsing, as it is a noun and not an adjective.

Some of the grammarians of Basra said: It is a genitive case because it is an attribute of the word, which is justice, and he meant: level. He said: If he had meant *istiwa*, it would have been accusative. If he wanted to make it *istiwa* and genitive, it is permissible, and he could make it an attribute of the word, like creation because creation is the created. And creation can be an attribute and a noun. And he makes *istiwa* like the level. God Almighty said: **Which We have made for mankind equal, the one who dwells therein and the one who travels therein** (al-Hajj 22:25), because the level is for the other, and it is a noun not an attribute, so it is governed by the first, and that is if he meant by it *istiwa*. If he meant by it *istiwa*, it is permissible for it to be governed by the first. And the nominative case in this meaning is good, because it does not change from its state and is not dualized, nor pluralized, nor feminine, so it is similar to the nouns that are like justice, contentment, and side, and the like. They said: [In His statement]: **That We may make them like those who believe and do righteous deeds - equal in their life and their death** (al-Jathiyah 45:21), so the level is for life and death with this, the subject.

If you wish, you can apply it to the first, and make it an advanced attribute, as if it were from the cause of the first and was applied to it. This is if you make it in a level meaning. The nominative is the face of the speech as I explained to you.

Some grammarians of Kufa said: *Sawa'a* is a verbal noun that is used in place of the verb, meaning the place of *mushawa'a* and *musa'u*, so sometimes it comes in place of the verb, and sometimes in place of the verbal noun. It may be said in *sawa'a* meaning *justice*: *sawa* and *sawa* as God the Most High said: **A place that is equal to** and *sawa* (Ta-Ha 20:58), meaning: justice and fairness between us and you. It has been narrated on the authority of Ibn Mas'ud, may God be pleased with him, that he used to read that up to the word **justice between us and you**.

And like what we said in the interpretation of His statement: **to a word that is equal between us and you**, that equality is justice, 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, regarding his statement: **O People of the Scripture, come to a word that is equitable between us and you**, justice between us and you, **that we worship none but God**, the verse.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' regarding his statement: **Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except God and not associate anything with Him,'** something similar.

Others said: It is saying: There is no god but God.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said, Abu Al-'Aliyah said: The word of equality is, there is no god but God.

As for his saying: **That we worship none but God**, the *that* is in the accusative case, meaning: Come to worship none but God.

We have previously explained the meaning of worship in the speech of the Arabs, and we have provided evidence for the correct meanings, which makes it unnecessary to repeat it.

As for his saying: **And let not some of us take others as lords**, then taking others as lords is not by obeying the leaders in what they commanded them to do of disobeying God, and leaving what they forbade them from obeying God, as God Almighty said: "They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were commanded not except to worship one God" (al-Tawbah 9:31).

as:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said: **And let not some of us take others as lords besides God**, meaning: let not some of us obey others in disobeying God. And it is said that this lordship is that people obey their masters and leaders in other than worship, even if they do not pray to them.

Others said: Taking each other as lords, prostrating to each other.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Hafs bin Omar told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement: **And let not some of us take others as lords besides God**, he said: Prostrating to one another.

As for his saying: **But if they turn away, then say, 'Bear witness that we are Muslims,'** it means: If those whom you are calling to the right word turn away from it and disbelieve, then you, O believers, say to them: Bear witness that we, with what you have turned away from, of the oneness of God, and the sincerity of servitude to Him, and that He is the God who has no partner, **are Muslims**, meaning: Submissive to God through it, humbled before Him by acknowledging that in our hearts and with our tongues.

We have previously explained the meaning of Islam and provided evidence for it in a way that makes it unnecessary to repeat it.

Tafsir al-Qurtubi

There are three issues:

The first: The Almighty's saying: **Say, O People of the Scripture.** The address in the statement of Al-Hasan, Ibn Zayd and Al-Suddi is to the people of Najran. And in the statement of Qatada, Ibn Jurayj and others is to the Jews of Medina. They were addressed with this because they made their rabbis in their obedience to them like lords. And it was said: It is for the Jews and Christians together. And in the letter of the Prophet, may God bless him and grant him peace, to Heraclius: In the name of God, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of God, to Heraclius, the Great of the Romans. Peace be upon him who follows the guidance. As for what follows, I invite you to the call of Islam. Submit and you will be safe, and submit and God will give you your reward twice. But if you turn away, then upon you is the sin of the Arians. O People of the Scripture, come to a word that is equitable between us and you: that we will not worship except God. Until His saying: Then say, **Bear witness that we are Muslims.** The wording of Muslim. Equity means justice and fairness, as Qatada said. And Zuhair said:

Show me a plan that doesn't hurt us and treats us equally.

Al-Farraa: It is said in the meaning of justice, *sawa* and *sawa*. If you open the *seen*, it is lengthened, and if it is broken or closed, it is shortened, like the saying of God, **a place apart.** He said: In the reading of Abdullah to the word **justice between us and you**, and Qanab read the word with a sukoon on the *lam*, he threw the movement of the *lam* on the *kaf*, as it is said *kabad*. So the meaning is, **answer what you are called to**, which is the just and upright word that does not deviate from the truth. It has been explained by the saying of God, **that we worship none but God.** So the position of *an* is in the accusative case as a substitute for a word, or in the nominative case as an implied subject, the estimate is that we worship none but God, or it is explanatory and has no position. It is permissible with that in *na'bud* and what is conjoined to it to raise and to apococate. The apocopation is based on *an* being explanatory with the meaning of *any*, as God, the Almighty, said, **that you walk**, and *la* is apococate. This is the school of thought of Sibawayh. And it is permissible with this to raise *na'bud* and what comes after it to be a predicate. It is permissible to raise it in the sense that we do not worship, and similarly to that is that he does not return to them with words and he does not possess for them harm or benefit. Al-Kisa'i and Al-Farra' said: And we do not associate anything with Him and it is not taken with the jussive mood, on the assumption that there is no *an* at the beginning of the speech.

Second: The Almighty's saying: **And let not some of us take others as lords besides God** meaning that we do

not follow him in making something permissible or forbidden except in what God has made permissible. This is similar to His saying: **They have taken their rabbis and their monks as lords besides God** meaning that they have placed them in the position of their Lord in accepting their prohibition and permissibility of what God has not prohibited or permitted. This indicates the invalidity of the saying of istihsan and the mere opinion that is not based on a legal proof. Al-Kaya al-Tabari said: Such as the istihsan of Abu Hanifa in the estimates that he made without clear evidence. This is a refutation of the Rafidis who say: It is necessary to accept the statement of the Imam without clarifying a legal basis, and that he makes permissible what God has prohibited without clarifying a basis from the Shari'ah. And *arbab* is the plural of *rabbi*. And here *dun* means other.

Third: The Almighty's saying: **But if they turn away**, meaning, they turn away from what they have been called to. Then say, **Bear witness that we are Muslims**, meaning, we are characterized by the religion of Islam, submitting to its rulings, acknowledging what God has bestowed upon us in that of favors and blessings, not taking anyone as a lord, not Jesus, nor Ezra, nor the angels, because they are human beings like us, created as we are created, and we do not accept anything from the monks because they forbid us what God has not forbidden us, so we would have taken them as lords. Ikrimah said: The meaning of *take* is to prostrate. It was previously mentioned that prostration was, until the time of the Prophet, may God bless him and grant him peace, a refuge when he wanted to prostrate, as was explained in Surat Al-Baqarah. Anas ibn Malik narrated that he said:

We said, O Messenger of God, should we bow to one another? He said, No. We said, Should we embrace one another? He said, No, but shake hands. Narrated by Ibn Majah in his Sunan. This meaning will be further explained in Surat Yusuf, God willing. In reality, touching the Qur'an or part of it while not in a state of purity, God willing.

Tafsir Ibn Kathir

This address includes the People of the Book, Jews, Christians, and others like them. **Say, O People of the Book, come to a word.** The word refers to a useful sentence, as He said here. Then He described it by saying, **Equal between us and you**, meaning justice and half, in which we and you are equal. Then He explained it by saying, **That we worship none but God and associate nothing with Him**, not an idol, nor a cross, nor a statue, nor a tyrant, nor fire, nor anything, but rather we devote worship to God alone, with no partner for Him. This is the call of all the messengers. God Almighty said, **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty said, **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** Then God Almighty said, **And let not some of us take others as lords besides God.** Ibn Jurayj said, **He means that some of us obey others in disobeying God.** Ikrimah said, **We prostrate to some of us.** "But if

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Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords besides Allah." But if they turn away, then say, "Bear witness that we are Muslims [in submission]."

they turn away, then say, 'Bear witness that we are Muslims.'" That is, if they turn away from this half and this call, then bear witness to them yourselves. On your continuation in the Islam that God has prescribed for you. We have mentioned in the explanation of Al-Bukhari when he narrated it on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah bin Utbah bin Masoud, on the authority of Ibn Abbas, on the authority of Abu Sufyan in his story when he entered upon Caesar, and he asked him about the lineage of the Messenger of God, may God bless him and grant him peace, and about his description and attributes and what he called for, so he informed him of all of that in plain terms, even though Abu Sufyan was at that time a polytheist who had not yet converted to Islam, and that was after the Treaty of Hudaibiyyah and before the conquest, as is stated in the hadith, and because when he asked him: Will he betray? He said: I said: No, and we are in a period of time with him in which we do not know what he will do, he said: And I could not add anything to it except this, and the point is that he said: Then the letter of the Messenger of God, may God bless him and grant him peace, was brought and he read it and in it was:

"In the name of God, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of God, to Heraclius, the Great of the Romans. Peace be upon him who follows the right guidance. As for what follows, submit and you will be safe, and submit and God will give you your reward twice. But if you turn away, then upon you is the sin of the Arians. And **O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except God and not associate anything with Him and not take one another as lords besides God.** But if they turn away, then say, **Bear witness that we are Muslims [in submission].**

Muhammad ibn Ishaq and others mentioned that the beginning of Surah Al Imran, up to eighty-some verses, was revealed about the delegation from Najran. Al-Zuhri said: They were the first to pay the jizya. There is no disagreement that the verse of the jizya was revealed after the conquest. So what is the connection between writing this verse before the conquest to Heraclius as part of the letter, and what Muhammad ibn Ishaq and Al-Zuhri mentioned? The answer is from several aspects. **One of them** It is possible that this verse was revealed twice, once before Al-Hudaibiyyah, and once after the conquest. **Second** It is possible that the beginning of Surah Al Imran was revealed about the delegation from Najran up to this verse, and this verse was revealed before that, and Ibn Ishaq's statement: up to eighty-some verses, is not preserved due to the evidence of the hadith of Abu Sufyan. **Third** It is possible that the arrival of the Najran delegation was before Al-Hudaibiyyah, and that what they offered was a reconciliation for the Mubahalah, not in the form of a tribute, but rather in the form of a truce and reconciliation, and the revelation of the verse on the tribute after that was in accordance with that, just as the imposition of the fifth and the four-fifths came in

accordance with what Abdullah bin Jahsh did in that expedition before Badr, then the imposition of the division was revealed in accordance with that. **Fourth** It is possible that when the Messenger of God, may God bless him and grant him peace, ordered this to be written in his letter to Heraclius, it had not been revealed yet, then the Qur'an was revealed in agreement with him, may God bless him and grant him peace, just as it was revealed in agreement with Umar bin Al-Khattab regarding the veil and the prisoners, and regarding not praying for the hypocrites, and in His statement: **And take the station of Abraham as a place of prayer** and in His statement: **Perhaps his Lord, if he divorces you, will give him in exchange wives better than you** *verse*.

Fath al-Qadir

It was said: The address is to the people of Najran, as evidenced by what came before this verse. It was also said: To the Jews of Medina. It was also said: To the Jews and Christians together. This is the apparent structure of the Qur'an. There is no reason to limit it to some, because this is a general call that is not specific to those who argued with the Messenger of God, may God bless him and grant him peace. And justice: fairness. Al-Farra' said: It is said in the meaning of justice, fairness and fairness. If you open the seen, you lengthen it, and if you close it or break it, you shorten it. Zuhair said:

I narrate a plan in which there is no injustice, and its plants are irrigated with equality.

In Ibn Mas'ud's reading: **to a word of justice between us and you**, the meaning is: come to what you have been called to, which is the just and upright word in which there is no deviation from the truth. He explained it by saying: 64- **that we worship none but God**, which is in the accusative case as a substitute for a word, or in the nominative case as an implied subject: that is, that we do not worship. It is possible that *an* is an explanatory noun with no place for the sentence that it entered into. In his saying: **and let not some of us take others as lords**, there is a rebuke to those who believed in the lordship of Christ and Ezra, and an indication that these are from the human race and some of them, and a disparagement of those who imitated men in the religion of God, so they permitted what they permitted for him, and forbade what they forbade for him, for whoever did that has taken the one he imitated as a lord, and from it: **they took their rabbis and monks as lords besides God.** Al-Kisa'i and Al-Farra' permitted the jussive in **and let not associate** and **and let not take** based on the assumption. His statement, **But if they turn away**, meaning, they turn away from what they have been called to, **then say**, **'Bear witness that we are Muslims'**, meaning, we submit to his rulings, are satisfied with him, and acknowledge what God has bestowed upon us of this upright religion.

Al-Bukhari, Muslim and Al-Nasa'i narrated on the

authority of Ibn Abbas, who said: "Abu Sufyan told me that Heraclius called for the letter of the Messenger of God, may God bless him and grant him peace, and read it. It said: In the name of God, the Most Gracious, the Most Merciful, from Muhammad, the Messenger of God, to Heraclius, the Great Roman Emperor: Peace be upon him who follows guidance. As for what follows: I invite you to the call of Islam. Submit and you will be safe, God will give you your reward twice. But if you turn away, then upon you will be the sin of the Arians. O People of the Scripture, come to a word that is just between us and you, until His saying: We are Muslims." At-Tabarani narrated on the authority of Ibn Abbas that the letter of the Messenger of God, may God bless him and grant him peace, to the infidels was: "Come to a word that is just" **the verse**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj, who said: It has reached me that the Messenger of God, may God bless him and grant him peace, invited the Jews of Medina to what is in this verse, but they refused, so he fought them until they agreed to the *jizyah*. Abd ibn Humayd and Ibn Jarir narrated on the authority of Qatadah, who said: It was mentioned to us that the Prophet, may God bless him and grant him peace, invited the Jews of Medina to a word that is just. Ibn Jarir narrated something similar on the authority of Ar-Rabi'. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada, **to a common word**, he said: justice. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Rabi' something similar. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, regarding his statement, **and let not some of us take others as lords**, he said: let not some of us obey others in disobeying God. It is said: that lordship is that people obey their masters and leaders in other than worship, even if they do not pray to them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ikrimah, regarding his statement, **and let not some of us take others as lords**, he said: prostration of some of them to others.

Tafsir al-Baghawi

64- The Almighty said: "Say, 'O People of the Scripture, come to a word that is equitable between us and you.'" The commentators said: "The Najran delegation came to Medina and met with the Jews, and they argued about Abraham, peace be upon him. The Christians claimed that he was a Christian and they were of his religion and the people most worthy of him. The Jews said: Rather, he was a Jew and they were of his religion and the people most worthy of him. The Messenger of God, may God bless him and grant him peace, said: Both groups are innocent of Abraham and his religion. Rather, Abraham was a monotheist Muslim and I am of his religion, so follow his religion, the religion of Islam. The Jews said: O Muhammad, you only want us to take you as a lord as the Christians took Jesus as a lord. The Christians said: O Muhammad, you only want us to say about you what the Jews said about Ezra. So God Almighty revealed: **Say, O People of the Scripture, come to a word that is equitable between us and you**. The Arabs call every story that has an explanation a word, and from this the poem was named the word *equitable*, meaning a level

matter. It is said: So-and-so called for equality, meaning fairness. And the middle of everything is equal, and from it is the saying of the Most High: **So he saw him in the middle of Hell 55-As-Saffat**. It was only said for half equal because the most just and best of matters are their middle. And equal is an attribute of a word except that it is a source, and sources are not dualized, nor pluralized, nor feminine, so if you open the seen, it is extended, and if it is broken or closed, it is shortened like the saying of the Most High: **A place equal 58-Taha**. Then He explained the word and said: **That we worship none but God**. The place of *that* is raised on the omission of *it*, and Al-Zajaj said: It is raised by the beginning, and it was said: Its place is accusative by removing the letter of the attribute, meaning that we worship none but God, and it was said: Its place is lowered instead of the word, meaning come to us to worship none but God **and not associate anything with Him, and not take one another as lords besides God**, as the Jews and Christians did, God the Most High said: **They took their rabbis and monks as lords besides God 31-At-Tawbah**. And Ikrimah said: It is the prostration of some of them to each other, meaning do not prostrate to other than God. It was said: Its meaning is that we do not obey anyone in disobeying God. **If they turn away, then say, 'Bear witness.'** So say to them, **Bear witness that we are Muslims**, sincere in monotheism.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Shuaib told us on the authority of Al-Zuhri, Ubaid God bin Abdullah bin Utbah bin Masoud told us that Abdullah bin Abbas, may God be pleased with them both, told him that Abu Sufyan bin Harb told him that Heraclius sent to him with a group of Quraysh, and they were trading in the Levant during the period in which the Messenger of God, may God bless him and grant him peace, had made a treaty with Abu Sufyan and the infidels of Quraysh. They came to him while he was in Ilia, so he called them to his council, and the leaders of the Romans were around him, and he called for the letter of the Messenger of God, may God bless him and grant him peace, which Dihya bin Khalifa Al-Kalbi had sent to the leader of Busra, so he gave it to Heraclius, and he saw it, and it was:

In the name of God, the Most Gracious, the Most Merciful. From Muhammad, the servant of God and His Messenger, to Heraclius, the Great of the Romans. Peace be upon him who follows the guidance. Now then: I invite you to the call of Islam. Submit and you will be safe. Submit and God will give you your reward twice. But if you turn away, then upon you is only the sin of the Iryians. O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except God and not associate anything with Him and not take one another as lords besides God. But if they turn away, then say, **Bear witness that we are Muslims [in submission]**.

Tafsir al-Baidawi

64**Say, O People of the Book** refers to the People of

Surat Al Imran 3:64

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords besides Allah." But if they turn away, then say, "Bear witness that we are Muslims [in submission]."

the Two Books. It was said that he meant the delegation of Najran, or the Jews of Medina. **Come to a word that is equitable between us and you** in which the messengers and books do not differ, and what follows explains it **that we worship none but God** that we unify Him in worship and be sincere in it. **And that we associate nothing with Him** and that we do not make anyone else a partner with Him in deserving worship, nor do we see Him as worthy of being worshipped. **And that some of us take others as lords besides God** and we do not say that Ezra is the son of God, nor that the Messiah is the son of God, and we do not obey the rabbis in what they have innovated of prohibiting and permitting because each of them is a human being like us. It was narrated that when the verse **They have taken their rabbis and monks as lords besides God** was revealed, Adi bin Hatim said: We did not worship them, O Messenger of God. He said: Did they not make what was lawful for you and what was forbidden, so you would accept their word? He said: Yes. He said: That is it. **Then if they turn away from monotheism. Then say, 'Bear witness that we are Muslims.'** That is, the proof is binding on you, so acknowledge that we are Muslims without you, or acknowledge that you are disbelievers in what the books have spoken and what the messengers have agreed upon.

Note Look at what he took into account in this story of exaggeration in guidance and good gradation in argumentation between: First, the conditions of Jesus, peace be upon him, and the stages that he went through that contradicted divinity, then he mentioned what would solve their knots and remove their doubts. When he saw their stubbornness and obstinacy, he called them to the Mubalah with a kind of miracle. Then when they turned away from it and submitted to some submission, he returned to them with guidance and took an easier path, and he made it obligatory by calling them to what Jesus, the Gospel, and all the other prophets and books agreed upon. Then when he did not find that on them either and he knew that the signs and warnings would not suffice for them, he turned away from that and said, **Then say, 'Bear witness that we are Muslims.'**

Surat Al Imran 3:65

O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

Tafsir al-Jalalayn

And it was revealed when the Jews said: Abraham is a Jew and we are of his religion, and the Christians said likewise: **O People of the Scripture, why do you argue about Abraham** on the grounds that he is of your religion and **the Torah and the Gospel were not revealed until after him** a long time after their revelation, and after Judaism and Christianity occurred **Do you not understand** the invalidity of your statement

Tafsir al-Suyuti

God Almighty said: O People of the Book, why do you argue? The verse was narrated by Ibn Ishaq with his repeated chain of transmission to Ibn Abbas who said: The Christians of Najran and the rabbis of the Jews gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they argued in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians said: Abraham was nothing but a Christian. Then God revealed: O People of the Book, why do you argue? The verse was narrated by Al-Bayhaqi in Al-Dala'il.

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **O People of the Book**, O People of the Torah and the Gospel, **Why do you argue**, why do you dispute, **about Abraham** and quarrel about him, meaning: about Abraham, the friend of the Most Merciful, may God's prayers be upon him.

Their argument for it was: the claim of each group of the people of these two books that he was one of them, and that he followed the religion of the people of his sect. So God, the Almighty, criticized them for their claim, and indicated their contradiction and claim, saying: How do you claim that he was of your faith and religion, while your religion is either Judaism or Christianity, and the Jew among you claims that his religion is to establish the Torah and act according to what is in it, and the Christian among you claims that his religion is to establish the Gospel and what is in it, and these two books were not revealed until some time after the destruction and death of Abraham? So how can he be one of you? And what is the point of your dispute over him, and your claim that he was one of you, while the matter regarding him is as you have learned?

It was said: This verse was revealed regarding the dispute between the Jews and Christians over Abraham, and each group claiming that he was one of them.

Who said that?

Abu Kuraib narrated, Yunus bin Bakir narrated, Muhammad bin Ishaq narrated, Ibn Humayd narrated,

Salamah narrated, on the authority of Muhammad bin Ishaq, who narrated, Muhammad bin Abi Muhammad, the freed slave of Zayd bin Thabit narrated, Saeed bin Jubair or Ikrimah narrated, on the authority of Ibn Abbas, who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew! The Christians said: Abraham was nothing but a Christian! So God, the Almighty, revealed about them: **O People of the Scripture, why do you dispute about Abraham while the Torah and the Gospel were not revealed until after him? Will you not reason?** The Christians said: He was a Christian! The Jews said: He was a Jew! So God informed them that the Torah and the Gospel were not revealed until after him, and after him came Judaism and Christianity.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O People of the Scripture, why do you argue about Abraham?** He said: **Why do you argue about Abraham?** and you claim that he was a Jew or a Christian, **and the Torah and the Gospel were not revealed until after him**, so Judaism came after the Torah, and Christianity came after the Gospel, **Do you not understand?**

Others said: Rather, this verse was revealed regarding the Jews' claim that Abraham was one of them.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, called the Jews of Medina to the word of truth, and they were the ones who argued about Abraham, and claimed that he died a Jew, so God Almighty denied them and denied him, saying: **O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?**

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **O People of the Scripture, why do you argue about Abraham?** He said: The Jews and Christians, God Almighty cleared him of them, when every nation claimed that he was one of them, and He included with him the believers, whoever was from the people of the Hanifiyyah.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

As for his saying: **Do you not understand?**, he means: **Do you not understand?** Do you understand the error of your saying: Abraham was a Jew or a Christian, and you know that Judaism and Christianity occurred some time after his death?

O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

Tafsir al-Qurtubi

The Almighty said: **O People of the Scripture, why do you argue about Abraham?** The original form is *lama*, so the alif was deleted to differentiate between the question and the report. This verse was revealed because of the claim of each group of Jews and Christians that Abraham was of their religion, so God the Almighty denied them by saying that Judaism and Christianity were only revealed after him, so that is why He said: **And the Torah and the Gospel were not revealed until after him.** Al-Zajjaj said: This verse is the clearest argument against the Jews and Christians, because the Torah and the Gospel were revealed after him and there is no name for any of the religions in them, and the name Islam is in every book. It is said: There were a thousand years between Abraham and Moses, and between Moses and Jesus also a thousand years. Do you not understand the falsity of your argument and the invalidity of your statement? And God knows best.

Tafsir Ibn Kathir

God the Almighty denies the Jews and Christians in their argument about Abraham, peace be upon him, and the claim of each group that he was one of them, as Muhammad bin Ishaq bin Yasar said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, may God be pleased with him, who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians said: Abraham was nothing but a Christian. So God the Almighty revealed: **O People of the Scripture, why do you argue about Abraham?** The verse, meaning how do you claim, O Jews, that he was a Jew, when his time was before God revealed the Torah to Moses? And how do you claim, O Christians, that he was a Christian, when Christianity only emerged after his time by a long time? That is why God the Almighty said: **Do you not reason?** Then He the Almighty said: "Here you are, you have argued about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" The verse. This is a denial of those who argue about that of which they have no knowledge, for the Jews and Christians argued about Abraham without knowledge. If they had argued about that which they had knowledge of, which was related to their religions that were prescribed for them until the time of the mission of Muhammad, may God bless him and grant him peace, it would have been more appropriate for them. They only spoke about that which they did not know, so God denounced them for that and ordered them to refer what they had no knowledge of to the Knower of the unseen and the seen, who knows all things in their true and clear aspects. That is why God the Almighty said: **And God knows, while you do not know.** Then He the Almighty

said: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim.** That is, one who turned away from polytheism and intended to believe. **And he was not of the polytheists.** This verse is like the one that came before in Surat al-Baqarah 2: "And they said, 'Be Jews or Christians [so] you will be guided.'" The verse. Then God the Almighty said: "Indeed, those most deserving of Abraham are those who followed him and this Prophet and those who have believed. And God is the ally of the believers." God the Almighty says: The people most deserving of following Abraham the Friend are those who followed him in his religion and this Prophet, meaning Muhammad, may God bless him and grant him peace, and those who believed from his companions, the Muhajireen and the Ansar, and those who followed them after them. Saeed bin Mansour said: Abu Al-Ahwas told us, on the authority of Saeed bin Masrouq, on the authority of Abu Ad-Dahha, on the authority of Masrouq, on the authority of Ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Indeed, every prophet has guardians from among the prophets, and my guardian among them is my father and the Friend of my Lord, the Almighty and Majestic.** Then he recited: **Indeed, those most deserving of Abraham are those who followed him,** the verse.

At-Tirmidhi and Al-Bazzar narrated it from the hadith of Abu Ahmad Az-Zubayri, on the authority of Sufyan Ath-Thawri, on the authority of his father, on his authority. Then Al-Bazzar said: And it was narrated by others besides Abu Ahmad, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha, on the authority of Abdullah, and he did not mention Masrouq. And likewise, Al-Tirmidhi narrated it on the authority of Wakee' on the authority of Sufyan, then he said: This is more authentic, but Wakee' narrated it in his interpretation, and he said: Sufyan told us on the authority of his father, on the authority of Abu Ishaq, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Every prophet has a guardianship from the prophets, and my guardian among them is my father and the friend of my Lord, the Almighty and Majestic, Abraham, peace be upon him." Then he recited: **Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who have believed** the verse, His saying: **And God is the Guardian of the believers** meaning the Guardian of all believers in His Messengers.

Fath al-Qadir

When each of the Jewish and Christian sects claimed that Abraham, peace be upon him, was of their religion, God, the Almighty, rejected that from them and made it clear that the Jewish and Christian religions were only revealed after him. Al-Zajjaj said: This verse is the clearest proof against the Jews and Christians that the Torah and the Gospel were revealed after him, and they do not contain the name of any of the religions, and the name Islam is in every book. End quote. There is a view on this, because the Gospel is filled with

verses from the Torah and mentions the Law of Moses and uses it as evidence against the Jews. Likewise, the Psalms contain in places mentioning the Law of Moses, and at the beginning of it the good report of Jesus, then in the Torah many of the previous laws are mentioned, and everyone who knows these revealed books knows this. There is a difference of opinion regarding the amount of time between Abraham and Moses and the period between Moses and Jesus. Al-Qurtubi said: It is said that there were a thousand years between Abraham and Moses, and a thousand years between Moses and Jesus. And so it is in Al-Kashshaf. His saying 65 - **Do you not reason?** That is, do you not think about the refutation of your argument and the invalidity of your statement?

Tafsir al-Baghawi

65- The Almighty said: **O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him?** You claim that he was of your religion, but your religion is Judaism and Christianity. Judaism came after the Torah was revealed, and Christianity came after the Gospel was revealed. The Torah and the Gospel were revealed a long time after Abraham, and there were a thousand years between Abraham and Moses and a thousand years between Moses and Jesus. **Do you not understand?** The invalidity of your statement?

Tafsir al-Baidawi

65 **O People of the Scripture, why do you dispute about Abraham while the Torah and the Gospel were not revealed until after him?** The Jews and Christians disputed about Abraham, peace be upon him, and each group claimed that he was from them. They brought their case to the Messenger of God, peace be upon him, and this was revealed. The meaning is that Judaism and Christianity reported that the Torah and the Gospel were revealed to Moses and Jesus, peace be upon them, and Abraham was a thousand years before Moses and Jesus was two thousand years before them, so how could this be the case for them? **Do you not understand?** So you claim the impossible.

Surat Al Imran 3:66

Here you are, you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

Surat Al Imran 3:66

Here you are, you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge? And God knows, while you do not know.

Tafsir al-Jalalayn

Ha for emphasis *you* is the subject, O *these* and the predicate **you have argued about that of which you have knowledge** of the matter of Moses and Jesus and your claim that you are of their religion **so why do you argue about that of which you have no knowledge** of the matter of Abraham **and God knows** his matter **and you do not know** God Almighty said, exonerating Abraham:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Here you are**, the people who [said about Abraham what they said, **you have argued**], you have disputed and argued, **about that of which you have knowledge**, of the matter of your religion which you found in your books, and which the Messengers of God brought to you from Him, and other than that which you were given and which you have established as being correct, **so why do you argue**, he says: why do you argue and quarrel, **about that of which you have no knowledge**, meaning: about that which you have no knowledge of regarding the matter of Abraham and his religion, and which you did not find in the books of God, nor did your Prophets bring it to you, nor did you witness it so that you could learn it? Like:

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "Here you are, arguing about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" As for that of which they have knowledge, it is what was forbidden to them and what they were commanded to do. As for that of which they have no knowledge, it is the affair of Abraham.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Here you are, arguing about that of which you have knowledge**, meaning: about that which you witnessed, saw, and witnessed. **So why do you argue about that of which you have no knowledge**, about that which you did not witness, did not see, and did not witness, **and God knows and you do not know**.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

And His statement: **And God knows, and you do not know**, means: And God knows what is hidden from you, that you did not witness or see, and that His messengers did not bring to you, from the matter of Abraham and other matters and what you dispute about, because nothing is hidden from Him, and nothing in the heavens or on the earth escapes His knowledge, **and you do not know**, of that except what you witnessed and witnessed, or you perceived His knowledge through reporting and hearing.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **Here you are, you have argued** meaning about the matter of Muhammad, may God bless him and grant him peace, because they knew him in what they found of his description in their book, so they argued about him with falsehood. So why do you argue about what you have no knowledge of? Meaning their claim that Abraham was a Jew or a Christian. The original form of **ha antum** is *a'antum*, so the first hamza was replaced with a ha' because it is its sister, on the authority of Abu Amr Ibn al-Ala' and al-Akhfash. Al-Nahhas said: This is a good statement. Qanbal read on the authority of Ibn Kathir **ha antum** like *ha'antum*. Better than that is for the ha' to be a replacement for the hamza, so its original form would be *a'antum*. It is permissible for the ha' to be for emphasis, it entered into *antum*, and the alif was deleted due to frequent use. In *these*, there are two languages: lengthening and shortening, and some Arabs shorten it. Abu Hatim recited:

By your life, we and these allies are in a predicament whose nails have not been cut.

These here are in the position of a call, meaning, **Oh, these**. It is permissible for *these* to be the predicate of *you*, on the condition that *these* means *who* and what comes after it is related to it. It is also permissible for it to be the predicate of *you* who argued. This was mentioned previously in Surat Al-Baqarah. Praise be to God.

Second: The verse is evidence of the prohibition of disputing about what one has no knowledge of, and the prohibition of those who do not have verification. God Almighty said: "Here you are, you argue about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" The command to argue has been given to those who have knowledge and certainty, as God Almighty said: **And argue with them in a way that is best**. It was narrated from the Prophet, may God bless him and grant him peace, that a man came to him who denied his son and said: O Messenger of God, my wife gave birth to a black boy. The Messenger of God, may God bless him and grant him peace, said: Do you have camels? He said: Yes. He said: What are their colors? He said: Red. He said: Is there any gray among them? He said: Yes. He said: Where is that from? He said: Perhaps a

vein has been pulled out. The Messenger of God, may God bless him and grant him peace, said: This boy, perhaps a vein has been pulled out. This is the reality of argument and the end of clarifying the evidence from the Messenger of God, may God bless him and grant him peace.

Tafsir Ibn Kathir

God the Almighty denies the Jews and Christians in their argument about Abraham, peace be upon him, and the claim of each group that he was one of them, as Muhammad bin Ishaq bin Yasar said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, may God be pleased with him, who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians said: Abraham was nothing but a Christian. So God the Almighty revealed: **O People of the Scripture, why do you argue about Abraham?** The verse, meaning how do you claim, O Jews, that he was a Jew, when his time was before God revealed the Torah to Moses? And how do you claim, O Christians, that he was a Christian, when Christianity only emerged after his time by a long time? That is why God the Almighty said: **Do you not reason?** Then He the Almighty said: "Here you are, you have argued about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" The verse. This is a denial of those who argue about that of which they have no knowledge, for the Jews and Christians argued about Abraham without knowledge. If they had argued about that which they had knowledge of, which was related to their religions that were prescribed for them until the time of the mission of Muhammad, may God bless him and grant him peace, it would have been more appropriate for them. They only spoke about that which they did not know, so God denounced them for that and ordered them to refer what they had no knowledge of to the Knower of the unseen and the seen, who knows all things in their true and clear aspects. That is why God the Almighty said: **And God knows, while you do not know.** Then He the Almighty said: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim.** That is, one who turned away from polytheism and intended to believe. **And he was not of the polytheists.** This verse is like the one that came before in Surat al-Baqarah 2: "And they said, 'Be Jews or Christians [so] you will be guided.'" The verse. Then God the Almighty said: "Indeed, those most deserving of Abraham are those who followed him and this Prophet and those who have believed. And God is the ally of the believers." God the Almighty says: The people most deserving of following Abraham the Friend are those who followed him in his religion and this Prophet and those who followed Muhammad, may God bless him and grant him peace, and those who believed from his companions, the Muhajireen and the Ansar, and those who followed them after them. Saeed bin Mansour said: Abu Al-Ahwas told us, on the authority of Saeed bin

Masrouq, on the authority of Abu Ad-Dahha, on the authority of Masrouq, on the authority of Ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Indeed, every prophet has guardians from among the prophets, and my guardian among them is my father and the Friend of my Lord, the Almighty and Majestic.** Then he recited: **Indeed, those most deserving of Abraham are those who followed him,** the verse. At-Tirmidhi and Al-Bazzar narrated it from the hadith of Abu Ahmad Az-Zubayri, on the authority of Sufyan Ath-Thawri, on the authority of his father, on his authority. Then Al-Bazzar said: And it was narrated by others besides Abu Ahmad, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha, on the authority of Abdullah, and he did not mention Masrouq. And likewise, Al-Tirmidhi narrated it on the authority of Wakee' on the authority of Sufyan, then he said: This is more authentic, but Wakee' narrated it in his interpretation, and he said: Sufyan told us on the authority of his father, on the authority of Abu Ishaq, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Every prophet has a guardianship from the prophets, and my guardian among them is my father and the friend of my Lord, the Almighty and Majestic, Abraham, peace be upon him." Then he recited: **Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who have believed** the verse, His saying: **And God is the Guardian of the believers** meaning the Guardian of all believers in His Messengers.

Fath al-Qadir

His statement **Here you are, you have argued about that of which you have knowledge.** The original meaning of **Here you are** is *you*. The first hamza was replaced with a ha' because it is its sister. This is what Abu Amr ibn al-Ala' and al-Akhfash said. An-Nahhas said: This is a good statement. Qanbal read **Here you are**. It was said that the ha' is for emphasis and was added to the sentence that follows it: meaning here you are, these foolish men have argued. There are two dialects for *these*: lengthening and shortening. What is meant by **that which they have knowledge of** is what was in the Torah, even if they contradicted its requirements and argued about it falsely. What they have no knowledge of is their claim that Abraham was of their religion due to their ignorance of the time in which he lived. The verse is evidence of the prohibition of arguing falsely. Rather, there is encouragement for the one who is right to abandon argumentation, as in the hadith: **Whoever abandons argumentation, even if he is right, then I guarantee him before God that he will spend the night in the outskirts of Paradise.** It has been reported that arguing in the best way is permissible, as God Almighty says: **And argue with them in a way that is best and And do not argue with the People of the Scripture except in a way that is best** and the like. Therefore, its permissibility should be limited to situations where the benefit in doing so is greater than the harm, or to situations where arguing is done in a polite manner, not in a harsh manner. His statement: **And God knows** means everything, so that includes what they argued with.

Here you are, you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge? And Allah knows, while you do not know.

Tafsir al-Baghawi

66- The Almighty said: **Here you are** with a softening of the hamza where it was Madani, and Abu Amr and the rest with the hamza, and they differed about its origin, so some of them said: Its origin is: you and this is an alert, and Al-Akhfash said: Its origin is you, so the first hamza was changed to a ha, like their saying **I poured out the water** and **I poured out**. "These ones" its origin is *ula* with the alert ha' entered into it and it is in the position of a call, meaning O these ones, you **You argued** you argued **about that of which you have knowledge** meaning about the matter of Moses and Jesus and you claimed that you are on their religion and the Torah and the Gospel were sent down to you **So why do you argue about that of which you have no knowledge** and it is not in your book that he was Jewish or Christian, and it was said that you argued about that which he spoke about with knowledge meaning about the matter of Muhammad, may God bless him and grant him peace, because they found his description in their book, so they argued about him with falsehood, so why do you argue about Abraham, and there is no N in your book and you have no knowledge about him? **And God knows and you do not know**. Then God Almighty acquitted Abraham of what they said, so He said:

Tafsir al-Baidawi

66 "Here you are, you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge?" *Ha* is a letter of warning with which they alerted to their state of which they were unaware. *You* is the subject and *these* is its predicate and **you have argued** is another clause explaining the first. That is, you are these fools and the explanation of your foolishness is that you have argued about that of which you have knowledge, which you found in the Torah and the Gospel, out of stubbornness, or you claim that it was mentioned in the Torah. So why do you argue about that of which you have no knowledge and which is not mentioned in your book of the religion of Abraham? It was said that *these* means those and *argued* is its connection. It was said that **Here you** is originally *A'ntum* as a question to express astonishment at their foolishness, so the hamza was changed to a ha. Nafi and Abu Amr read **ha antum** where it was pronounced with a long vowel without a hamza, and Warsh with a shorter vowel, and Qunbal with a hamza without an alif after the ha', and the rest with a long vowel and a hamza, and Al-Bazzi with a short vowel on its original form. **And God knows** what you have argued about. **And you do not know** and you are ignorant of it.

Surat Al Imran 3:67

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists.

Tafsir al-Jalalayn

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth inclined away from all religions to the true religion **a Muslim** a monotheist **and he was not of the polytheists**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a denial from God Almighty of the claim of those who disputed about Abraham and his religion from the Jews and Christians, and claimed that he was of their religion, and a disavowal of them from him, and that they were opponents of his religion, and a judgment from Him Almighty for the people of Islam and the nation of Muhammad, may God bless him and grant him peace, that they are the people of his religion, and of his method and laws, without the rest of the people of other religions and faiths.

God Almighty says: Abraham was neither a Jew nor a Christian, nor was he one of the polytheists, who worship idols and statues or a creature other than his Creator, who is the God of creation and their Maker.

But he was a Hanif, meaning: following God's command and obedience, upright on the path of guidance that He commanded us to adhere to, **a Muslim**, meaning: humble before God in his heart, submissive to Him with his limbs, and obedient to what He imposed upon him and obligated him of His rulings.

We have previously explained the differences among the people of interpretation regarding the meaning of *Hanaf* and we have provided evidence for the statement that is more correct than their statements, which makes it unnecessary to repeat it.

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

Who said that?

Ishaq bin Shaheen Al-Wasiti told me, he said, Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Amer, he said: The Jews said: Abraham is of our religion. And the Christians said: He is of our religion. So God Almighty revealed: **Abraham was neither a Jew nor a Christian** the verse, so God denied them and refuted their argument, meaning: the Jews who claimed that Abraham died a Jew.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Ya'qub bin Abdul Rahman Al-Zuhri told me, on the authority of Musa bin Uqbah, on the authority of

Salim bin Abdullah - I do not think he narrated it except on the authority of his father - that Zaid bin Amr bin Nufail went out to Ash-Sham asking about religion and following it. He met a Jewish scholar, so he asked him about his religion and said: I am determined to follow your religion, so tell me about your religion! The Jew said to him: You will not be of our religion until you take your share of God's wrath. Zaid said: I only flee from God's wrath, and I will never bear any of God's wrath while I am able. So can you guide me to a religion that does not include this? He said: I do not know anything except that it is Hanif! He said: What is Hanif? He said: The religion of Abraham. He was neither Jewish nor Christian, and he worshipped none but God. So he left him and met a Christian scholar, so he asked him about his religion. He said: I am determined to follow your religion, so tell me about your religion! He said: You will not be of our religion until you take your share of God's curse. He said: I will not tolerate any of God's curse or wrath ever while I am able to. Will you guide me to a religion that does not include this? He said to him something similar to what the Jew had said: I do not know of it except that it is a Hanif. So he left him satisfied with what they had told him and what they had agreed upon about the matter of Abraham. He kept raising his hands to God and saying: O God, I bear witness that I am of the religion of Abraham.

Abu Bakr Muhammad bin Dawud bin Sulayman told us, he said, Muhammad bin Jarir al-Tabari told us.

Tafsir al-Qurtubi

May God exonerate him from their false claims, and make clear that he was a follower of the Islamic Hanafi school of thought and was not a polytheist. A Hanafi is someone who believes in the Oneness of God, performs Hajj, sacrifices, completes the prayer, and faces the Qiblah. Its derivation has already been mentioned in Surat Al-Baqarah. A Muslim in the language is someone who is humbled before the command of God Almighty and obeys Him. The meaning of Islam has already been fully explained in Surat Al-Baqarah, and all praise is due to God.

Tafsir Ibn Kathir

God the Almighty denies the Jews and Christians in their argument about Abraham, peace be upon him, and the claim of each group that he was one of them, as Muhammad bin Ishaq bin Yasar said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, may God be pleased with him, who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians said: Abraham was nothing but a Christian. So God the Almighty revealed: **O People of the Scripture, why do you argue about Abraham?** The verse, meaning how do you claim, O Jews, that he was a Jew, when his time was before God revealed the Torah to Moses?

Surat Al Imran 3:67

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists.

And how do you claim, O Christians, that he was a Christian, when Christianity only emerged after his time by a long time? That is why God the Almighty said: **Do you not reason?** Then He the Almighty said: "Here you are, you have argued about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" The verse. This is a denial of those who argue about that of which they have no knowledge, for the Jews and Christians argued about Abraham without knowledge. If they had argued about that which they had knowledge of, which was related to their religions that were prescribed for them until the time of the mission of Muhammad, may God bless him and grant him peace, it would have been more appropriate for them. They only spoke about that which they did not know, so God denounced them for that and ordered them to refer what they had no knowledge of to the Knower of the unseen and the seen, who knows all things in their true and clear aspects. That is why God the Almighty said: **And God knows, while you do not know.** Then He the Almighty said: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim.** That is, one who turned away from polytheism and intended to believe. **And he was not of the polytheists.** This verse is like the one that came before in Surat al-Baqarah 2: "And they said, 'Be Jews or Christians [so] you will be guided.' " The verse. Then God the Almighty said: "Indeed, those most deserving of Abraham are those who followed him and this Prophet and those who have believed. And God is the ally of the believers." God the Almighty says: The people most deserving of following Abraham the Friend are those who followed him in his religion and this Prophet, meaning Muhammad, may God bless him and grant him peace, and those who believed from his companions, the Muhajireen and the Ansar, and those who followed them after them. Saeed bin Mansour said: Abu Al-Ahwas told us, on the authority of Saeed bin Masrouq, on the authority of Abu Ad-Dahha, on the authority of Masrouq, on the authority of Ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Indeed, every prophet has guardians from among the prophets, and my guardian among them is my father and the Friend of my Lord, the Almighty and Majestic.** Then he recited: **Indeed, those most deserving of Abraham are those who followed him,** the verse. At-Tirmidhi and Al-Bazzar narrated it from the hadith of Abu Ahmad Az-Zubayri, on the authority of Sufyan Ath-Thawri, on the authority of his father, on his authority. Then Al-Bazzar said: And it was narrated by others besides Abu Ahmad, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha, on the authority of Abdullah, and he did not mention Masrouq. And likewise, Al-Tirmidhi narrated it on the authority of Wakee' on the authority of Sufyan, then he said: This is more authentic, but Wakee' narrated it in his interpretation, and he said: Sufyan told us on the authority of his father, on the authority of Abu Ishaq, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Every prophet has a guardianship from the prophets, and my guardian

among them is my father and the friend of my Lord, the Almighty and Majestic, Abraham, peace be upon him." Then he recited: **Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who have believed** the verse, His saying: **And God is the Guardian of the believers** meaning the Guardian of all believers in His Messengers.

Fath al-Qadir

67- "Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists." The interpretation of **inclining toward truth** has already been presented.

Tafsir al-Baghawi

67- "Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists." The inclining toward truth is the one who deviates from all religions to the straight religion. It has also been said that the inclining toward truth is the one who believes in monotheism, performs Hajj, sacrifices, circumcises, and faces the Kaaba. It is the easiest of the two religions and the most beloved to God Almighty.

Tafsir al-Baidawi

67 **Abraham was neither a Jew nor a Christian** is a statement based on what he established from the evidence. **But he was one inclining toward truth** deviating from false beliefs. **A Muslim** submissive to God, and it does not mean that he was of the religion of Islam, otherwise the obligation would have been shared. **And he was not of the polytheists** is an allusion to the fact that they were polytheists because they associated Ezra and the Messiah with him, and it is a response to the polytheists' claim that they were of the religion of Abraham, peace be upon him.

Surat Al Imran 3:68

Indeed, the people who have the best claim to Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers.

Tafsir al-Jalalayn

The people who have the most right to Abraham are those who followed him in his time and this Prophet Muhammad because he agreed with him in most of his law and those who believed from his nation, so they are the ones who should say we are on his religion, not you and God is the protector of the believers their supporter and protector.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **Indeed, the people most deserving of Abraham**, is that the people most deserving of Abraham, his support and his guardianship, **are those who followed him**, meaning: those who followed his path and method, so they unified God, sincerely devoting their religion to Him, and established His Sunnah, and legislated His laws, and were monotheists and Muslims for God, not associating partners with Him. **And this Prophet**, meaning: Muhammad, may God bless him and grant him peace, **and those who believed**, meaning: and those who believed in Muhammad and in what he brought to them from God. **And God is the ally of the believers**, meaning: God is the supporter of the believers in Muhammad, who believed in his prophethood and in what he brought to them from Him, against those who opposed them from the people of religions and faiths.

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, regarding his statement: **Indeed, those of the people who have the closest claim to Abraham are those who followed him**, meaning: those who followed him according to his religion, his Sunnah, his way, and his nature, **and this Prophet**, meaning the Prophet of God, Muhammad, **and those who believed**, with him, meaning the believers who believed in the Prophet of God and followed him. Muhammad was the Messenger of God, may God bless him and grant him peace, and those of the believers with him were the people who had the closest claim to Abraham.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad ibn al-Muthanna, Jabir ibn al-Kurdi, and al-Hasan ibn Abi Yahya al-Maqdisi told us: Abu Ahmad

told us: Sufyan told us, on the authority of his father, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Every prophet has guardians from among the prophets, and my guardian among them is my father and the friend of my Lord.' Then he recited: 'Indeed, the people most worthy of Abraham are those who followed him and this prophet and those who believe. And God is the ally of the believers.'"

Ibn Al-Muthanna told us, he said, Abu Naim Al-Fadi Ibn Dukayn told us, he said, Sufyan told us, on the authority of his father, on the authority of Abu Al-Dhaha, on the authority of Abdullah - I think he said: on the authority of the Prophet, may God bless him and grant him peace - and he mentioned something similar.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas: God Almighty says: **Indeed, the people who have the closest claim to Abraham are those who followed him**, and they are the believers.

Tafsir al-Qurtubi

Ibn Abbas said: The Jewish leaders said: By God, O Muhammad, I know that I am the most deserving of the religion of Abraham from you and from others, for he was a Jew and you are nothing but envy. So God Almighty revealed this verse. The meaning of the word **most deserving** is the truth. It was said: with help and support, and it was said: with the argument. For those who followed him in his religion and his Sunnah. This prophet was mentioned alone to glorify him, as he said in them: fruits, palm trees, and pomegranates. This meaning was presented in full in Surat Al-Baqarah. This is in the nominative case in apposition to those, and the prophet is an attribute of this or an explanatory apposition. If it were to be in the accusative case, it would be permissible in the speech in apposition to the *ha* in **follow him**. And God is the protector of the believers, meaning He is their supporter. And "On the authority of Ibn Mas'ud that the Prophet, may God bless him and grant him peace, said: Every prophet has guardians from among the prophets, and my guardian among them is my father and the friend of my Lord. Then he recited: The most deserving of Abraham are those who followed him and this prophet."

Tafsir Ibn Kathir

God the Almighty denies the Jews and Christians in their argument about Abraham, peace be upon him, and the claim of each group that he was one of them, as Muhammad bin Ishaq bin Yasar said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, told me, Saeed bin Jubair or Ikrimah told me, on the authority of Ibn Abbas, may God be pleased with him, who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God, may God bless him and grant him peace, and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians

Indeed, the people who have the best claim to Abraham are those who followed him and this Prophet and those who believe. And Allah is the ally of the believers.

said: Abraham was nothing but a Christian. So God the Almighty revealed: **O People of the Scripture, why do you argue about Abraham?** The verse, meaning how do you claim, O Jews, that he was a Jew, when his time was before God revealed the Torah to Moses? And how do you claim, O Christians, that he was a Christian, when Christianity only emerged after his time by a long time? That is why God the Almighty said: **Do you not reason?** Then He the Almighty said: "Here you are, you have argued about that of which you have knowledge. Why do you argue about that of which you have no knowledge?" The verse. This is a denial of those who argue about that of which they have no knowledge, for the Jews and Christians argued about Abraham without knowledge. If they had argued about that which they had knowledge of, which was related to their religions that were prescribed for them until the time of the mission of Muhammad, may God bless him and grant him peace, it would have been more appropriate for them. They only spoke about that which they did not know, so God denounced them for that and ordered them to refer what they had no knowledge of to the Knower of the unseen and the seen, who knows all things in their true and clear aspects. That is why God the Almighty said: **And God knows, while you do not know.** Then He the Almighty said: **Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim.** That is, one who turned away from polytheism and intended to believe. **And he was not of the polytheists.** This verse is like the one that came before in Surat al-Baqarah 2: "And they said, 'Be Jews or Christians [so] you will be guided.'" The verse. Then God the Almighty said: "Indeed, those most deserving of Abraham are those who followed him and this Prophet and those who have believed. And God is the ally of the believers." God the Almighty says: The people most deserving of following Abraham the Friend are those who followed him in his religion and this Prophet, meaning Muhammad, may God bless him and grant him peace, and those who believed from his companions, the Muhajireen and the Ansar, and those who followed them after them. Saeed bin Mansour said: Abu Al-Ahwas told us, on the authority of Saeed bin Masrouq, on the authority of Abu Ad-Dahha, on the authority of Masrouq, on the authority of Ibn Masoud, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **Indeed, every prophet has guardians from among the prophets, and my guardian among them is my father and the Friend of my Lord, the Almighty and Majestic.** Then he recited: **Indeed, those most deserving of Abraham are those who followed him,** the verse. At-Tirmidhi and Al-Bazzar narrated it from the hadith of Abu Ahmad Az-Zubayri, on the authority of Sufyan Ath-Thawri, on the authority of his father, on his authority. Then Al-Bazzar said: And it was narrated by others besides Abu Ahmad, on the authority of Sufyan, on the authority of his father, on the authority of Abu Ad-Dahha, on the authority of Abdullah, and he did not mention Masrouq. And likewise, Al-Tirmidhi narrated it on the authority of Wakee' on the authority of Sufyan, then he said: This is more authentic, but Wakee' narrated it in his interpretation, and he said: Sufyan

told us on the authority of his father, on the authority of Abu Ishaq, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Every prophet has a guardianship from the prophets, and my guardian among them is my father and the friend of my Lord, the Almighty and Majestic, Abraham, peace be upon him." Then he recited: **Indeed, the people most worthy of Abraham are those who followed him and this Prophet and those who have believed** the verse, His saying: **And God is the Guardian of the believers** meaning the Guardian of all believers in His Messengers.

Fath al-Qadir

His statement 68 - **The people who are most deserving of it** meaning the most deserving of it and the most special of them are those who followed his religion and followed his example **and this Prophet** meaning Muhammad, may God bless him and grant him peace. He singled him out for mention to magnify and honor him, and his banners, may God bless him and grant him peace, are with Abraham in terms of being from his descendants, and in terms of his agreement with his religion in many aspects of the Muhammadan law **and those who believe** from the nation of Muhammad, may God bless him and grant him peace.

Ibn Ishaq, Ibn Jarir, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas who said: The Christians of Najran and the Jewish rabbis gathered in the presence of the Messenger of God (peace and blessings of God be upon him) and they disputed in his presence. The rabbis said: Abraham was nothing but a Jew, and the Christians said: Abraham was nothing but a Christian. So the verse was revealed about them: **O People of the Scripture, why do you argue?** A similar verse was narrated about a group of the Salaf. Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah: **Here you are, arguing about that of which you have knowledge.** He said: about that which you witnessed, saw, and witnessed. **So why do you argue about that of which you have no knowledge?** He said: about that which you did not witness, see, or witness. Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse: As for that of which they have knowledge, it is what was forbidden to them and what they were commanded to do. As for that of which they have no knowledge, it is the affair of Abraham. Ibn Abi Hatim narrated on the authority of Al-Hasan who said: He who argues with knowledge is excused, but he who argues with ignorance is not excused. Ibn Jarir narrated on his authority on the authority of Al-Sha'bi regarding his statement, **What was Abraham?** He said: God denied them and refuted their argument. Al-Rabi' also narrated something similar. Ibn Abi Hatim narrated on the authority of Muqatil ibn Hibban something similar. Abd ibn Humayd narrated on the authority of Shahr ibn Hawshab who told Ibn Ghanim that when the companions of the Messenger of God, may God bless him and grant him peace, went out to the Negus, he mentioned their story with him and what

they said to him when Amr ibn Al-Aas told him that they were cursing Jesus, and it is a famous story. Then he said: So that day, their dispute was revealed to the Messenger of God, may God bless him and grant him peace, while he was in Medina, **The most worthy of Abraham among the people** *verse*. Sa'id ibn Mansur, Abd ibn Humayd, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated, and he authenticated it, on the authority of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said: **Every prophet has guardians from among the prophets, and my guardian among them is my father, the friend of my Lord.** Then he recited, **The most worthy of the people** *verse*. Ibn Abi Hatim narrated on the authority of Al-Hakam bin Mina' that the Messenger of God, may God bless him and grant him peace, said: "O people of Quraysh, the people most deserving of the Prophet are the righteous, so be the path to that. Be careful that people do not meet me carrying deeds and you meet me carrying the world and I turn my face away from you." Then he recited to them: **The people most deserving of Abraham** *verse*. Ibn Abi Hatim narrated on the authority of Al-Sunnah regarding the verse, he said: Every believer is a friend of Abraham, from those who have passed away and those who remain.

Tafsir al-Baghawi

68- The Almighty said: **Indeed, the people who have the closest claim to Abraham are those who followed him** meaning: those who followed him in his time, **and this Prophet** meaning: Muhammad, may God bless him and grant him peace, **and those who believed** with him, meaning from this nation, **and God is the ally of the believers.**

Al-Kalbi narrated on the authority of Abu Salih on the authority of Ibn Abbas, and Muhammad ibn Ishaq narrated it on the authority of Ibn Shihab with his chain of transmission, the hadith of the migration to Abyssinia, when Ja'far ibn Abi Talib, may God be pleased with him, and some of the companions of the Messenger of God, may God bless him and grant him peace, migrated to Abyssinia and settled there, and the Prophet, may God bless him and grant him peace, migrated to Medina, and what happened at Badr happened. The Quraysh gathered in the House of Assembly and said: We have a vendetta against those of the companions of Muhammad, may God bless him and grant him peace, who were killed at Badr among you. So collect money and present it to the Negus, so that he may give you some of your people who are with him, and two men of your opinion may volunteer for that. So they sent Amr ibn al-Aas and Ammarah ibn al-Walid with the gifts of leather and other things, and they boarded the sea and came to Abyssinia. When they entered upon the Negus, they prostrated to him and greeted him and said to him: Our people are sincere and grateful to you, and they love your righteousness, and they have sent us to you to warn you of these people who have come to you, because they are the people of a man. A liar came out among us, claiming that he is the Messenger of God, and none of us followed him except the foolish. We had

made the matter difficult for them and forbidden them to a valley in our land where no one would enter upon them and no one would leave them. Hunger and thirst had killed them. When the matter became difficult for them, he sent his cousin to you to corrupt your religion, your kingdom, and your subjects. So, slay them and hand them over to us so that we may suffice you against them. They said: The sign of that is that when they enter upon you, they will not prostrate to you nor greet you with the greeting with which people greet you, out of aversion to your religion and your Sunnah. He said: So the Negus summoned them, and when they were present, Ja'far shouted at the door: The party of God is asking permission to enter upon you. The Negus said: Tell this shouter to repeat his words. Ja'far did so, and the Negus said: Yes, let them enter with the safety and protection of God. Amr ibn al-Aas looked at his companion and said: Do you not hear how they are ranting about the party of God and how the Negus answered them? That upset them both. Then they entered upon him and did not prostrate to him. Amr ibn al-Aas said: They say that they are too proud to prostrate to you, so the Negus said to them: What prevented you from prostrating to me and greeting me with the greeting with which those who come to me from the horizons greet me? They said: We prostrate to God who created you and made you king, and that greeting was only for us when we worshipped idols, so God sent among us a truthful prophet who commanded us to greet with the greeting that God was pleased with, which is peace, the greeting of the people of Paradise. The Negus knew that this was true and that it was in the Torah and the Gospel. He said: Which of you is calling? The party of God seeks permission to see you? Ja'far said: I will. He said: Speak. He said: You are a king from the kings of the people of the earth and from the people of the Book, and much talk or injustice is not appropriate for you, and I like to respond to my companions, so order these two men, one of them to speak and the other to listen so that you hear our conversation. Amr said to Ja'far: Speak. Ja'far said to the Negus: Are they slaves or free? Amr said: Rather, they are free and noble. The Negus said: If it is a qintar, then I will pay it. Amr said: No, not even a qirat. The Negus said: What do you want from them? Amr said: We and they were on one religion and one matter, the religion of our fathers, but they abandoned that and sought another, so we sent their people to you so that you might bring them to us. The Negus said: What is this religion that you were on and the religion that you followed? Tell me the truth. Ja'far said: As for the religion that we were on and abandoned, it is the religion of Satan. We disbelieved in God and worshipped stones. As for the religion to which we converted, it is the religion of God, Islam, which was brought to us by God as a Messenger and a Book like the Book of Jesus, son of Mary, in agreement with it. The Negus said: O Ja'far, you have spoken of a great matter, so take it easy. Then the Negus ordered the bell to be rang and every priest and monk gathered around him. When they had gathered around him, the Negus said: I ask you by God who sent down the Gospel to Jesus, do you find between Jesus and the Day of Resurrection a prophet sent? They said: Yes, by God, Jesus gave us glad tidings of him and said: Whoever believes in him has believed in me, and whoever disbelieves in him has

Surat Al Imran 3:68

Indeed, the people who have the best claim to Abraham are those who followed him and this Prophet and those who believe. And Allah is the ally of the believers.

disbelieved in me. The Negus said to Ja'far: What does this man say to you and what does he command you to do? He forbids you from it? He said: He recites to us the Book of God, and enjoins what is right and forbids what is wrong, and enjoins good neighborliness, maintaining family ties, and being kind to orphans, and he orders us to worship God alone, with no partner or associate. He said: Recite to me what he recites to you. So he recited to them Surat Al-Ankaboot and Surat Al-Rum. The eyes of the Negus and his companions overflowed with tears and they said: O Jaafar, turn us away from this good talk. So he recited to them Surat Al-Kahf. Amr wanted to anger the Negus, but he said: They curse Jesus and his mother. The Negus said: What do you say about Jesus and his mother? So he recited to them Surat Maryam. When Jaafar mentioned Maryam and Jesus, peace be upon them, the Negus raised his siwak to the extent that it would make the eye bleed and said: By God, the Messiah did not do more than what you say. Then he turned to Jaafar and his companions and said: Go, for you are safe in my land (i.e. safe from anyone who insults or harms you). Then he said: Be of good cheer and do not fear, for there is no time today for the party of Abraham. Amr said: O Negus, and who is the party of Abraham? He said: These are the people and their companion who came from him and those who followed them. The polytheists denied that and claimed that they were not followers of the religion of Abraham. Then the Negus returned the money they had brought to Amr and his companion and said: Your gift to me was only a bribe, so take it, for God has given me control and has not taken a bribe from me. Jaafar said: So we departed and were in the best home and the most honorable neighborhood. That day God Almighty revealed to the Messenger of God, may God bless him and grant him peace, regarding their dispute over Abraham while he was in Medina, His Almighty saying: "Indeed, the people who have the closest claim to Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers."

Tafsir al-Baidawi

68 **The people who are most deserving of Abraham** are the most special to him and the closest to him. From the word *wali* which means closeness. **Those who followed him** from his nation. **And this Prophet and those who believed** because they agreed with him in most of what he legislated for them in principle. And the Prophet was read in the accusative case in apposition to the *ha* in **followed him**, and in the genitive case in apposition to Abraham. **And God is the ally of the believers** He supports them and rewards them with goodness for their faith.

Surat Al Imran 3:69

A faction of the People of the Scripture wish they could mislead you, but they mislead only themselves, and they perceive [it] not.

Tafsir al-Jalalayn

And it was revealed when the Jews called Muadh, Hudhayfah, and Ammar to their religion: **A party of the People of the Scripture wish they could mislead you, but they mislead only themselves** because the sin of misleading them is upon them and the believers do not obey them in it **and they do not perceive** that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **A group of the People of the Book would have wished**, meaning a group, **if they could mislead you**, meaning the People of the Torah from the Jews, and the People of the Gospel from the Christians, **if they could turn you away**, meaning if they could turn you away, O believers, from Islam and return you from it to what they are upon of disbelief, and thereby destroy you.

And misguidance in this context means destruction, from the words of God Almighty: **And they say, 'If we are lost in the earth, will we then be in a new creation?'** (al-Sajdah 32:10), meaning: if we are destroyed. And from this is the saying of Al-Akhtal in satirizing Jarir:

I was the speck in a murky, foaming wave, the one who brought it threw it as a gift of misguidance.

Meaning: He perished completely. And the words of the genius of Banu Dhubyan:

So his misguided ones returned with a clear eye, and Hazm and Nael were left in the Golan.

Meaning: They destroyed him.

They only mislead themselves. They do not destroy anyone but themselves, by what they do in trying to turn you away from your religion. By *themselves*, he means their followers and partisans of their faith and religions. Rather, they have destroyed themselves and their followers by what they have tried to do, because they have incurred God's wrath by doing that, and have deserved His anger and curse, for their disbelief in God and their breaking of the covenant that God took from them in their Book, to follow Muhammad, may God bless him and grant him peace, and believe in him, and acknowledge his prophethood.

Then He, the Most High, informed us about them, that they do what they do, of trying to turn the believers away from guidance to misguidance and ruin, out of ignorance of what God has in store for them in His punishment, and what He has stored up for them in His painful torment. So He, the Most High, said: **And they do not perceive** that they are only misleading

themselves, by trying to mislead you, O believers.

The meaning of his saying: **And they do not perceive**, is that they do not know and do not understand.

We have explained the interpretation of this with evidence in other places, so there is no need to repeat it.

Tafsir al-Qurtubi

It was revealed about Muadh ibn Jabal, Hudhayfah ibn al-Yaman and Ammar ibn Yasir when the Jews of Banu Nadir, Qurayzah and Banu Qaynuqa' invited them to their religion. This verse is similar to the words of God the Almighty: **Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy.** According to this statement, *min* is for partiality. It was also said: all the People of the Scripture, so *min* is for clarifying the type. The meaning of **if they were to mislead you** is that they would cause you to commit sin by turning away from the religion of Islam and opposing it. Ibn Jurayj said: **They were to mislead you** means they would destroy you. From this is the saying of al-Akhtal:

I was the speck in a murky, foaming wave, the one who brought it threw it as a gift of misguidance.

That is, he perished utterly. **They only mislead themselves** is a negation and an affirmation. **And they do not perceive** means they realize that they will not be able to mislead the believers. It was said: **And they do not perceive** means they do not know that Islam is correct, and it is obligatory for them to know, because the proofs are clear and the arguments are dazzling, and God knows best.

Tafsir Ibn Kathir

The Almighty tells about the Jews' envy of the believers, and their desire to mislead them, and He informed that the consequences of that only come back to themselves, and they do not realize that they are being tricked. Then the Almighty said, denouncing them, **O People of the Scripture, why do you disbelieve in the verses of God while you witness it?** That is, you know its truth and realize its truth. **O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?** That is, you conceal what is in your books about the description of Muhammad, may God bless him and grant him peace, while you know that and realize it. "And a party of the People of the Scripture say, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end.' " This is a plot they wanted to confuse the weak among the people about their religion, which is that they agreed among themselves to show faith at the beginning of the day, and to pray the dawn prayer with the Muslims, but when the day came, they would return to their religion so that the ignorant among the people would say: What brought them back to their religion was their discovery of a contradiction and a defect in the religion of the Muslims. For this reason

Surat Al Imran 3:69

A faction of the People of the Scripture wish they could mislead you, but they mislead only themselves, and they perceive [it] not.

they said, **Perhaps they They return.** Ibn Abi Nujayh said: On the authority of Mujahid, in the words of God Almighty, informing about the Jews in this verse, he means the Jews who prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and disbelieved at the end of the day, as a plot on their part, so that people would see that they had become misguided from him after they had followed him. Al-Awfi said on the authority of Ibn Abbas: A group of the People of the Book said: When you met the companions of Muhammad at the beginning of the day, then believe, and when it is the end of it, then pray your prayers so that they may say, **These are the People of the Book, and they are more knowledgeable than us.** And this is how it was narrated on the authority of Qatada, Al-Suddi, Al-Rabi', and Abu Malik.

And the Almighty said: **And do not believe except to him who follows your religion** meaning do not be reassured or reveal your secret and what you have except to him who follows your religion, and do not reveal what is in your hands to the Muslims so that they believe in it and use it as evidence against you. God Almighty said: **Say, 'Indeed, the guidance is the guidance of God'** meaning He is the One who guides the hearts of the believers to the most perfect faith in what He sent down to His servant and Messenger Muhammad, may God bless him and grant him peace, of clear signs, decisive evidence, and evident arguments, even if you, O Jews, conceal what is in your hands of the description of Muhammad, the unlettered prophet, in your books that you transmitted from the earlier prophets. And His saying, **That someone should be given the like of what you have been given, or that they should argue with you before your Lord,** they say: Do not show the knowledge you have to the Muslims, so that they learn it from you, and become equal to you in it and have an advantage over you because of the strength of their faith in it, or argue with you about it before your Lord, meaning that they take it as an argument against you with what is in your hands, so that evidence is established against you, and the argument is formed in this world and the hereafter. God Almighty said: "Say: Verily, bounty is in the hand of God. He gives it to whom He wills," meaning that all matters are under His control, and He is the Giver and the Withholder. He bestows upon whomever He wills faith, knowledge, and perfect perception, and He misguides whomever He wills, blinding his sight and insight, and sealing his heart and hearing, and placing a veil over his vision. He has the perfect argument and conclusive wisdom. "And God is All-Encompassing, All-Knowing. He singles out for His mercy whomever He wills, and God is the possessor of great bounty," meaning that He singled you out, O believers, with bounty that is limitless and indescribable, with which He honored your Prophet Muhammad, may God bless him and grant him peace, over all the other prophets. And He guided you to the most perfect of laws.

Fath al-Qadir

The group of the People of the Book are the Jews of

Banu Nadir, Qurayza and Banu Qaynuqa when they called a group of Muslims to their religion, and it will come. It was said: They are all the People of the Book, so the word *min* is used to indicate the type. And His statement 69- **And they mislead only themselves** is a circumstantial clause to indicate the steadfastness of the believers in faith, so the burden of those who wanted to tempt them will only return upon themselves.

Tafsir al-Baghawi

69- The Almighty said: **A group of the People of the Book wished** It was revealed about Muadh bin Jabal, Hudhayfah bin Al-Yaman, and Ammar bin Yasir when the Jews called them to their religion. So the verse **A group of the People of the Book wished** was revealed *wishing* meaning the Jews **that they could mislead you** from your religion and return you to disbelief **And they mislead only themselves, and they perceive [it] not.**

Tafsir al-Baidawi

69 **A party of the People of the Scripture wish they could mislead you.** It was revealed about the Jews when they invited Hudhayfah, Ammar, and Muadh to Judaism. *If* means that. **They only mislead themselves.** Misguidance does not overtake them and its consequences only return to them, as their punishment is doubled by it, or **They only mislead their likes.** "And they do not perceive" its burden and the fact that its harm is limited to them.

Surat Al Imran 3:70

O People of the Scripture, why do you disbelieve in the verses of God while you bear witness

Tafsir al-Jalalayn

O People of the Scripture, why do you disbelieve in the verses of God the Qur'an that includes the description of Muhammad, may God bless him and grant him peace **while you bear witness** you know that it is the truth

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: **O People of the Book**, from the Jews and Christians, **why do you disbelieve**, meaning: Why do you deny, **the signs of God**, meaning: what is in the Book of God that He revealed to you on the tongues of your prophets, of its signs and evidence, **while you bear witness** that it is the truth from your Lord.

Rather, this is from God Almighty, a rebuke to the People of the Book for their disbelief in Muhammad, may God bless him and grant him peace, and their denial of his prophethood, even though they find it in their books, while they testify that what is in their books is true and that it is from God, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O People of the Scripture, why do you disbelieve in the verses of God while you bear witness**, meaning: You bear witness that the description of Muhammad as the Prophet of God, may God bless him and grant him peace, is in your book, then you disbelieve in it and deny it and do not believe in it, and you find it written with you in the Torah and the Gospel: the unlettered prophet who believes in God and His words.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **O People of the Book, why do you disbelieve in the verses of God while you bear witness?** He said: You bear witness that the description of Muhammad is in your book, then you disbelieve in it and do not believe in it, and you find him with you in the Torah and the Gospel: the unlettered prophet.

Muhammad told me, he said, Ahmad told us, he said, Asbat told us, on the authority of al-Suddi: **O People of the Book, why do you disbelieve in the verses of God while you bear witness**, the verses of God are Muhammad, and as for **bear witness**, they bear witness that it is the truth, they find it written with them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **O People of the Scripture, why do you disbelieve in the verses of God while you bear witness** that the religion

with God is Islam, and God has no religion other than it.

Tafsir al-Qurtubi

That is, with the authenticity of the verses that you have in your books, according to Qatada and Al-Suddi. It was said: The meaning is that you bear witness to the likes of them from the verses of the prophets that you acknowledge.

Tafsir Ibn Kathir

The Almighty tells about the Jews' envy of the believers, and their desire to mislead them, and He informed that the consequences of that only come back to themselves, and they do not realize that they are being tricked. Then the Almighty said, denouncing them, **O People of the Scripture, why do you disbelieve in the verses of God while you witness it?** That is, you know its truth and realize its truth. **O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?** That is, you conceal what is in your books about the description of Muhammad, may God bless him and grant him peace, while you know that and realize it. "And a party of the People of the Scripture say, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end.' " This is a plot they wanted to confuse the weak among the people about their religion, which is that they agreed among themselves to show faith at the beginning of the day, and to pray the dawn prayer with the Muslims, but when the day came, they would return to their religion so that the ignorant among the people would say: What brought them back to their religion was their discovery of a contradiction and a defect in the religion of the Muslims. For this reason they said, **Perhaps they return.** Ibn Abi Nujayh said: On the authority of Mujahid, in the words of God Almighty, informing about the Jews in this verse, he means the Jews who prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and disbelieved at the end of the day, as a plot on their part, so that people would see that they had become misguided from him after they had followed him. Al-Awfi said on the authority of Ibn Abbas: A group of the People of the Book said: When you met the companions of Muhammad at the beginning of the day, then believe, and when it is the end of it, then pray your prayers so that they may say, **These are the People of the Book, and they are more knowledgeable than us.** And this is how it was narrated on the authority of Qatada, Al-Suddi, Al-Rabi', and Abu Malik.

And the Almighty said: **And do not believe except to him who follows your religion** meaning do not be reassured or reveal your secret and what you have except to him who follows your religion, and do not reveal what is in your hands to the Muslims so that they believe in it and use it as evidence against you. God Almighty said: **Say, 'Indeed, the guidance is the guidance of God'** meaning He is the One who guides the hearts of the believers to the most perfect faith in

Surat Al Imran 3:70

O People of the Scripture, why do you disbelieve in the verses of Allah while you bear witness

what He sent down to His servant and Messenger Muhammad, may God bless him and grant him peace, of clear signs, decisive evidence, and evident arguments, even if you, O Jews, conceal what is in your hands of the description of Muhammad, the unlettered prophet, in your books that you transmitted from the earlier prophets. And His saying, **That someone should be given the like of what you have been given, or that they should argue with you before your Lord**, they say: Do not show the knowledge you have to the Muslims, so that they learn it from you, and become equal to you in it and have an advantage over you because of the strength of their faith in it, or argue with you about it before your Lord, meaning that they take it as an argument against you with what is in your hands, so that evidence is established against you, and the argument is formed in this world and the hereafter. God Almighty said: "Say: Verily, bounty is in the hand of God. He gives it to whom He wills," meaning that all matters are under His control, and He is the Giver and the Withholder. He bestows upon whomever He wills faith, knowledge, and perfect perception, and He misguides whomever He wills, blinding his sight and insight, and sealing his heart and hearing, and placing a veil over his vision. He has the perfect argument and conclusive wisdom. "And God is All-Encompassing, All-Knowing. He singles out for His mercy whomever He wills, and God is the possessor of great bounty," meaning that He singled you out, O believers, with bounty that is limitless and indescribable, with which He honored your Prophet Muhammad, may God bless him and grant him peace, over all the other prophets. And He guided you to the most perfect of laws.

Qur'an, and you bear witness to His description in the two books, or you know by the miracles that it is the truth.

Fath al-Qadir

What is meant by the verses of God is what is in their books of evidence of the prophethood of Muhammad, may God bless him and grant him peace. 70- **And you bear witness** to what is in your books of that, or you bear witness to similar verses of the prophets whose prophethood you acknowledge, or what is meant is concealing all the verses out of stubbornness while you know that they are true.

Tafsir al-Baghawi

70- **O People of the Scripture, why do you disbelieve in the verses of God?** meaning the Qur'an and the description of Muhammad, may God bless him and grant him peace, **while you bear witness** that his description is mentioned in the Torah and the Gospel.

Tafsir al-Baidawi

70 **O People of the Scripture, why do you disbelieve in the signs of God** in what the Torah and the Gospel stated and indicated the prophethood of Muhammad, may God bless him and grant him peace, **while you bear witness** that they are the signs of God, or in the

Surat Al Imran 3:71

O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?

Tafsir al-Jalalayn

O People of the Scripture, why do you mix truth with falsehood) through distortion and forgery **and conceal the truth** that is, the description of the Prophet **while you know** that it is the truth?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: O people of the Torah and the Gospel, **Why do you mix**, meaning: Why do you mix, **truth with falsehood?**

Their mixing of truth with falsehood was that they showed with their tongues their belief in Muhammad, may God bless him and grant him peace, and what he brought from God, other than what was in their hearts of Judaism and Christianity.

as:

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: Abdullah ibn al-Sayf, 'Adi ibn Zayd, and al-Harith ibn 'Awf said to one another: Come, let us believe in what was revealed to Muhammad and his companions in the morning and disbelieve in it in the evening, so that we may confuse them about their religion, perhaps they will do as we do and turn away from their religion! So God, the Almighty, revealed about them: **O People of the Scripture, why do you mix truth with falsehood?** until His saying: **And God is All-Encompassing and Knowing.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **O People of the Book, why do you mix truth with falsehood?** He said: Why do you mix Judaism and Christianity with Islam, when you know that the religion of God, which He does not accept other than it, is Islam, and that no one is rewarded except with it?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly, except that he said: What is not accepted from anyone other than it is Islam, and he did not say: And he is not rewarded except with it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **O People of the Scripture, why do you mix truth with falsehood?** Islam with Judaism and Christianity.

Others said about this, including:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about the words of God Almighty: **Why do you mix truth with falsehood?** He said: *Truth* is the Torah that God revealed to Moses, and *falsehood* is what they wrote with their own hands.

Abu Jaafar said: We have already explained the meaning of confusion, so there is no need to repeat it.

Abu Jaafar said: By that, may His praise be glorified, He means: Why do you, O People of the Book, conceal the truth?

The *truth* that they concealed: what is in their books about the description of Muhammad, may God bless him and grant him peace, his mission and his prophethood, such as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And you conceal the truth while you know it**, they concealed the matter of Muhammad, although they found it written with them in the Torah and the Gospel, commanding them to do good and forbidding them from evil.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And you conceal the truth while you know it**, meaning: They conceal the matter of Muhammad, may God bless him and grant him peace, even though they find it written with them in the Torah and the Gospel: He commands them to do good and forbids them from evil.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And you conceal the truth**, Islam, and the command of Muhammad, may God bless him and grant him peace, **and you know**, that Muhammad is the Messenger of God, and that the religion is Islam.

As for his saying: **And you know**, he means by it: And you know that what you are concealing of the truth is the truth, and that it is from God.

This statement from God Almighty is report of the People of the Book's deliberate disbelief in Him and their concealment of what they knew of the prophethood of Muhammad, may God bless him and grant him peace, and found in their books and brought to them by their prophets.

Tafsir al-Qurtubi

Confusion: mixing, and it was mentioned in Surat Al-Baqarah. The meaning of this verse and the one before it is the same.

You conceal the truth, and you may conceal the answer to the question. And you know a sentence in the place of the circumstance.

Tafsir Ibn Kathir

The Almighty tells about the Jews' envy of the believers, and their desire to mislead them, and He informed that the consequences of that only come

O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?

back to themselves, and they do not realize that they are being tricked. Then the Almighty said, denouncing them, **O People of the Scripture, why do you disbelieve in the verses of God while you witness it?** That is, you know its truth and realize its truth. **O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?** That is, you conceal what is in your books about the description of Muhammad, may God bless him and grant him peace, while you know that and realize it. "And a party of the People of the Scripture say, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end.'" This is a plot they wanted to confuse the weak among the people about their religion, which is that they agreed among themselves to show faith at the beginning of the day, and to pray the dawn prayer with the Muslims, but when the day came, they would return to their religion so that the ignorant among the people would say: What brought them back to their religion was their discovery of a contradiction and a defect in the religion of the Muslims. For this reason they said, **Perhaps they They return.** Ibn Abi Nujayh said: On the authority of Mujahid, in the words of God Almighty, informing about the Jews in this verse, he means the Jews who prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and disbelieved at the end of the day, as a plot on their part, so that people would see that they had become misguided from him after they had followed him. Al-Awfi said on the authority of Ibn Abbas: A group of the People of the Book said: When you met the companions of Muhammad at the beginning of the day, then believe, and when it is the end of it, then pray your prayers so that they may say, **These are the People of the Book, and they are more knowledgeable than us.** And this is how it was narrated on the authority of Qatada, Al-Suddi, Al-Rabi', and Abu Malik.

And the Almighty said: **And do not believe except to him who follows your religion** meaning do not be reassured or reveal your secret and what you have except to him who follows your religion, and do not reveal what is in your hands to the Muslims so that they believe in it and use it as evidence against you. God Almighty said: **Say, 'Indeed, the guidance is the guidance of God'** meaning He is the One who guides the hearts of the believers to the most perfect faith in what He sent down to His servant and Messenger Muhammad, may God bless him and grant him peace, of clear signs, decisive evidence, and evident arguments, even if you, O Jews, conceal what is in your hands of the description of Muhammad, the unlettered prophet, in your books that you transmitted from the earlier prophets. And His saying, **That someone should be given the like of what you have been given, or that they should argue with you before your Lord,** they say: Do not show the knowledge you have to the Muslims, so that they learn it from you, and become equal to you in it and have an advantage over you because of the strength of their faith in it, or argue with you about it before your Lord, meaning that they take it as an argument against you with what is in your hands, so that evidence is established against you,

and the argument is formed in this world and the hereafter. God Almighty said: "Say: Verily, bounty is in the hand of God. He gives it to whom He wills," meaning that all matters are under His control, and He is the Giver and the Withholder. He bestows upon whomever He wills faith, knowledge, and perfect perception, and He misguides whomever He wills, blinding his sight and insight, and sealing his heart and hearing, and placing a veil over his vision. He has the perfect argument and conclusive wisdom. "And God is All-Encompassing, All-Knowing. He singles out for His mercy whomever He wills, and God is the possessor of great bounty," meaning that He singled you out, O believers, with bounty that is limitless and indescribable, with which He honored your Prophet Muhammad, may God bless him and grant him peace, over all the other prophets. And He guided you to the most perfect of laws.

Fath al-Qadir

And mixing the truth with falsehood is mixing it with what they intentionally distort. 71- **And you know** is a circumstantial clause.

Tafsir al-Baghawi

71- **O People of the Scripture, why do you mix truth with falsehood?** You mix Islam with Judaism and Christianity that were revealed to Moses with the falsehood that you distorted and wrote with your own hands **and conceal the truth while you know** that Muhammad, may God bless him and grant him peace, and his religion are the truth.

Tafsir al-Baidawi

71 **O People of the Scripture, why do you mix truth with falsehood?** by distorting and presenting falsehood in its true form, or by failing to distinguish between them. It was read *Talabsiwun* with emphasis and *Talabsiwun* with a fatha on the *ba*, meaning you mix truth with falsehood, as in his saying, peace be upon him, **Like a wearer of two garments of falsehood.** "And you conceal the truth" the prophethood of Muhammad, peace be upon him, and his description. "And you know" knowing what you conceal.

Surat Al Imran 3:72

And a party of the People of the Scripture said, **Believe in what was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return.**

Tafsir al-Jalalayn

And a party of the People of the Scripture said the Jews to one another **Believe in what was revealed to those who believe** that is, the Qur'an **at the beginning of the day** its beginning **and disbelieve in it at its end that perhaps they** that is, the believers **will return** from their religion, since they say that these people did not return from it after entering it, and they are people of knowledge, except because they knew its falsehood.

Tafsir al-Suyuti

God Almighty said: And a group said: The verse: Ibn Ishaq narrated on the authority of Ibn Abbas who said: Abdullah bin Al-Saif, Adi bin Zaid, and Al-Harith bin Awf said to each other: Come, let us believe in what God revealed to Muhammad and his companions in the morning and disbelieve in it in the evening, so that we may confuse them about their religion, perhaps they will do as we do and turn back from their religion. So God revealed about them: O People of the Scripture, why do you mix truth with falsehood? Until His saying: Vast, Knowing.

K and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik who said: The Jews used to say to their rabbis to those other than them: Do not believe except those who follow your religion. Then God revealed: Say: Indeed, the guidance is the guidance of God.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the description of the meaning that this group was commanded to do: faith at the beginning of the day, and disbelief at the end of it.

Some of them said: This was an order from them to them to believe in the Prophet, may God bless him and grant him peace, in his prophethood and what he brought from God, and that it is true, in appearance, without believing in it with determination and belief in the hearts on that, and with disbelief in him and denial of all of that in the end.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end**, some of them said to each other: Give them contentment with their religion at the beginning of the day, and disbelieve at its end, for that is more likely to make them believe you, and to know that you have seen in them what you dislike, and that is more likely to make them turn back from their religion.

Al-Muthanna told me, he said, Ma'la bin Asad told us, he said, Khalid told us, on the authority of Hisayn, on the authority of Abu Malik, regarding his statement: **Believe in that which was revealed to those who believe at the beginning of the day and disbelieve at its end**, he said: The Jews said: Believe with them at the beginning of the day, and disbelieve at its end, perhaps they will return with you.

Muhammad ibn al-Husayn narrated to us, Ahmad ibn al-Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi: **And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return.'** There were twelve rabbis from an Arab village, and they said to one another: Enter the religion of Muhammad at the beginning of the day, and say: We bear witness that Muhammad is the truth and the truthful. Then when it is the end of the day, disbelieve and say: We returned to our scholars and rabbis and asked them, and they told us that Muhammad is a liar and that you are not upon anything. Now we have returned to our religion, and it is more pleasing to us than your religion. Perhaps they will doubt, and say: These people were with us at the beginning of the day, so what is wrong with them? So God, the Almighty, informed His Messenger, may God bless him and grant him peace, of that.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Hisin, on the authority of Abu Malik al-Ghifari, who said: The Jews said to one another: Become Muslims at the beginning of the day and apostatize at the end of it, so that perhaps they will return. Then God revealed their secret, and God Almighty revealed: **And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day and disbelieve at its end, so that perhaps they will return.'**

Others said: Rather, what I was commanded to do of faith is prayer, and attending it with them at the beginning of the day, and leaving it at the end of it.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told me, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **Believe in that which was revealed to those who believe at the beginning of the day**, the Jews say it. They prayed the dawn prayer with Muhammad, and they disbelieved at the end of the day, as a plot on their part, to show the people that he had shown them error, after they had followed him.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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 a party of the People of the Scripture say, 'Believe in that which was revealed to those who believe at the beginning of the day,' 10:10.** That is because a party of the Jews said:

Surat Al Imran 3:72

And a party of the People of the Scripture said, "Believe in what was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return."

When you meet the companions of Muhammad, may God bless him and grant him peace, at the beginning of the day, then believe, and when it is the end of the day, then pray your prayers, perhaps they will say: These are the People of the Scripture, and they are more knowledgeable than us! Perhaps they will turn away from their religion. And do not believe except in one who follows your religion.

Abu Ja'far said: The interpretation of the statement is: **And a group of the People of the Book said**, meaning: of the Jews who read the Torah, **They believed**, they believed, **in that which was revealed to those who believed**, and that is what Muhammad, may God bless him and grant him peace, brought to them of the true religion, its laws and its traditions, **at the beginning of the day**, meaning: the beginning of the day.

He called the first part of it his face, because it is the best part of it, and the first thing that the viewer sees of it, just as the first part of a garment is called its face, and as Rabi' ibn Ziyad said:

Whoever is happy about Malik's death, let him come to our women in broad daylight.

A group of interpreters said something similar to what we said about this.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **the face of the day**, the beginning of the day.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **The face of the day**, the beginning of the day, **and disbelieve at its end**, he said: the end of the day.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Believe in what was revealed to those who believe at the beginning of the day and disbelieve at its end**, he said, he said: Pray with them at dawn, and do not pray with them at the end of the day, lest you cause them to slip by that.

As for his saying: **And disbelieve at the end of it**, he means by that that they said: And deny what you believed in of their religion in the middle of the day, at the end of the day, **perhaps they will return**. He means by that: perhaps they will return from their religion with you and abandon it? Like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Perhaps they will return**, he said: Perhaps they will abandon their religion and return to what you are upon.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad bin Saad told us, 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: **Perhaps they will return**, perhaps they will turn away from their religion.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Perhaps they will return**, perhaps they will doubt.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Perhaps they will return**, he said: They will return from their religion.

Tafsir al-Qurtubi

God Almighty said: And a party of the People of the Scripture said, **Believe in what was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return**.

It was revealed about Ka'b between Al-Ashraf and Malik bin Al-Saif and others. They said to the lowly among their al-Nas 114: Believe in what was revealed to those who believed at the beginning of the day, meaning its beginning. It was called the beginning because it is the most beautiful part of it, and the first part of it is the beginning. The poet said:

And it shines in the face of the day, bright as the sea's ocean, its system is smooth

Another said:

Whoever is happy about Malik's death, let him come to our women in broad daylight.

It is an accusative of circumstance, as is its last particle. Qatada's school of thought is that they did that to cast doubt on the Muslims. A group is a community, from tafa yatuwuf, and it may be used for one person in the sense of the same group. The meaning of the verse is that the Jews said to each other: Show belief in Muhammad at the beginning of the day, then disbelieve in him at the end of it, for if you do that, doubts about his religion will appear to those who are aware, so they will return from his religion to your religion, and they will say that the People of the Book know it better than us. It was said that the meaning is: Believe in his prayer at the beginning of the day toward the Holy House, for it is the truth, and disbelieve in his prayer at the end of the day toward the Kaaba, so that they may return to your qiblah, from Ibn Abbas and others. Muqatil said: Its meaning is that they came to Muhammad, may God bless him and grant him peace, at the beginning of the day and returned from him and said to the common al-Nas 114: It is the truth, so follow it. Then they said: Let us look in the Torah. Then they returned at the end of the day and said: We have looked in the Torah, but it is not it. They say it is not true, but they wanted to confuse the lowly and cast doubt on it.

Tafsir Ibn Kathir

The Almighty tells about the Jews' envy of the believers, and their desire to mislead them, and He informed that the consequences of that only come back to themselves, and they do not realize that they are being tricked. Then the Almighty said, denouncing them, **O People of the Scripture, why do you disbelieve in the verses of God while you witness it?** That is, you know its truth and realize its truth. **O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?** That is, you conceal what is in your books about the description of Muhammad, may God bless him and grant him peace, while you know that and realize it. "And a party of the People of the Scripture say, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end.' " This is a plot they wanted to confuse the weak among the people about their religion, which is that they agreed among themselves to show faith at the beginning of the day, and to pray the dawn prayer with the Muslims, but when the day came, they would return to their religion so that the ignorant among the people would say: What brought them back to their religion was their discovery of a contradiction and a defect in the religion of the Muslims. For this reason they said, **Perhaps they return.** Ibn Abi Nujayh said: On the authority of Mujahid, in the words of God Almighty, informing about the Jews in this verse, he means the Jews who prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and disbelieved at the end of the day, as a plot on their part, so that people would see that they had become misguided from him after they had followed him. Al-Awfi said on the authority of Ibn Abbas: A group of the People of the Book said: When you met the companions of Muhammad at the beginning of the day, then believe, and when it is the end of it, then pray your prayers so that they may say, **These are the People of the Book, and they are more knowledgeable than us.** And this is how it was narrated on the authority of Qatada, Al-Suddi, Al-Rabi', and Abu Malik.

And the Almighty said: **And do not believe except to him who follows your religion** meaning do not be reassured or reveal your secret and what you have except to him who follows your religion, and do not reveal what is in your hands to the Muslims so that they believe in it and use it as evidence against you. God Almighty said: **Say, 'Indeed, the guidance is the guidance of God'** meaning He is the One who guides the hearts of the believers to the most perfect faith in what He sent down to His servant and Messenger Muhammad, may God bless him and grant him peace, of clear signs, decisive evidence, and evident arguments, even if you, O Jews, conceal what is in your hands of the description of Muhammad, the unlettered prophet, in your books that you transmitted from the earlier prophets. And His saying, **That someone should be given the like of what you have been given, or that they should argue with you before your Lord,** they say: Do not show the knowledge you have to the Muslims, so that they learn it from you, and become equal to you in it and have an advantage over you because of the strength of their faith in it, or argue with you about it before your Lord, meaning that they

take it as an argument against you with what is in your hands, so that evidence is established against you, and the argument is formed in this world and the hereafter. God Almighty said: "Say: Verily, bounty is in the hand of God. He gives it to whom He wills," meaning that all matters are under His control, and He is the Giver and the Withholder. He bestows upon whomever He wills faith, knowledge, and perfect perception, and He misguides whomever He wills, blinding his sight and insight, and sealing his heart and hearing, and placing a veil over his vision. He has the perfect argument and conclusive wisdom. "And God is All-Encompassing, All-Knowing. He singles out for His mercy whomever He wills, and God is the possessor of great bounty," meaning that He singled you out, O believers, with bounty that is limitless and indescribable, with which He honored your Prophet Muhammad, may God bless him and grant him peace, over all the other prophets. And He guided you to the most perfect of laws.

Fath al-Qadir

His saying 72- **And a group of the People of the Book said** They are their leaders and nobles, they said this statement to the lowly among their people. The face of the day: its beginning, and it was called a face because it is the most beautiful of it. He said:

And it shines in the face of the day, bright as the sea's ocean, its system is smooth

It is in the accusative case as a circumstance. They ordered them to do that in order to cast doubt on the believers, because they believed that the People of the Book had knowledge. So if they disbelieved after believing, doubt would fall on others and they would be overcome by suspicion, and they would not know that God had made firm the hearts of the believers and established their feet, so the rumors of God's enemies would not shake them, nor would the winds of the obstinate ones move them.

Tafsir al-Baghawi

72- The Almighty said: **And a group of the People of the Scripture said, 'Believe.'** The verse: Al-Hasan and Al-Suddi said: Twelve rabbis from the Jews of Khaybar and the villages of Uyaynah conspired and said to each other: Enter the religion of Muhammad at the beginning of the day with the tongue without belief, then disbelieve at the end of the day and say: We looked in our books and consulted our scholars and found that Muhammad is not like that, and his lie became clear to us. If you do that, his companions will doubt their religion and accuse him and say: They are the People of the Scripture and they are more knowledgeable about it than us, so they will turn away from their religion.

Mujahid, Muqatil and Al-Kalbi said: This is about the direction of the qiblah when it was changed to the Kaaba, which was difficult for the Jews. So Ka'b ibn Al-Ashraf said to his companions: Believe in what was revealed to Muhammad about the matter of the Kaaba and pray towards it at the beginning of the day, then

Surat Al Imran 3:72

And a party of the People of the Scripture said, "Believe in what was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return."

disbelieve and return to your qiblah at the end of the day, perhaps they will say, **These are the People of the Book**, and they know better, so they will return to our qiblah. So God Almighty informed His Messenger of their secret and revealed: **And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believe at the beginning of the day,'** the beginning of which was called a direction because it is the most beautiful part of it and the first thing that faces the observer and he sees it. **And disbelieve at its end, perhaps they will return,** so they will doubt and return from their religion.

Tafsir al-Baidawi

72 "And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at the beginning of the day,' meaning they showed belief in the Qur'an at the beginning of the day. 'And disbelieve in it at its end that perhaps they will return.' And disbelieve in it at its end that perhaps they will doubt their religion, thinking that you have returned due to a defect that has become apparent to you.' What is meant by the party is Ka'b ibn al-Ashraf and Malik ibn al-Sayf. They said to their companions when the qiblah was changed: 'Believe in what was revealed to them regarding praying towards the Ka'bah and pray towards it at the beginning of the day, then pray towards the rock at its end that perhaps they will say, 'They are more knowledgeable than us, and they have returned,' and they will return." It was said that twelve of the rabbis of Khaybar conspired to enter Islam at the beginning of the day and say at its end. We looked in our book and consulted our scholars, but we did not find Muhammad, peace and blessings be upon him, with the description that was mentioned in the Torah, perhaps his companions would doubt him.

Surat Al Imran 3:73

And do not believe except in him who follows your religion. Say, "Indeed, the guidance is the guidance of God - that anyone should be given the like of what you have been given or that they should dispute with you before your Lord. Say, "Indeed, bounty is in the hand of God. He grants it to whom He wills. And God is all-Encompassing and Knowing."

Tafsir al-Jalalayn

And they also said **and do not believe** give charity **except to one** the lam is redundant *follows* agrees **with your religion** God Almighty said: *Say* to them, O Muhammad **that guidance is the guidance of God** which is Islam and everything else is misguidance, and the sentence is an interjection *that* meaning that **that someone is given the like of what you were given** of the Book, wisdom and virtues, and that is the object of believe, and the exception from it is someone preceded by the exception meaning: Do not acknowledge that anyone is given that except to one who follows your religion *or* that **they argue with you** meaning the believers will defeat you **before your Lord** on the Day of Resurrection because you are more correct in religion, and in the reading: that with the hamza of rebuke meaning that giving someone the like of it you acknowledge God Almighty said: (Say: Indeed, the bounty is in God's hand. He gives it to whom He wills) so how do you know that no one is given the like of what you were given **and God is Bountiful** abundant in bounty *Knowing* of who is worthy of it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: Do not believe anyone except someone who follows your religion and is Jewish.

This is report from God about the statement of the group who said to their Jewish brothers: **Believe in that which was revealed to those who believed at daybreak.** The lam in His statement: **for those who follow your religion**, is similar to the lam in His statement: **Perhaps there will be a successor to you**, meaning: a successor to you, **some of that which you are hastening** (al-Naml 27:72).

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And do not believe except in him who follows your religion**, this is what some of them said to each other.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not believe except in those who follow your religion.** He said: Do not believe except in those who follow Judaism.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And do not believe except in him who follows your religion**, he said: Do not believe except in him who believes in your religion, and whoever opposes it, do not believe him.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: His statement, **Say, 'Indeed, guidance is the guidance of God,'** is an objection in the middle of the speech, as report from God that the explanation is His explanation and the guidance is His guidance. They said: The rest of the speech after that is connected to the first speech, as report of what the Jews said to each other. So the meaning of the speech according to them is: And do not believe except in the one who follows your religion, and do not believe that anyone will be given the like of what you have been given or that they will argue with you before your Lord, meaning: And do not believe that anyone will argue with you before your Lord. Then God the Almighty said to His Prophet, may God bless him and grant him peace: Say, O Muhammad: Indeed, grace is in God's hand; He gives it to whom He wills, and **Indeed, guidance is the guidance of God.**

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **that someone should be given the like of what you have been given**, out of envy on the part of the Jews that prophethood should be in someone other than them, and the desire that they should be followed in their religion.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: The interpretation of that is: Say, O Muhammad: **Indeed, the guidance is the guidance of God**, that the explanation is the explanation of God, **that someone is given**, they said: And its meaning is: no one among the nations is given what you have been given, as He said: **God makes clear to you, lest you go astray** (An-Nisa': 176), meaning: you do not go astray, and as He said: **Thus have We caused it to enter the hearts of the criminals, * They will not believe in it** (Ash-Shu'ara': 200-201), meaning: that they will not believe, **like what you have been given**, he says: like what you, O Muhammad, and your nation have been given of Islam and guidance, **or they argue with you before your Lord**, they said: And the meaning of *or* is: except, that is: except that **they argue with you**, meaning: except that they argue with you before your Lord when your Lord did to them.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of

Surat Al Imran 3:73

And do not believe except in him who follows your religion. Say, "Indeed, the guidance is the guidance of God - that anyone should be given the like of what you have been given or that they should dispute with you before your Lord. Say, "Indeed, bounty is in the hand of God. He grants it to whom He wills. And God is all-Encompassing and Knowing."

al-Suddi: God Almighty said to Muhammad, may God bless him and grant him peace: "Say: 'Indeed, the guidance is the guidance of God, that someone should be given the like of what you have been given,'" meaning: the like of what you have been given, O nation of Muhammad, **or that they should argue with you before your Lord**, the Jews say: God did such and such an honor to us, until He sent down manna and quails upon us. What I have given you is better, so say: "Indeed, the bounty is in God's hand. He gives it to whom He wills," the verse.

According to this interpretation, all of this speech is a command from God to His Prophet Muhammad, may God bless him and grant him peace, to say to the Jews, and it is interconnected with each other and there is no objection in it. The second *guidance* is a response to the first *guidance*, and *that* is in the nominative case as report of *guidance*.

Others said: Rather, this is a command from God to His Prophet to say it to the Jews. They said: Its interpretation is: *Say*, O Muhammad, **Indeed, guidance is the guidance of God, that anyone be given among the people the like of what you have been given**, meaning: Like what you, O group of Jews, have been given of the Book of God, and like your Prophet, so do not envy the believers for what I have given them like what I have given you from My bounty, for the bounty is in My hand, and I give it to whomever I will.

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*, 'Indeed, the guidance is the guidance of God, that someone should be given the like of what you have been given,' meaning: When God revealed a book like your book, and sent a prophet like your prophet, you envied them for that, *Say*, **Indeed, the bounty is in the hand of God,** the verse.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', similarly.

Others said: Rather, the interpretation of that is: *Say*, O Muhammad: "Indeed, guidance is the guidance of God: that someone be given the like of what you have been given," you, O group of Jews, from the Book of God. They said: This is the last statement that God commanded our Prophet Muhammad, may God bless him and grant him peace, to say to the Jews from this verse. They said: His statement, **or they argue with you**, is a response to His statement, **And do not believe except those who follow your religion**.

The interpretation of the statement - according to the people of this article - is: **And do not believe except in him who follows your religion**, so you abandon the truth: that they argue with you about it before your Lord, the one whose religion you followed and chose: that he is right, and that you find his description in your book.

Then his statement: **or they argue with you** is rejected as an answer to an abandoned prohibition, according to the statement of these people.

Who said that?

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **Indeed, guidance is the guidance of God, that someone should be given the like of what you have been given**, he said: This matter that you are upon: that someone should be given the like of what you have been given, **or that they should argue with you before your Lord**, he said: Some of them said to one another: Do not tell them what God has made clear to you in His Book, so that they may argue with you about it before your Lord, "Say: Indeed, guidance is the guidance of God."

Abu Ja'far said: The most correct of the sayings on this matter is that his statement, *Say*, 'Indeed, guidance is the guidance of God,' is an objection to it, and the rest of the speech is consistent with one context. So its interpretation then would be: **And do not believe except in him who follows your religion**, and do not believe that anyone will be given what you have been given - meaning: no one will be given what you have been given - **or that they will argue with you before your Lord**, meaning: or that someone will argue with you before your Lord... about your faith, because you are more honorable to God because of what He has given you over them.

So the entire speech is a report about the statement of the group about whom God Almighty said: **And a party of the People of the Scripture said, 'Believe in that which was revealed to those who believed at daybreak'** except for His saying: *Say*, 'Indeed, the guidance is the guidance of God.' Then the speech begins with their denial of their statement: *Say*, O Muhammad, to those who said what they said from the group whose statement I described to you to its followers from the Jews: **Indeed, the guidance is the guidance of God**. Indeed, success is God's success and clarification is His clarification. Indeed, grace is in His hand, He gives it to whomever He wills, not what you, O group of Jews, wish for.

We chose this from all the sayings we mentioned because it is the most correct in meaning, the best in consistency with the meaning of the Arabs' speech, and the most consistent with the structure and context of the speech. Anything other than that is an abstraction that is far from correct, and is strongly discouraged by the speech.

Abu Ja'far said: By that, the Most High means: *Say*, O Muhammad, to these Jews whose words to their allies you described: **The bounty is in the hand of God**, that success in faith and guidance to Islam is in the hand of God and to Him, not to you or to the rest of His creation. **He gives it to whomever He wills** of His creation, meaning: He gives it to whomever He wills of

His servants, as a refutation from God, the Most High, to them in their saying to their followers: No one is given what you have been given. So God, the Most High, said to His Prophet, may God bless him and grant him peace: Say to them: That is not up to you, rather it is up to God, in whose hand are all things, and to Him is the bounty and in whose hand He gives it to whomever He wills. **And God is All-Encompassing, All-Knowing**, meaning: God is All-Encompassing in His bounty to whomever He wills to bestow it upon, *All-Knowing*, the All-Knowing of who among them is worthy of bounty.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, regarding his statement: "Say, 'Indeed, bounty is in the hand of God. He gives it to whom He wills,'" he said: Islam.

Tafsir al-Qurtubi

And the Almighty's saying: "And do not believe except in him who follows your religion": This is a prohibition, and it is from the speech of the Jews to each other, meaning that the leaders said that to the common people. Al-Suddi said: It is from the speech of the Jews of Khaybar to the Jews of Medina. This verse is the most difficult in the surah. It was narrated from Al-Hasan and Mujahid that the meaning of the verse is: And do not believe except in him who follows your religion, and do not believe that they will argue with you before your Lord because they have no argument, for you are more sound than them in religion. And that and argue with you is in the accusative case, meaning that they argue with you, i.e. with their argument, meaning do not believe them in that because they have no argument. That someone should be given like what you were given of the Torah, manna, quails, the parting of the sea, and other signs and virtues. So that it should be given later after or argue with you, and his saying that the guidance is the guidance of God is an interjection between two statements. Al-Akhfash said: The meaning is: Do not believe except in the one who follows your religion. Do not believe that anyone will be given the like of what you have been given. Do not believe that they will argue with you. He thinks that it is conjoined. It was said: The meaning is: Do not believe except in the one who follows your religion that anyone will be given the like of what you have been given. The extension is also for interrogation to emphasize the denial that they said that no one will be given the like of what they have been given, because the Jewish scholars said to them: Do not believe except in the one who follows your religion that anyone will be given the like of what you have been given. That is, no one will be given the like of what you have been given. So the speech is in the same order. And *that* is in the nominative case according to the one who raised it in your saying **I struck him**, and the predicate is omitted, its estimate is that someone will be given what you have been given, you believe or acknowledge, that is, giving something that exists and is believed or acknowledged, that is, do not believe in that. It is permissible for *an* to be in the accusative case with an implied verb, as is permissible in your saying **Azida**

ḍarbūtuḥu Is it Zaydān ḍarbūtuḥu? This is stronger in Arabic because the interrogative with the verb is more appropriate, and the meaning is **Do you acknowledge that it will be brought?** or **Do you spread that?** or **Do you remember that?** and the like. Ibn Kathir, Ibn Muhaysin, and Hamid read it with the long vowel. Abu Hatim said: *An* means *now*, so the *lam* of the *jar* was deleted for the sake of lightness and was replaced with a long vowel, like the reading of the one who read **an kāna dhī mal** meaning *now*. His saying **or they argue with you** in this reading refers back to addressing the believers, or *or* can be in the meaning of *an* because they are letters of doubt and reward, one of which is placed in place of the other. The meaning of the verse is: **And that they argue with you before your Lord, O company of believers.** So say: **O Muhammad, the guidance is the guidance of God and we are upon it.** And whoever reads without the long vowel said: The first negation indicates their denial in their saying **Do not believe**. The meaning is that the Jewish scholars said to them: Do not believe that anyone will be given what you have been given, meaning they have no faith or proof, so the meaning is connected to knowledge, wisdom, the Book, the proof, manna, quails, the splitting of the sea, and other virtues and honors, meaning that they will only be in you, so do not believe that anyone will be given what you have been given except for those who follow your religion. So the speech has an inversion according to this reading, and the *lam* is redundant. And whoever excepts is not from the first, otherwise the speech would not be permissible. And *ahad* was included because the beginning of the speech is a negation, so it was included in the connection of an because it is the object of the negated verb, so an is in the accusative case due to the absence of the preposition. Al-Khalil said: an is in the genitive case with the deleted preposition. It was said: the *lam* is not redundant, and *ta'minu* is based on *taqriru*. Ibn Jurayj said: The meaning is do not believe except for those who follow your religion, hating that anyone will be given what you have been given. It was said: The meaning is do not tell what is in your book about the description of Muhammad, may God bless him and grant him peace, except to those who follow your religion, lest it be a path for idol worshippers to believe in it. Al-Farra' said: It is possible that the speech of the Jews was cut off at the words of God Almighty, except for those who follow your religion, then He said to Muhammad, may God bless him and grant him peace, Say: Indeed, the guidance is the guidance of God. That is, the true explanation is the explanation of God Almighty that no one will be given what you have been given, between that no one will be given what you have been given, and there is no implied meaning after that, that is, lest you go astray. Therefore, it is appropriate for one to enter into the speech and or in the meaning of until and except that, as Imru' al-Qais said:

I told him, "Don't cry. We are trying to become king or die and be excused."

Another said:

If I winked at a people's channel, their heels would break or straighten out.

And similar to it is their saying: We will not meet or the

Surat Al Imran 3:73

And do not believe except in him who follows your religion. Say, "Indeed, the guidance is the guidance of God - that anyone should be given the like of what you have been given or that they should dispute with you before your Lord. Say, "Indeed, bounty is in the hand of God. He grants it to whom He wills. And God is all-Encompassing and Knowing."

Hour will come, meaning until or until, and this is the doctrine of Al-Kisa'i. According to Al-Akbfash, it is a conjunction to **Do not believe** and it has been mentioned before. That is, they have no faith or argument, so it is a conjunction to the meaning. It is possible that the entire verse is addressed to the believers from God, the Most High, in order to strengthen their hearts and sharpen their insights, so that they do not doubt when the Jews deceive and falsify their religion. The meaning is: O group of believers, do not believe except those who follow your religion, and do not believe that anyone will be given the same as you have been given of virtue and religion, and do not believe that someone who opposes you or is able to do so will argue with you about your religion before your Lord, for guidance is the guidance of God and virtue is in God's hand. Ad-Dahhak said: The Jews said: We will argue with our Lord about those who oppose us in our religion, so God, the Most High, made it clear that they are the ones who will be refuted and punished, and that the believers are the victors. And their argument is their dispute on the Day of Resurrection. In the report from the Messenger of God, may God bless him and grant him peace:

The Jews and Christians will argue with us before our Lord, saying, **You gave us one reward and you gave them two.** He will say, **Did I wrong you in any of your rights?** They will say, *No.* He will say, **Then My bounty is given to whomever I wish.** Our scholars said, **If they had known that this was from the bounty of God, they would not have argued with us before our Lord.** So God informed His Prophet, may God bless him and grant him peace, that they will argue with you before your Lord on the Day of Resurrection. Then He said, "Say to them now, 'The bounty is in God's hand. He gives it to whomever He wishes. God is all-Encompassing and Knowing.'" Ibn Kathir recited *an* with a long vowel as an interrogative, as Al-A'sha said:

If she saw a blind man, struck by the vicissitudes of fate and a time that was torn and crazy

The rest read it without extending it as report. Saeed bin Jubair read **an yu'ta** with a kasra on the hamza, meaning negation, and it is from the speech of God, as Al-Farra' said. The meaning is: Say, O Muhammad, that guidance is the guidance of God, that someone is given the like of what you have been given or that they argue with you before your Lord. He means the Jews with falsehood and say, **We are better than you.** And the accusative **or that they argue with you** means by implying that, and *aw* is implied after it, *an* if it means *until* or *an* except that. Al-Hasan read **an yu'ta** with a kasra on the ta' and an open ya', meaning that someone is given someone the like of what you have been given, so the object was deleted:

God Almighty says: Say: Indeed, the guidance is the guidance of God.

There are two opinions:

One of them: That guidance to goodness and direction to God the Almighty are in the hand of God the Most High, Who gives it to His prophets, so do not deny that someone other than you is given what you have been given. If they deny that, then tell them that the favor is in the hand of God, Who gives it to whomever He wills.

The other statement: Say, Indeed, guidance is the guidance of God which He gave to the believers through belief in Muhammad, may God bless him and grant him peace, and no one else. Some of the scholars of allusions said about this verse: Do not associate with anyone except those who agree with you in your conditions and your way, for whoever does not agree with you will not accompany you, and God knows best.

Tafsir Ibn Kathir

The Almighty tells about the Jews' envy of the believers, and their desire to mislead them, and He informed that the consequences of that only come back to themselves, and they do not realize that they are being tricked. Then the Almighty said, denouncing them, **O People of the Scripture, why do you disbelieve in the verses of God while you witness it?** That is, you know its truth and realize its truth. **O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know?** That is, you conceal what is in your books about the description of Muhammad, may God bless him and grant him peace, while you know that and realize it. "And a party of the People of the Scripture say, 'Believe in that which has been revealed to those who believe at the beginning of the day and disbelieve at its end.' " This is a plot they wanted to confuse the weak among the people about their religion, which is that they agreed among themselves to show faith at the beginning of the day, and to pray the dawn prayer with the Muslims, but when the day came, they would return to their religion so that the ignorant among the people would say: What brought them back to their religion was their discovery of a contradiction and a defect in the religion of the Muslims. For this reason they said, **Perhaps they They return.** Ibn Abi Nujayh said: On the authority of Mujahid, in the words of God Almighty, informing about the Jews in this verse, he means the Jews who prayed the dawn prayer with the Prophet, may God bless him and grant him peace, and disbelieved at the end of the day, as a plot on their part, so that people would see that they had become misguided from him after they had followed him. Al-Awfi said on the authority of Ibn Abbas: A group of the People of the Book said: When you met the companions of Muhammad at the beginning of the day, then believe, and when it is the end of it, then pray your prayers so that they may say, **These are the People of the Book, and they are more knowledgeable than us.** And this is how it was narrated on the authority of Qatada, Al-Suddi, Al-Rabi', and Abu Malik.

And the Almighty said: **And do not believe except to him who follows your religion** meaning do not be reassured or reveal your secret and what you have except to him who follows your religion, and do not reveal what is in your hands to the Muslims so that they believe in it and use it as evidence against you. God Almighty said: **Say, 'Indeed, the guidance is the guidance of God'** meaning He is the One who guides the hearts of the believers to the most perfect faith in what He sent down to His servant and Messenger Muhammad, may God bless him and grant him peace, of clear signs, decisive evidence, and evident arguments, even if you, O Jews, conceal what is in your hands of the description of Muhammad, the unlettered prophet, in your books that you transmitted from the earlier prophets. And His saying, **That someone should be given the like of what you have been given, or that they should argue with you before your Lord**, they say: Do not show the knowledge you have to the Muslims, so that they learn it from you, and become equal to you in it and have an advantage over you because of the strength of their faith in it, or argue with you about it before your Lord, meaning that they take it as an argument against you with what is in your hands, so that evidence is established against you, and the argument is formed in this world and the hereafter. God Almighty said: "Say: Verily, bounty is in the hand of God. He gives it to whom He wills," meaning that all matters are under His control, and He is the Giver and the Withholder. He bestows upon whomever He wills faith, knowledge, and perfect perception, and He misguides whomever He wills, blinding his sight and insight, and sealing his heart and hearing, and placing a veil over his vision. He has the perfect argument and conclusive wisdom. "And God is All-Encompassing, All-Knowing. He singles out for His mercy whomever He wills, and God is the possessor of great bounty," meaning that He singled you out, O believers, with bounty that is limitless and indescribable, with which He honored your Prophet Muhammad, may God bless him and grant him peace, over all the other prophets. And He guided you to the most perfect of laws.

Fath al-Qadir

His statement 73- "And do not believe except in him who follows your religion" This is from the speech of the Jews to one another: meaning that the leaders said that to the lowly ones, do not believe in a true belief except for those who follow your religion from the people of the religion that you are upon, and as for others who have become Muslims, they showed them that deceitfully "at the beginning of the day and disbelieve at its end **so that they would be tempted, and his statement** that someone should be given what you have been given" on this basis is related to something omitted: meaning that you did that so that someone should be given what you have been given: meaning that what you have of envy and aggression that someone should be given what you have been given of the virtue of knowledge and the Book prompted you to say what you said. And his statement "or that they argue with you" is connected to that someone should be given: meaning that they do not believe in a true belief and you acknowledge what is in your hearts with a true acknowledgment to someone

other than those who follow your religion, you did that and planned for the Muslims to argue with you on the Day of Resurrection before God with the truth. His saying, **Guidance is the guidance of God** is an interjectional clause. Al-Akhfash said: The meaning is: Do not believe except in those who follow your religion, and do not believe that someone will be given the like of what you have been given, and do not believe that they will argue with you. So he went to the view that it is connected. It was said: What is meant is: Do not believe at the beginning of the day and disbelieve at the end of it except in those who follow your religion: that is, in those who entered Islam and were from the people of your religion before his conversion to Islam, because the conversion of those who were from them is what killed them out of rage and caused them to die of regret and sorrow. And his saying **that someone will be given** on this basis is related to something omitted like the first. And it was said: His saying **that someone will be given** is related to his saying **Do not believe** that is, do not show your belief in **that someone will be given the like of what you have been given** that is, keep your belief that the Muslims have been given from the Books of God the same as what you have been given, and do not spread it except to the followers of your religion. And it was said: The meaning is: Do not believe except in those who follow your religion that someone will be given the like of what they have been given. So on this basis, *that* and what follows it are in the nominative case as the subject, and the predicate is omitted, its estimate is that you believe in that. And it is permissible for it to be in the accusative case, with the implied verb, meaning you acknowledge that it will be brought. Ibn Kathir, Ibn Muhaisin, and Hamid read **that it will be brought** with a long vowel. Al-Khalil said: *An* is in the genitive case, and the preposition is omitted. Ibn Jurayj said: "The meaning is: do not believe except for those who follow your religion, out of aversion to being brought. It was also said that the meaning is: do not tell what is in your book about the description of Muhammad, may God bless him and grant him peace, except for those who follow your religion, lest that be a reason for others to believe in Muhammad, may God bless him and grant him peace. Al-Farra' said: "It is possible that the speech of the Jews was cut off at his saying, "except for those who follow your religion," then he said to Muhammad, may God bless him and grant him peace, **Say, 'Indeed, the guidance is the guidance of God,'** meaning: the true clarification is God's clarification, so that no one will be brought the like of what you have been given, based on the estimation of *la*, like the Almighty's saying, **God makes clear to you, lest you go astray**, meaning: lest you go astray. *Or* in his saying, **or they argue with you**, means until. Al-Kisa'i said the same, and according to Al-Akhfash, it is a conjunction, as mentioned above. It was said: **Indeed, God's guidance is a substitute for guidance, and that someone is given** is the predicate of *that*, meaning, "Say: If God's guidance is not to give anyone the like of what you have been given." It was said: This verse is the most problematic of the verses in this surah, and that is correct. Al-Hasan read **that someone is given** with a kasra over the ta'. Sa'id ibn Jubayr read **that someone is given** with a kasra over the hamza, as if it were the negative.

And do not believe except in him who follows your religion. Say, "Indeed, the guidance is the guidance of God - that anyone should be given the like of what you have been given or that they should dispute with you before your Lord. Say, "Indeed, bounty is in the hand of God. He grants it to whom He wills. And God is all-Encompassing and Knowing."

Tafsir al-Baghawi

73- The Almighty's saying: "And do not believe except for him who follows your religion." This is connected to the first of the Jews' saying to each other: "And do not believe, **meaning do not believe** except for him who follows your religion **who agrees with your religion, and the lam in for**" is a connection, meaning do not believe except for one who follows your Jewish religion, like the Almighty's saying: "Say: Perhaps there will be a successor to you" *72-An-Nahl*, meaning: your successor. "Say: Indeed, the guidance is the guidance of God." This is report from God the Almighty that the statement is its statement, then they differed: Some of them said: It is an interrupting statement between two statements, and what follows it is connected to the first statement / report of the Jews' saying to each other, and its meaning is: And do not believe except for him who follows your religion, and do not believe that someone is given like what you have been given of knowledge, the Book, wisdom, and signs of manna, quails, and the splitting of the sea, and other miracles. And do not believe that they will argue with you before your Lord because you are more correct in religion than them. This is the meaning of the saying of Mujahid.

It was said: The Jews said to their lowest ones, **And do not believe except in him who follows your religion**, "that someone should be given the like of what you have been given," knowledge, meaning: so that someone should not be given, and there is no implied meaning in it, like the Almighty's saying, **God makes clear to you, lest you go astray** (An-Nisa': 176), meaning: so that you do not go astray, he says: Do not believe them, lest they know the like of what you know, and you will have the advantage over them in knowledge, and lest they argue with you before your Lord and say: You have known that our religion is the truth, and this is the meaning of Ibn Jurayj's saying.

Al-Hasan and Al-A'mash read **إِنْ تُجَىٰ** with a kasra on the alif, so the statement of the Jews is complete when he says: **Except for those who follow your religion** and what follows from the statement of God the Most High: Say, O Muhammad **Indeed, the guidance is the guidance of God, if he is given** /r means denial, meaning no one is given what you have been given, O nation of Muhammad, peace and blessings be upon him, **or they argue with you before your Lord** meaning: unless the Jews argue with you falsely and say: We are better than you, so the statement of God the Most High **إِنْ تُجَىٰ** (with your Lord) means with your Lord's favor upon you, and this is the meaning of the statement of Sa'id ibn Jubayr, Al-Hasan, Al-Kalbi and Muqatil. Al-Farra' said: It is permissible for **وَأَوْ** to mean **حتى** as it is said: **It is attached to it or He gives you your right** meaning until He gives you your right, and the meaning of the verse: No one has been given what you have been given, O nation of Muhammad, of religion and proof until they argue with you before your Lord.

Ibn Kathir read **that someone is given** with a long vowel as a question, and then it is an abbreviation, the meaning of which is: that someone is given the like of what you, O group of Jews, have been given of the Book and wisdom, and you envy him and do not believe in him. This is the saying of Qatada and Al-Rabi', and they said: This is from the saying of God Almighty, He says: Say to them, O Muhammad, **Indeed, the guidance is the guidance of God** by sending down a book like your book and sending a prophet whom you envy and disbelieve in.

"Say: 'Indeed, the bounty is in the hand of God. He grants it to whom He wills. And God is all-Encompassing and Knowing.'" His statement, **or they argue with you** according to this reading, refers back to the error of the believers, and *or* is in the sense of *if* because they are conditional and consequential letters, one of which clarifies the position of the other. That is, if they argue with you, O company of believers, before your Lord, then say, O Muhammad: Indeed, the guidance is the guidance of God, and we are upon it. It is possible that all of them are addressed to the believers, and the structure of the verse is: If someone is given the like of what you have been given, O company of believers, they envy you, then say, **Indeed, the bounty is in the hand of God**. And if they argue with you, **then say, Indeed, the guidance is the guidance of God**.

It is possible that the report about the Jews was completed when He said **perhaps they will return**, and the Almighty's saying **and do not believe** is from the words of God, with which He strengthens the hearts of the believers so that they do not doubt when the Jews deceive and falsify their religion. He says, O group of believers, do not believe except those who follow your religion, and do not believe that anyone will be given the same as you have been given of religion and virtue, and do not believe that they will argue with you about your religion before your Lord and are able to do so, for guidance is the guidance of God, and (Indeed, virtue is in the hand of God. He gives it to whom He wills, and God is all-Encompassing and Knowing), so the entire verse is God addressing the believers when the Jews deceive them so that they do not doubt.

Tafsir al-Baidawi

73 "And do not believe except to those who follow your religion" and do not acknowledge the belief of your heart except to the people of your religion, or do not show your faith in the face of the day to those who are on your religion, for their return is more hopeful and important. "Say, 'Indeed, guidance is the guidance of God'" He guides whomever He wills to faith and makes him steadfast in it. "That someone should be given the like of what you have been given" is related to something omitted, meaning that you plotted that and said that someone should be given, the meaning is

that envy led you to that or that you should not believe, meaning do not show your faith that someone should be given the like of what you have been given except to your followers, and do not spread it to the Muslims lest their steadfastness increase, nor to the polytheists lest it call them to Islam. His statement, "Say, 'Indeed, guidance is the guidance of God' **is an objection indicating that their plotting is of no avail, or the predicate of that**" on the basis that the guidance of God is a substitute for the guidance. Ibn Kathir's reading of "that someone should be given" as a question for reprimand supports the first interpretation, that is, unless someone is given to you. "In **was read as a negative, so it is from the speech of the group, that is, and do not believe except for those who follow your religion, and say to them**, No one has been given what you have been given. Or they argue with you before your Lord **is in apposition to** that someone should be given" according to the first two interpretations, and according to the third, its meaning is: until they argue with you before your Lord and refute your argument before your Lord. The waw is the pronoun for someone because it is in the sense of the plural, since what is meant by it is not their followers. "Say, 'Indeed, bounty is in the hand of God. He gives it to whom He wills. And God is all-Encompassing and Knowing.'"